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# THE

# Herald of Truth.

## A RELIGIOUS MONTHLY PAPER

DEVOTED TO THE

## Exposition of Gospel Truth, and the Promotion of Practical Piety.

EDITED BY JOHN F. FUNK.

**VOLUME XIII.**

"How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path." Ps. 119: 103—105.

"Cast thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 1, 6.

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# Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

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For the Herald of Truth.

## A REST REMAINETH.

A rest doth yet remain above,
A sure and everlasting rest,
For God's own people who do love
And serve him, and of him are blest.

A rest in heaven that happy land,
That Canaan where is pure delight;
There saints shall meet at God's right hand,
Where there is peace, and all is bright.

That rest is not for all mankind,
For God's own people only 'tis;
The contrite who do pardon find
Will be admitted into bliss.

The ancient Jews could not obtain
That promised rest in Canaan fair;
For unbelief they could not gain
An entrance, as the Lord did swear.

Then let us labor with our might,
To enter into rest so sweet;
Oh! that will be a glorious sight
When we shall there each other greet.

Let us take heed lest we should fail,
As did the Jews that faithless race;
But hearken to the gospel call
And enter into rest by grace.

Oh, let us pray and watchful be,
That we may reach that happy place;
In heaven above where we shall see
Our lovely Jesus face to face.

J. M. BRENNEMAN.

For the Herald of Truth.

## OUR DEPENDENCE ON GOD.

We are really dependent beings; dependent in everything, at all times and in every position that we can occupy. It is true, men boast of independence; and often talk a great deal about their doing as they please, and about their not being subservient to any body; such men, either do not understand what independence is, or else they say that which they do not mean. When a man boasts of independence we may well apply the words of Solomon, "Vanity of vanities, all is vanity, says the preacher." Even the Jews who so boldly declared their independence when the Savior tried to show them, that they were under the most abject servitude of sin, saying, "We were never in bondage to any man; how sayest thou then, ye shall be made free," did not see their servitude, because it was hid from their eyes, and if they had seen it, they would undoubtedly have been much too proud, and selfwilled to acknowledge it.

Our dependence rests entirely upon God; without him we can do nothing; he is the giver of every good and perfect gift, and he gives so generously, so freely. The very air we breathe is God's free gift; the bread we eat, the water we drink, the clothes we wear, are all the gifts of his hand; he does not directly send an angel, nor yet a raven to bring us all these things; he created the air for us to breathe, and maintains and preserves it by certain laws which are so admirably adapted to the purpose that a fresh supply never fails us; he makes his sun to shine on the evil and on the good, and sendeth rain on the just and the unjust, that thereby the earth may be made fruitful and yield her increase, while brooks and springs and streams send forth a continual supply; so that also the cattle upon a thousand hills find support and sustenance, and produce both food and raiment by which God supplies the wants of the beings whom he created in his own image. But more than all this, God also provides for the spiritual necessities of all his creatures, therefore as the life is more than meat, and the body more than raiment, so the spiritual necessities of man are of infinitely greater importance than those of the body. Our Savior gives us on this point a very apt illustration when he says, (Matt. 10: 28) "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell."

Nowhere do we find the dependence of ourselves upon God so strikingly, so prominently manifested as in our spiritual necessities. Here we are indeed poor and helpless—here we are indeed the most indigent beggars; we have nothing at all to merit divine favors; we have nothing to give for them, and yet we need them—we need them so much; like the stranger who has wasted his fortune, far away in a strange land, without friends and without means, who can only go back to the father's house and to his kindred and beg for the help he needs as free favors; he can only cast himself upon the mercy of friends and kindred, like the beggar who enters your door and pleads for a morsel of bread to satisfy the cravings of his hunger.

The fallen creature man, as a condemned criminal under the wrath and condemnation of him who is just, and righteous, and whose word and law is unchangeable, and by the transgression of the divine law he brought himself into the condition in which he is entirely alienated from God: so that he has lost the image of his Maker; became corrupt in his inclinations, desires and purposes; so that he loves darkness rather than light; sin rather than righteousness; evil rather than good, and needs divine grace to bring him, even to a knowledge of his lost condition; needs divine grace to relieve him from the burden of sin; to create in his heart the love of truth and righteousness; to give him a new heart; to help him walk in a better way; to help him cease to do evil and learn to do good; to justify and sanctify him; to help him love God, believe in him, trust in the Savior, love his neighbor, practice charity, meekness, humility, and to do to others as he would that they should do to him. In all these things he is a dependent being; as dependent as a very child, for he cannot do the least of them to the glory of God without divine help; truly did the Savior say, "Without me ye can do nothing."

J. F. FUNK.

For the Herald of Truth.

## DID MENNO IMMERSE?

I will try to answer this question in the fear of God, as I expect to answer before him in the day of judgment. I have diligently examined Menno's writings, as also other of our writings, with the desire to know the truth of this matter, thoroughly, and will give the beloved readers of the *Herald of Truth* my decision of it.

Menno, after he puts the question, "Are you a Christian, born of God, then why do you dread baptism, which is among the least of all that God commanded you?" and that to love enemies and to crucify the flesh, is a mighty command, says, "Ick meene immers dat dese ende dergelijcke geboden, den verkeerden vleesche, dat soo geerne al-om syn eygen wegh wandeln wil, veel pijnlijcker ende zwaarder zij, dan't hem is een handt vol waters te ontfangen. Ende immers moet een oprecht Christen tot allen desen bereyt staen. Is't soo niet, soo en is hy uyt

Godt niet gebooren; want de Wedergeborne syn gesint als Christus Jesus." *In his Low Dutch work, printed 1681, page 22. In English: "We think that these, and the like commands, are more painful and difficult to perverse flesh, which is naturally so prone to follow its own way, than to have a *handful of water applied,* and a sincere Christian must at all times be ready to do all this; if not, he is not born of God; for the regenerated are of one mind with Christ Jesus." *Menno Simon's Complete Works, page 38, first Part.*

On page 88, in the same work, where Menno writes concerning receiving *baptism* on faith, he again refers to those who would not receive this commanded baptism, and says: "Wie so ongeloovig en wederspannig is, dat hy Godt een hand vol waters weigert, hoe hem die in dat lief hebben sijnden vyan den, in dat absterben sijns vleechs, in den dienst sijnes naesten, en in dat obnemen des Christelijcken Kreuyces schicken kan, wil ick den vlijtigen Leeser in de vreese sijns Godts laten nadenken."† In English: "How any one, who is so unbelieving and rebellious, that he refuses God a *handful of water,* can conform himself to love his enemies, mortify the flesh to the service of his neighbor, and to take up the cross of Christ, I will leave the serious reader to reflect upon in the fear of God."

In these passages Menno speaks of baptism on faith according to the command of God, and holds, that those who consider this baptism unnecessary, and refuse to receive it, are not born of God, else they *would not refuse God a handful of water.* I think these two passages should already be sufficient to convince the reader that Menno did not immerse, but *employed a handful of water,* in the administration of this commanded baptism, concerning which he wrote; for no immersionist ever expressed himself in this manner as Menno did in these passages. These expressions so resemble pouring baptism that we can for a certainty understand therefrom that Menno poured in the administration of holy baptism. He does not speak thereof, that these gainsayers reject an ordinance of man and refuse it; but that they refuse it to God, and are disobedient to his command; yes that they are unbelieving and stubborn *when they refuse God a handful of water.* I venture to say that he who tries to wrest these expressions from their proper meaning, will find it hard work to give his cause an appearance. But heedless of these plain expressions of Menno in reference to baptism, there are many immersionists who claim that Menno immersed.

J. Newton Brown, in his "*Life and Times of Menno,*" says on page 54: "Morgan Edwards (as quoted by Benedict, in his history of the Baptists, page 132), says: 'The Mennonites of Pennsylvania, and in other parts of the world, have somewhat deviated from Menno in matters both of faith and practice, particularly in that of baptism. He, in his declaration concerning Christian baptism in water, printed in 1539, (page 24), expressly saith: "After we have searched ever so diligently, we shall find no other baptism besides dipping in water, which is acceptable to God, and maintained in his word.' After which he adds, (page 39), 'Let who will oppose, this is the only mode of baptism that Jesus Christ instituted, and the apostles taught and practiced. Accordingly Menno was dipped and did dip others." The quotation on page 39, was originally written in Latin, and therefore I will only give the quotation on page 24, written in the Holland Language, as it stands in the edition of 1681. The quotation on page 24, printed 1539 (yet in Menno's lifetime), stands in the above named edition, page 409, as follows: *"Want hoe neerstelyk wy ook soeken, des nachts ende daegs, soo bevinden wy nochtans niet meer dan een doopsel in den water dat Godt aengenaem is, uytgedruckt enden begrepen in Godts woort, namelyck, dit doopsel op den Geloove." Translated: †"For however industriously we may search, day and night, we yet find but one baptism in the water, pleasing to God, which is contained and expressed in his word, namely: Baptism on the confession of faith."

Now, beloved reader, you can see the great difference between these translations. Morgan Edwards makes Menno express himself, as though he had made this expression to show that there was no other bastism, save the dipping in water; and to gain this end, he translated the word *doopsel* that is first used in this passage, *baptism,* and the following word *doopsel* which Menno repeated, to say what baptism he meant; namely, "*the baptism on faith;*" Edwards translated dipping; to make Menno say, that there was no other baptism, save the dipping in water. Morgan Edwards translated the word doopsel, which occurs twice in this passage, in two different meanings; namely, in the sense to describe baptism as an ordinance, and to describe the mode of administration thereof, as though it must be administered by dipping in water. But Menno used the word *doopsel* both times in the same sense to describe the ordinance of baptism, to say thereby, that no other baptism is contained in the word of God than the baptism of faith. This can be clearly understood by the reading on the same page where this passage occurs, which was incorrectly translated by M. Edwards. For in this page (409), Menno places before the reader for consideration, whether he ever read in the word of God, that Jesus Christ and his apostles ever taught two baptisms in the water, namely, that the one should be administered to the believing, which is death to sin, a resurrection to a new life, a covenant of a good conscience with God, a washing of regeneration, Rom. 6 : 12; Col. 2 : 12; 1 Pet. 3 : 21; Tit. 3 : 5; and that the other baptism should be administered to little children, which represents nothing, but only, that they are washed outwardly with water. In this sense Menno, no doubt, also used the Latin passage, and desired to confirm his former proofs, and says: "This is the only mode of baptism, which Jesus Christ instituted, and the apostles taught and practiced." English edition Part 2nd, page 231. Whether the writer referred to above willfully counterfeited this passage or not, I would not say; but to make the best of it, he must have suffered himself to be very easily satisfied with a shallow and heedless examination in giving this false translation, which has already deceived many, and which, like counterfeit money, is taken for genuine money by many because they do not know it. He gave cause that many received his translation and circulated it in the world to the grief of those who know that it is false.

Amongst those who took part in the circulation of this false translation, is Ira Chase; to whom was written concerning this matter, (as Musser says, on page 202, in his work); and he wrote as an answer amongst other things as follows: "Mr. Edwards, we doubt not, misunderstood the words which he quoted. Had he been familiar with the Dutch Language, and had he examined what precedes and what follows those words, he would not have quoted them for the purpose for which he brought them forward. It would be entirely wrong to suspect him of any intention to deceive his readers. We can see how the mistake here was very easily made; and this naturally led to a similar mistake, in regard to the Latin passage mentioned also by him in this connection. By the passage *Modus baptizanti,* we suppose that Menno there referred, not to what is now commonly understood, when we speak of the *mode of baptizing,* but to such a baptism as he had been advocating, namely the baptism of believers."

But I must confess that I cannot so easily see how Morgan Edwards could make this false translation, as I. Chase says he can. But as I know that it is the nature of men, that they can very easily defend their beloved brethren in a wrong matter, and often hide their faults with fig-leaves; therefore I can perceive why I. Chase could more easily see how this could happen than I can, for I believe they are both Baptists. I believe that Morgan Edwards was entirely too much inclined to place Menno on his side as an immersionist, to make it appear better that they were in unity with Menno. Party spirit blinds the eyes of many persons in such a manner, that they often do things which are so unbecoming, that they would be ashamed of them themselves, if they would thoroughly examine them.

Daniel Musser, in his work, page 203, says, concerning this matter: "Whether Morgan Edwards intended to deceive his readers or not, he is certainly guilty of very great carelessness in making such an assertion without understanding the language, and without observing, 'what preceded or what followed after;' and how did he happen to find the two passages so artfully coupled together, without discovering that the author had reference to quite another subject, than the mode of administering the rite? and how did he come to get the word '*dipping in,*' where there is no sense in the application?"

We can infer from Musser's writings that J. N. Brown was also addressed by a letter, but was not so willing to acknowledge his error as his brother, Ira Chase. I hope that the time is yet coming that many, if not all, will yet cordially confess that Morgan Edwards gave a wrong translation.

In the *Weekly Pilgrim* of Sept. 21st 1875, a letter written by Abraham Cassel was published, in which he justifies the translation of Mr. Edwards; and says, That he knows no other word in the Low Dutch language, which means to dip (or immerse); and also in it made reference to his excellent library, and that he was, as it were, "buried in books," which expression he appears to have made to make the more impression upon the reader, if not also from vain boasting. He has Menno Simon's book, printed in 1539; and also his "Complete Works," printed in the year 1646. He confesses that the passage in the large work, and that in the work printed, 1539, agree strictly with each other. I also once, in his presence, with him, examined this passage in both of these works, and know that they agree, word for word in both works. But if Cassel has not examined his other works more thoroughly than he did "Menno's Complete Works," it would be very necessary to watch him closely, and not put too much confidence in him, lest we be deceived by him. This remark I make because I know by experience, that he desires our confidence in reference to what he produces; and because I believe that by the above expression he has made a considerable impression upon his readers, who also desire to have the matter as he says. That he is very ignorant and erroneous in this matter, (for I cannot believe that he advanced this willingly to deceive), I will now show. *In the edition of 1681, page 13, Menno says: "Is't niet jammer boven jammer dat sy met dese klare spreucke haer opgeworpen, afgodische kinderdoope beweeren willen, ende vorgeven, hoe in den doop de kinderen Wedergeboren worden, recht ofde wedergeboorte maer een *indruckinge* in't Water zy. Och neen, de Wedergeboorte is niet soo een huychelwerk," &c. †On page 419, in the same edition, Menno says: "Wat meynt ghy, mijn alderliefste, wat meynt ghy, dat die nieuwe geboorte anders niet en is, dan die ellendige Werelt tot nu toe gemeynt heeft, namelijck, als in te duycken in den Water? oft alsoo te seggen: ick doope u in den Naem des Vaders, des Soons, ende Heyligen Geests?" In English: "What mean ye, my most beloved, what mean ye, that the new birth is nothing else, as the miserable world has hitherto thought, namely, to immerse in water? or to say thus: I baptize you in the name of the Father, and the Son, and Holy Ghost?" Then yet follows: "No, worthy brethren, no: the new birth is in truth no water nor word; but it is a heavenly, living and moving power of God in our hearts, that flows from God." [This is my translation]. I hope the reader is now able to see that there are other words than *doop* to express immersion; for in the first passage Menno uses "*indruckinge*"; and in the second, "*duycken,*" to express immersion therewith.

I hope that Cassel will be sufficiently upright to recall his erroneous view. Who cannot now see that if Menno in the passage where he says: "Soo bevinden wy nochtans niet meer dan een doopsel in den water," &c., intended to teach dipping as the only baptism, that he would have employed *indruckinge* or *duycken,* instead of *doopsel;* for he never uses *doop* or *doopsel* to express dipping therewith as baptism, but always *indruckinge* or *duycken.* The word is nevertheless also used to express dipping or immersion; but it also has the sense which we understand by the word baptize. And it would be an entire erroneous way to prove that we practice immersion, because we employ the word baptism, both in teaching and writing, to express this holy ordinance. Charles Tauchnitz gives *baptism* as one meaning of *doop,* in his Low Dutch, English Dictionary. Gottfried Overmann, in his Low Dutch, German Dictionary, gives, "*Doopen,* v. a. Taufen, eintauchen, eintunken, mit Wasser besprengen," &c. Rendered into English: "*Doopen,* v. a. Baptism, immersion, dipping, to sprinkle with water," &c. If we look at the construction in which the word *doop* is used, this will also show that Menno did not use this word in the sense in which many "Baptists" and "German Baptists" (Dunkers) maintain that he used it. See Luke 16 : 24, "En hij riep en zeide: Vader Abraham! ontferm u mijner, en zend Lazarus, dat hij het uiterste zijns vingers in het water doope," &c. John 13 : 26, "Jezus antwoordde: Deze is't, dien ik de bete, als ik ze ingedoopt heb, geven zal. En als hij de bete ingedoopt had, gaf hij ze Judas, Simon's zoon, Iskariot." Menno never used the word *ingedoopt,* nor the construction *In het water doope,* in reference to the holy ordinance of baptism according to the word of God. At least not to my knowledge.

Where the gospel speaks of the ordinance of baptism, the construction of words is different from the passage where *doopen* means dipping. Matt. 3 : 11, it says: "Ik doope u wel met water tot bekeering; maar die na mij komt is sterker dan ik, wiens schoenen ik niet waardig ben hem na te dragen; die zal u met den Heiligen Geest en met vuur doopen." The word *met* is here used, and in all other places in connection with doop or doopen, as used in reference to baptism, and this would be very unsuitable and unmeaning if the meaning of dipping was to be attached to the word doop. If we would in this connection insert the word *indrucken* or *duycken,* the word *met* would be very unsuitable. "Ik duyke u wel met water," or, "Ik indrucke u wel met water," &c. How unsuitable! The reader should also know, that the question is not what the immersionists understand from the word *doop,* but what Menno understood from it. If immersionists force their own meaning of the word *doop* upon Menno, they do him injustice and violence. It may be said that Menno expresses himself in a peculiar manner, if he did not at least believe that we should be baptized in water. I will yet show by Menno's own brethren in the faith, that Menno did not believe that we must be immersed to be truly baptized, nor that we must be *poured* in water. Whosoever is acquainted with Menno and his brethren, know that they would rather die (as many did) for their faith, than to depart from it; therefore it cannot be affirmed with any appearance of truth, that the Mennonites departed from their faith, nor the faith of Menno, because of the danger of persecution. Menno and his brethren were not like many professors are who say one thing and do the contrary; but with them, yea, was yea, and nay, was nay. They lived up closely to the sense of Menno's writings; for they suffered themselves to be martyred, rather than depart from this only baptism of which Menno wrote, namely, the baptism on faith. And that the expression of Menno concerning "baptism in the water," cannot be understood to be immersion. Dietrich Philip, who lived at the same time with Menno, also testifies; and he was by Menno called a much beloved brother, as may be seen in his work; the English edition Part 1st, page 284. Part 2nd, pages 96, 278. That

*In the edition of 1646, page 38, 2nd column.

†Edition of 1646, page 177, 1st column. Menno Simon's Complete Works, part 1st, page 124.

*Edition of 1646, page 767.

†Menno Simon's Complete Works, 2nd part, page 204.

*In the Edition of 1646, page 19, 1st column Eng. translation, 1st part, page 26.

†Ed. 1646, P. 788, 2nd col. English Edition, Part, 2 page 215.

Menno considered D. Philip one of the most trustworthy ministers in the ministry can be seen in the above references. He says: "Therefore I say with the faithful and much beloved brother Dietrich Philip," &c.

This cordially beloved, and spiritually minded brother writes concerning baptism in the following manner: *"According to this sense, Peter says: That baptism, the antitype of the flood, saves us; not the washing away of the filth of the flesh, but the covenant (answer) of a good conscience toward God, by the resurrection of Jesus Christ, (1 Pet. 3: 21). Here Peter plainly says, *that in baptism the washing or pouring with the elementary water does not fulfill the work*," &c.† This shows that D. Philip believed, that the apostles baptized by pouring; and it also shows that they were convinced that they followed the apostles in baptism, especially, as they so strictly taught to follow the apostles. Further, the history of the Mennonite church also testifies, that that which is said before, was the practice of the church when Menno was baptized, and also afterwards with all those who did not separate themselves from the church, or were excommunicated. I cannot learn precisely in which year‡ Menno was baptized to the church (which was at that time known by the name of Waldenses); but according to the most credible testimony, it must have taken place between the years 1526 and 1530.

I will now show by the testimony of Thielem J. von Bracht, that Menno *neither was dipped himself, nor did dip others;* at least not according to the allegation of the immersionists, that he should have maintained that dipping was the only mode of baptism. Thielem J. von Bracht, the writer of our Martyr's Mirror, wrote much in this large work concerning the martyrdom of the Mennonites, which they had to suffer in those severe persecutions; and also said much about their baptism. The second part of this work includes the space of nearly one hundred and fifty years, from 1524 to 1672, and is principally a description of the Mennonites, of which church he himself was a member, and was well acquainted with the history of the church. *In this Second part we do not find one passage that proves that the Mennonites baptized in the water, nor that they immersed.* The prisoners were often questioned, where and when they were baptized, therefore examine their answers. In the year 1529, Martyr's Mirror, page 363, "Christina Tolingerin of Penon confessed, that "Brother George Blaurock, baptized, with the true, Christian baptism in her house." In the year 1538, see page 379, Anneken Jans confessed "that she was rebaptized, by one named Meynart, of whom it was said that he was unmarried; this transpired about four years ago, in her own house, which stands in the Coppen Street in Briel." She also confessed that her husband was rebaptized at the same time. On the same page, and in the same year it is said, that "Christina Michael Barentz confessed, "that she was rebaptized in her own house, standing in Stone Street in Loeven, about four years ago, by one named John, whom she thought was from Mastricht, or that region. Further the afore named Christina, said "that her husband, named Master Matteisz of the Douk, a surgeon and experienced in medicine, was also rebaptized at the same time, by the afore named John." The afore mentioned Christina, said "that at that time two women were also rebaptized," &c. In the year 1556, page 439, Claes de Praet confessed "that he was baptized with two others, about four years ago, in a little new house in Antwerp."

In the year 1558, page 499, Jan Henricks, of Utrecht, confessed "that he was baptized on a *wood-place." In the year 1569, page 659, Dirk Williams, born in Osperen, confessed "that he was rebaptized in the house of Pieter Willems in Rotterdam;" and that he also gave liberty "that several persons were rebaptized in his house," &c. This man delivered his persecutor, as he was following him on the ice, and it broke under his feet, and when he was in danger of his life, he delivered him out of it, as an evidence that he loved his enemies, and would rather be taken prisoner, than to transgress this love. In the year 1570, page 764, Faes Dirks in his first hearing, confessed "that he was baptized in Rotterdam about a year ago," and "that he who baptized him, performed it in the name of the Lord, the Father, the Son, and the Holy Ghost, and that the water was poured out of a basin upon his head; that this was done in the presence of ten or twelve persons, among whom also was Wiert Claesz of Gonde." In his second hearing, he said "that he he was baptized in a large upper room;" and in the third hearing, "that about eight or nine persons were baptized with him." In the year 1588, page 967, Christian Rieen says: "Then they inquired in what house I was baptized."

From these testimonies we can evidently conclude that the Mennonites usually baptized in houses, or at other places out of the water. We do not find that they were asked in which stream or water they were baptized. There is not the least trace to be found that the Mennonites, in this period of nearly one hundred and fifty years, ever baptized in a stream or in the water, much less that they immersed. The Catholics, who examined them, without doubt knew that they did not have the custom to go in the water to baptize; therefore they did not inquire in what stream or water they were baptized, but inquired in what house this was done. Now we can see that Menno with his expression, *"But unto us is not the blood-sign of circumcision commanded, but *the baptism in the water*," did not wish to say that we must immerse, nor that *we are commanded to go into the water to baptize*. If Menno believed that there was a command to go into the water to be baptized, why do we find nothing written against baptizing in houses, as he must have known that his brethren baptized in houses and elsewhere out of the water, and that in the localities where Menno taught and baptized, and that also in his life time? Therefore Menno cannot have meant that we are commanded to go into the water to be baptized, but, as the command was to circumcise, and that the blood was a sign of the divine covenant, in like manner is baptism in the water (as a sign of the covenant with God) commanded. As the sign of circumcision was in the blood, so is now the *sign in baptism in the water*. Whoever takes a different sense from this expression, makes Menno a transgressor, inasmuch as he then must have believed and taught what he did not practice, which no impartial reader of his writings can believe; and yet especially, when he considers how faithful he and his brethren were in the severest persecutions, in such a manner, that they would not depart from their faith in the least, in the severest trials. I would wish that the immersionists would once consider this matter impartially, hoping that they would soon be convinced of their error, and that they have taught many men wrong when they circulated that "*Menno was dipped, and did dip others.*"

We can also now see how groundless the affirmation is, that the Mennonites baptized in houses because of the persecutions, because they testified to their faith with confession, life, possessions and property, death and blood. Brother Blaurock was without doubt a minister in the church before Menno, and he baptized in houses, which shows that the custom to baptize in houses existed in the church before Menno was united with it. I have already shown that he baptized in the house of Christina Tolingerin of Penon, and that she confessed this in the year 1529, and she must have been baptized before, and this Blaurock without doubt was minister some time before he baptized. And if we will not allow that the church had the custom to baptize in houses, when Menno united with it, then Menno must have introduced this custom, or at least sanctioned it. But what then of his work printed in the year 1539, wherefrom the immersionists undertake to show that Menno taught immersion, though we have shown that the Mennonites rebaptized (as we express ourselves to show that those were formerly baptized contrary to the word, or as it was thus received, because the scoffers called it a rebaptism) about the year 1534, and that this took place in the house. This was about five years before the work of 1539, was printed. Menno died about the year 1561; and nine years thereafter the Mennonites baptized by pouring, as we have shown that the water was poured out of a basin upon the head. We can find no change from immersion to pouring in this church from the time (or before) that Menno commenced to teach or baptize, as the immersionists assert, and thereby burden the church with a false accusation. Thielem J. von Bracht, the writer of the Martyr's Mirror, should have known it, if any change had occurred; for it is not credible that such could have transpired in silence, without controversy and discussion without his knowledge, inasmuch as he gives so accurately the names of the brethren and sisters, who were apprehended, and where they were baptized, &c. Therefore I hope that I have, in sufficient clearness answered the question for all impartial readers, "*Did Menno immerse?*" I hope that it is now clearly shown, that the custom of the church was to pour in the administration of baptism, before, in and after the lifetime of Menno, and that also in houses.

I will yet give the reasons why I cordially believe that the apostles themselves baptized by pouring. We find no instance in all the New Testament, that the apostles ever went away from the place where they preached to a stream of water to baptize, as the immersionists do. And though John the Baptist baptized in the water, we nevertheless do not find that he ever went out of a house to the water, to baptize. John baptized at Bethabara, and Jesus "went away again beyond Jordan into the place where John at first baptized; and there he abode." John 1: 28; 10: 40. We also find but one only case in all the acts of the apostles where baptism was performed in the water, namely, of Philip when he baptized the Eunuch, and this was done because they were going on the way, and came to a water. It would be to me a strange and peculiar manner to write a history, so that I cannot believe it to be true, namely, that the apostle Luke wrote the history of the baptism of so many thousand persons, and only mentioned one person who was baptized in the water. Can this then be true, that Luke never would have been led to mention that they went out of the house, or from the place where they were, whilst teaching, to a stream of water to baptize, if they did so, as immersionists affirm? Or, is it much more credible that baptism is connected with the preaching of the gospel, and was administered where they taught, or where it was most convenient?

The expression of Peter in the house of Cornelius, when they had received the Holy Ghost, shows that they brought the water, when he says: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Acts 10: 47. The same manner of expression is used for water baptism, as for baptism of the Holy Spirit; even as the anointing of the priests, kings and prophets, and the anointing of the Holy Spirit are expressed in the same manner of expression. The anointing oil was poured upon the head of priests, kings and prophets, when they were anointed. Therefore the expressions of the anointing of the spiritual anointing, "The Spirit of the Lord is upon me, because he hath anointed me," Luke 4: 18; "And hath anointed us," 2 Cor. 1: 21. "But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of him abideth in you," &c. 1 John 2: 20, 27. Compare these expressions with those in the Old Testament concerning the anointing with oil. Lev. 8: 12; 10: 7; 1 Sam. 10: 1; 16: 13.

If then the imparting of the Spirit is described in such sameness of language with the anointing in the old covenant, and is called an outpouring, as well in reference to the baptism of the Spirit as the anointing of the Spirit (which cannot be separated from each other, for when God baptizes us with his Spirit, he at the same time anoints us therewith), therefore I sincerely believe that this thus occurred, because water baptism was to be administered by pouring, like anointing formerly was done. I could otherwise find no good reason why God already spake by the prophets concerning the outpouring of the Spirit, and why the apostles describe the giving of the Holy Spirit as an outpouring, Isa. 44: 3: Joel 2: 28; Zech. 12: 10; Acts 17: 18; 10: 45; Titus 3: 6.

Christ said concerning the giving of the Holy Spirit, and its operation on the day of Pentecost: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 5. This baptism of the Spirit was administered on the day of Pentecost by God himself through Christ, and is described to have been performed by an outpouring; and no doubt because water baptism was to be administered thus, and it also was thus administered by John. The many evasions that have been sought to ascribe to this outpouring another reason than the above, has called forth many a blasphemous expression. I believe that many maintain that those expressions concerning this outpouring show the abundance of the measure of this Spirit in the giving thereof. But here I must, with astonishment, look at their inconsistency; for, in water baptism, pouring shall be too little to show abundance, but nevertheless, to know a reason why these holy men of God, who spake by the Holy Ghost, described the giving of the Holy Ghost by an outpouring, therefore this must show abundance. Now if immersion shows forth so much more of abundance in water baptism than pouring, then these holy men could the better have shown this abundance, if they would have described the participation of the Spirit by an immersion in the Spirit, instead of describing it to be done by an outpouring. I believe from the heart that God founded his ordinance of baptism upon such a principle, that it is suitable to administer it where we teach, at all places, in water or in houses; and in all circumstances, in health or in sickness; at all times, in summer or winter. I also firmly believe that baptism was thus delivered to Menno by the Church of God with which he united. We have testimony from himself that he united with the community of the saints; and from others, that this community was the Waldenses.

In the Martyr's Mirror by Thielem J. von Bracht, an account is given, how that at Thessalonica there was yet a church which stood as it was planted by Paul; and that they sent three brethren to Moravia, in Germany, because they heard that there was a church there that was identical with them, to become acquainted with this matter, which was told them by certain captives, who were taken prisoners from there to Turkey. They first came to the church called the Hutterites or Moravians, but did not agree with them. Then they were led to the church called the Swiss. church, from one named Swiss. It was a church, from one named Swiss. It was a Mennonite church. Then when they had examined all their articles of faith and compared them with each other, they found that they agreed, also on baptism. This occurred about the year 1540, yet in the life time of Menno. See the Martyr's Mirror page 284. From this is clearly seen that these Thessalonians acknowledged pouring baptism, because they acknowledged the Mennonites as the true church of God, and brake bread with them as an evidence of this acknowledgment; yes, not only this, but it shows that they themselves received pouring baptism from the apostle Paul; or we must conclude that they acknowledged both immersion and pouring as a gospel baptism, which is not at all credible. That pouring baptism was administered at all times, is credible for this and other reasons. *Henry Funk says that Sebastian Frank wrote that Peter baptized 47 persons in prison. In the first edition, page 123; and in the last edition, page 195. The writer of the "Wandering Soul" affirms that Philip poured the Samaritans with the baptismal

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* This is a German work. I am responsible for this translation.

† Edition of 1811, page 27. Last Ed. page 29.

‡ That Menno was joined to the brethren by baptism may be seen in the English edition, part 2nd, page 330.

* The English Martyr's Mirror, translated by J. D. Eupp, omits the word "wood-place."

* English edition, Part 2nd, page 41.

* A German writer.

water; and that those of Cesarea were baptized by pouring. Page 358.

We also find how Justinus, in the year 251, when he was to baptize three learned men, let water be brought, and baptized them on their faith, Martyr's Mirror, page 108. And there are yet many testimonies in the first part of the Martyr's Mirror which show that pouring baptism was administered. We also find that baptism by immersion was already in practice in early time, and was mostly administered by trine immersion, especially in the third and fourth centuries. But as far as I can learn, these were nearly all, if not all, Pedo-baptists, (those who baptize infants). This is shown by the expression of Memo, where he speaks of the whole world that hitherto thought that the new birth was nothing else but a dipping in the water. That Menno made these expressions against the Pedo-baptists, who claim regeneration in baptism, is clearly understood by what he says before, and after this. Several pages before the above expression, Menno says: "If he has been sworn before a baptismal font, and washed and baptized therein by an ungodly idolater," and previously Menno quotes the language of Tertullian, who says: "That in the same baptismal font or waterbath were baptized both children and adults." And then he writes concerning the believing godfathers who with good consciences hold the infant to the basin.*

I will now conclude with the admonition that the reader will receive this necessary explanation in the best light; for I feel it my duty to show that there is no evidence extant, to prove that Menno was dipped, nor that he did dip others; and that those who affirm this cannot stand with their affirmation, neither before God, nor before faithful men, who examine it. I hope that they will consider this matter better, and that they will no more speak so indiscreetly thereof.

Written out of love to the reader, and from a desire that he should obtain a true knowledge of the matter.

JOHN HOLDEMAN.

*New Pittsburg, Wayne Co., Ohio.*

For the Herald of Truth.

## ARE YOU BUSY?

He that overcometh shall inherit all things. Rev. 21: 7.

Are you busy? were the words used by the writer on several occasions as he was returning home on the Sabbath-day and thus addressed his neighbors who were busy playing croquet, *Are you busy?*

Is it good to be busy or dilatory? the most important point is, are we busy at such things that when a friend or neighbor meets us, that we may not be ashamed? We can just as well, besides it is much better to apply our time to some good cause, or attend the preaching of the gospel, or in reading the word of God, or other good and useful books, always selecting such as will be food for our souls, which will make us better; that will be a lamp to our feet, and fit us for the judgment at the great day. We need to be busy all the time, and if are rightly reflect, we will find our time here to work out our salvation short enough, without spending the precious moments in playing the foolish games which are got up for pastime, and lead many down the broad way to destruction. Solomon says, It is better to go the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Ecc. 7: 2.

Dear reader, let us use all our powers with our children and those of the household, instructing them the proper use of the Holy Sabbath-day; that it is not alone a day of leisure, to be spent in games and parties, for amusement, and for gratifying the carnal desires of the flesh, and thus keeping our hearts full of folly and vain-glory: but for the worship of the true and living God, before whom all must appear and give an account of his stewardship, whether it be good or bad. Our evil thoughts prevent the silent monitor from making any impression upon our minds. These things lead away from God, instead of drawing us nearer. Reader, pause and think, before you farther go in the slippery paths of vice.

Christmas, New Year will have passed before this reaches the readers. How many of us have called to mind the scenes of a Christmas eighteen centuries ago? Have you had an occasion to rejoice as did the shepherds at the birth of the Savior? and have we deeply humbled ourselves,

And been filled with love an l godly fear?
Did our converse show our hearts sincere?

Are we honoring and serving God, who loves us so much that with pity for our forlorn deplorable condition, He gave his only begotten Son to redeem us and reinstate us in his favor. Do we think how we will be engaged, if spared, during the coming year? Is it with what shall we eat or drink, and the vain pleasures of the day? or, are our thoughts engaged on that better part? Do we love to read the Scriptures, and other good religions reading such as the *Herald of Truth*? Is it a welcome visitor, and do we anxiously wish its return? Are God's words sweeter than honey to my mouth, Ps. 119: 103? Do we meditate on his law day and night, and are we like a tree planted by the rivers of waters? Do we think our time too precious to spend in play? Do we think of death and the judgment, and that we must appear before the great tribunal and give an account of the deeds done in the body? or do we never think of death, and can Satan blindfold us so that we cannot see our condition until it is entirely too late? Is religion and its happy influences to us, as Paul, lamenting said, The Word is to the Jews a stumbling-block, and unto the Greeks foolishness. 1 Cor. 1: 23.

When Ahab, king of Israel would go to war with Ramoth-gilead, he gathered together four hundred prophets, and inquired of them if he should go up. "They said, go up; for God will deliver it into the king's hand. But Jehoshaphat said, Is there not here a prophet of the Lord besides that we might inquire of him? And the king answered, and said, There is yet one man, by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil:" Now when we read the Scriptures, or the Herald, or hear a sermon and therein find something that speaks no good of us, or tells us what we do not like, let us not cast it off and make light of it; but take heed unto its instructions and compare it with the word of God, and apply it to ourselves and see if we cannot derive some benefit therefrom. May God impart his Holy Spirit unto us, and lead us safely through all the trials of life. A BROTHER.

*Eine Edition Part 2nd, pages 203, 206, 207.

For the Herald of Truth.

## NEARNESS TO GOD.

Oh! could I find some peaceful bower,
Where sin has neither place nor power,
I then with God in bliss might dwell,
And fly from all the snares of hell.

O! were I in this world to stay,
In this frail body made of clay;
And tortured be with pains and fears,
I ne'er could stop my rolling tears.

How oft I wander from the Lord,
And am forgetful of his word;
My roving thoughts on earth do run,
Unknown the place where they begun.

Whene'er some good I do possess,
Satan is ready to caress;
How oft he takes me in his arms,
And tells me of some carnal charms.

Then to my Father up on high,
Again for some sweet thoughts I sigh;
My Father hears me when I call,
And freely will forgive me all.

I in the arms of Christ would lay,
And all his precepts would obey—
O Lord, help me in love to live,
Then in thy kingdom me receive.

There I shall then my Savior greet,
And walk with him the golden street—
That city, O, so bright and fair,
Who all its beauties can declare!

*New Pittsburg, O* ANNA HOLDEMAN.

## CHURCH, PURE AND UNDEFILED.

Religion is universal, common to every age and every nation. That it is our duty to worship a Supreme Being, or some supposed superior power, is an innate principle of man, from the pagan idolater, to the sanctified believer in Christ Jesus. For the general diffusion of Christianity, the church of God is instituted. It was to establish the true church, that the Son of God left the courts of glory, came to earth, took upon himself the form of humanity, and suffered and died the ignominous death of the cross. Though various forms of religion have, from time to time, originated among men, as the Mohamedan, Budhist, Brahmin, and others, yet to-day stands, as stands the sun, the *Christian Religion*, pure and undefiled, unmoved and unshaken. As it has stood the past two thousand years, despite the skeptic and scoffer, and armies of persecutors, so it shall stand, firm and unshaken till the end of time.

This, the religion of the blessed Jesus, is the *one true religion* and our only hope of salvation and eternal life. Though the church appears under various forms of government, and different rites and ceremonies, yet this variety does not materially affect its vitality; is is nevertheless the church of the true and living God. The main-spring and dependent machinery, and not the wheel and chain, constitute the watch. In view of the fact that this is the true church, and through her the world is yet to be saved, how important that it be kept pure and unsullied, that *religion* the great *main-spring* be found *perfect* therein. But, alas for the church and her spiritual decline! Instead of our conformity to the simple requirements of Christ, we would fain have religion conform to us. But we may as reasonably hope to stay the course of nature, as to alter God's religion. Instead of entering by the *door* of the sheep fold, we attempt to climb up *some other way*. Instead of paying worship and obedience to the God of the Bible, we worship the god of this world, by our worldly conformity. A church is organized. An increase of membership is desired. Funds perhaps are needed; and unsaved men, simply because of their wealth, are admitted. Our Savior says, "I am the vine, ye are the branches." We cannot hope to be fruitful branches of the *living Vine* when we are dead.

No labor, nor expense is spared in our large cities to procure pure water. Dearly beloved, up yonder, in bright paradise is the great *Fountain of Life*. Eighteen hundred years ago its healing streams came to our earth. In one day three thousand drank and were refreshed. Salvation currents flowed in mighty power in the days of the reformers. The living fountain to-day is open, and whosoever *will* may come and partake of the waters of life freely, without money and without price. If we partake of this water as it comes unsullied from its Great Source, we shall be refreshed. But alas, how the stream becomes contaminated with the corruption of earth! The streams of intemperance, of fashion, of pride, of vain glory, of formality, of conformity to the world, enter in and if we partake thereof, instead of receiving spiritual nourishment, we become filled with disease and death. Let nothing be counted too great a sacrifice for the purity of the church. Let the church of the true and living God, the gateway of bliss to perishing immortal souls, be preserved "PURE AND UNDEFILED."—*Earnest Christian.*



## MORNING.

Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and early rise
To pay thy morning sacrifice.

Redeem thy mis-spent time that's past,
Live this day as if 'twere thy last;
T' improve thy talent, take good care;
'Gainst the great-day thyself prepare

Let all thy converse be sincere,
Thy conscience as the noon-day clear;
Think how all-seeing God thy way
And all thy secret thoughts survey.

All praise to thee, who safe hast kept,
And hast refreshed me while I slept;
Grant, Lord, when I from death shall wake,
I may of endless light partake.

Direct, control, suggest this day,
All I design, or do, or say;
That all my powers with all their might,
In thy sole glory may unite.

Praise God, from whom all blessings flow,
Praise Him, all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

Selected by A. ROTH.

## FOLLOWING THE SHEPHERD.

"I was coming down the coast from Tripoli," says Dr. Jessup, "and reached the top of a pass, in the narrowest part, just as a caravan of camels were coming from the opposite direction. I turned back a little and stood close under the edge of a cliff to let the camels go by. They were loaded with huge canvas sacks of tibn, or cut straw, which hung down on both sides, making it impossible to pass them without stooping very low. Just then I heard a voice behind me, and looking around saw a shepherd coming up the pass with his flock of sheep. He was walking ahead, and they all followed on. I called to him to go back, as the camels were coming over the pass. He said, 'Ma ahlaik,' or, 'don't trouble yourself,' and on he came. When he met the camels, they were in the narrowest part, where a low stone wall ran along the edge of the precipice. He stooped down and stepped upon the narrow wall, calling all the time to his sheep, who followed close upon his heels, walking in single file. He said, 'Tahl, tahl,' 'come, come,' and then made a shrill, whirring call which could be heard above the roaring of the waves on the rocks below.

"It was wonderful to see how closely they followed the shepherd. They did not seem to notice the camels on the one side, or the abyss on the other side. Had they left the narrow track they would either have been trodden down by the heavy laden camels, or have fallen into the dark waters below. But they were intent on following their shepherd. They heard his voice, and that was enough. The cameleers were shouting and screaming to their camels to keep them from slipping on these smooth rocks, but the sheep paid no attention to them. They knew the shepherd's voice. They had followed him before through rivers and thickets, among rocks and sands, and he had always led them safely. The waves were dashing and roaring on the rocks below, but they did not fear, for the shepherd was going on before. Had one of those sheep turned aside, he would have lost his footing, and been destroyed, and thrown the whole flock into confusion."

What a lesson for the wayward ones who own the Savior as their Shepherd, and, yet love to wander in forbidden ways. Safety is only found in following him. No matter how narrow or how dangerous our way, He leads us safely on; never misleads, never endangers his trusting ones. Let us follow Him; let us know His voice and keep closely to his side.

"Jesus great Shepherd of the sheep,
To thee for help we fly;
Thy little flock in safety keep,
For O, the wolf is-nigh.
Us into Thy protection take,
And gather with Thine arm;
Unless the fold we first forsake,
The wolf can never harm."

*The (Boston) Christian.*

For the Herald of Truth

## PRAYER.

Prayer is as necessary and beneficial to the Christian as food is to the natural body; it nourishes the body, gives strength and makes man feel quite revived. It creates a new feeling in his whole body and mind; therefore we see the effects of natural food. So is prayer strength and comfort to the soul of any human being; it not only benefits us in that respect, but in a great many others. We can drive away Satan by prayer to God, when it comes from the heart: it makes the soul feel that there is a future state of happiness, which is established for those who are faithful and diligent followers of Jesus Christ, and are willing to repent and believe that beautiful prayer to Jesus from the bottom of their heart; they are the ones that shall receive the benefit of prayer, not because of that happiness which is prepared for all who do pray and believe that Jesus Christ has died for us and our sins. Oh friends, let us consider this subject and be diligently engaged in this work to Christ Jesus. What a comfort it is to the person when he has prayed to Jesus Christ and then lays down his body to rest. In the evening he does not know whether he will be able to get up the next morning, but by prayer to Jesus Christ, he can feel that promise of heaven that beautiful home for all who love him, so as to pray from the heart for his kindness. Why then he can go to rest with ease and comfort.

BENJAMIN M. RUTT.

# Herald of Truth.

**Elkhart, Ind., Jan., 1876.**

To our Subscribers. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to send Money.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions


*The New Year.*—A Happy New Year to all our readers. May it be your portion this year to live near unto God, and govern your whole walk and conversation, by the blessed precepts of his eternal word. The only proper position in this world of trial and temptation, for us to occupy, is, to live in accordance with that divine word. A course of life directed and governed by the principles of the Gospel will insure and preserve not only bodily health, and mental vigor, to the full measure of human enjoyment, but it will bring health and vigor to the soul, and the promise of immortal glory. In this sense our happiness on earth depends entirely upon how we regard and how we submit ourselves to the principles and teachings of that word. May every reader thus conform his life to the principles of the gospel of Jesus Christ, and enjoy his sweet grace in this world, and finally be gathered to that innumerable throng, which, with palms in their hands, and arranged in white robes, stand around the throne of God, singing songs of endless praise to his great name.

To all ministers of the gospel we wish an abundant measure of wisdom and grace, that they may labor more abundantly in the vineyard of the Lord and gather many souls to Christ, the great Shepherd.

To the churches we wish peace and prosperity. My love, unity, and an earnest zeal actuate every member, and may all labor and pray for the success and extension of the Lord's work among all people. May this year be crowned with an abundant harvest of souls to the faithful laborer, and may the church rejoice over many souls gathered from the highway of sin into the fold of the dear Redeemer.

*Menno Simon's mode of Baptism.*—We have devoted a large space in the present number to an article giving conclusive evidence of the mode in which Menno Simon baptized. We deem it due to our readers and the whole church that if there existed any doubt that Menno did baptize by effusion, they should know it. If on the other hand it could, beyond doubt be shown that Menno did baptize by effusion, as he himself in two places says, with "a *handful* of *water*" then our people should know what that proof is. Now we feel that the subject has been set forth in such a manner that no reasonable mind can fail to be convinced of the fact that Menno practiced this both reasonable and scriptural mode of baptism. We think, in this article the points produced by immersionists, to show that Menno Simon, in the language of J. Newton Brown, "was dipped and did dip others," are fully met and we advise every one to read it with care and attention.

*Special Attention* is called to the fact, that we have on our books quite a large number of subscribers who are still in arrears for the paper, and in these times in which money is so very close and printers as well as all others, need to work with the greatest economy, in order to meet promptly their own liabilities, we find it necessary to collect all our dues as far as possible, and to this end we send out bills to all who owe us, with the request to send in the amounts, and as this is now the beginning of a new year we trust that all will promptly respond.

If in the sending out of these bills any mistakes should have occurred, any one will confer a favor by informing us of the fact. Postmasters or any other person will also confer a favor by informing us of any papers remaining uncalled for at their office.

Any person wishing to discontinue his paper will please pay all arrearages and inform us of the fact, in all instances let the names of the parties, the Post Office, and the State be plainly given.

*On Thanksgiving day*, Nov. 25th, a meeting was appointed at Millersville, Lancaster Co., Pa. for the purpose of electing and ordaining a bishop in the place of brother Joseph Burkholder, deceased. The meeting was largely attended and was devoted to the double purpose of a Thanksgiving service and the business for which the appointment had been previously made. Three brethren were presented as candidates and the lot fell on Jacob Brubaker. May the Lord add his blessing that he may be fitted as a chosen vessel to the salvation of many souls.

*The brethren* Jacob A. Bentler and Henry Shamm visited the Brotherhood in Kent County, Mich. recently. They had meeting on Saturday afternoon Dec. 3rd at the Caledonia meeting-house, and also on Sunday the 4th. A minister was chosen and ordained for the church in that place, which for some time had been without a minister, the brethren from Bowne, filling their appointments. The lot fell on Bro. Peter Steiner. We trust the Lord will be with him and make him instrumental in doing much good.

On Sunday and Monday evenings, the brethren filled appointments in the Bowne meeting house, and on Tuesday morning services were again held in Caledonia. The church here on account of not enjoying the services of a stated minister has labored under many disadvantages which as a matter of course worked detrimentally to the prosperity of the church. We trust, however, that with the blessing of God, and earnest and united effort, both on the part of the newly elected minister and the brotherhood, the church may prosper and grow and be the means of doing much good. We wish them God's blessing.

*Wanted at the Office* of the Herald of Truth, a young man to assist in general work around the office. He must be able to write a fair hand, willing to work, temperate in his habits, and of good moral character. A brother in the church preferred and one who is warmly attached to his faith. Must be able to speak and read both English and German.

*From Manitoba.*—Bro. David Klaasen under date of Dec. 2nd, writes us from Scratchen, Manitoba, as follows: "The weather here is very fine; though on the 30th of November the Thermometer fell to 26 degrees. (We suppose this was Reaumur's Thermometer, on which zero is the freezing point.) Yesterday it was only 10 degrees and to-day it is still less. We have good sledding and are engaged in hauling wood. We bought a tract of timber on the Red River, and each family pays $1.00 a year, which affords us very cheap fuel.



Otherwise we are well satisfied in our new home. We of course could not raise much on the newly-ploughed soil, but with the second ploughing the ground becomes very mellow, and we trust God in his mercy will give us a plentiful harvest, for without his blessing all our efforts are vain."

*From Dakota.*—Two families returned from Manitoba and settled on Maple River in Dakota during the present summer, and nine families direct from Russia also located here. There are also four families on the Cheyenne and six on the Red River. One family purchased land near Brainard on the Mississippi, and settled there alone. In the settlement on Maple River four children and an aged man, named Peter Tawatske 60 years old died during the summer.

*Russian News.*—On the 5th of December the "*City of Berlin*," of the Inman Line of Steamers arrived at New York with some ten families of Russians, from the Eckert Church. Four young men of the party, arrived at Elkhart on the 8th. A small party of them stopped in Ohio, while the balance went to Kansas, to join their brethren who have already formed a settlement near Great Bend, in Rush County. Eckert himself with a company of 25 or 30 families is expected in a few weeks. He has been detained so long with getting his passes.

*We have received* the December No. of the "*Christian Radical*," a paper published at Polo, Ill., by P. Hurless, which makes its special work to oppose uncompromisingly church gambling in all its forms, intemperance, secret societies and all popular evils. It is somewhat refreshing and encouraging to find still in this evil day, men who are brave enough to stand up for Christ, against all these modern molochs which are sapping the very vitals of the Christian Church, and mingle and co-mingle the Church and the world, until the borders of neither can any longer be defined. We should wish more of the fashionable churches of modern days to take the same stand Moody in an address, delivered in Brooklyn from the text, Numbers 13: 30, says, "I now ask the 40,000 ministers of this land, are you ready to cross at Kadesh-Barnea?" If you are you have got to put away all other things; do away with parties, operas, bazars and ways of raising money, and say, this *one* thing "I do." It looks after all, as the consciousness of idolatrous practices in many of the churches was slowly dawning in on the minds of the people.

## TO THE READERS OF THE HERALD.

With this number we enter our thirteenth year, and while we heartily thank our friends for their kind support and aid in the publication of our paper during all these years, we feel very free to ask them again during this year also to lend us their aid, assistance and support. If we were laboring for a selfish purpose; if there were personal ends that we had in view, we could not, with the same freedom do this; but while we are engaged in the great work of our common Master; in the spreading of his gospel, in the encouraging of his people to gospel truths, in the upbuilding of the church, in publishing abroad the principles of peace, love, union, purity, temperance and virtue, while we are laboring for the salvation of souls; we feel that we have a good right to invite all to share therein; we feel that we may without hesitation, ask everybody to help us, we feel that we may freely ask all to continue their help; we need the support and assistance of the whole church; every minister, every member; we need their prayers, we need their words of encouragement and admonition and we ask them kindly to give it. We believe that our paper has been a blessing to thousands; and it may still be made a greater blessing to all who have so far been its readers, and to thousands more, if all will make a proper effort.

There are still so many families, so many young people and old people to whom the paper would be a great help—to whom it would be an inestimable treasure, if they could only be induced to read it. And by a little effort on the part of a friend or neighbor, they might be induced to take it. There are even many families who do not know of its existence. Now here there is a work to do, and let us see what can be done in extending its circulation.

The character of the paper is unexceptionable. It can be read by all with profit. If any one follows its teachings, he cannot fail to improve himself both morally and spiritually, and as a church paper its teachings are entirely within the bounds of the doctrines of the church. Its aim and purpose is to hold forth the principles, doctrines, and practices of the Mennonite Church, and if it does not give so wide a latitude as many would desire, and must thus bear the stigma of *narrow-mindedness* from many of the more liberal and worldly-conformed Christians, we believe it takes a position, just as broad as the gospel allows us to take. The gospel too, is altogether too contracted for some minds, and many in our days are making very great efforts so to explain the teaching, that all the wholesome restraints and crossbearings of the sacred page may be cast into the back-ground, and the modern, fashionable, pleasure-seeking and selfish so-called-christian world, may on flowery beds of ease, walk the royal road to heaven.

We cannot conform ourselves to the views and opinions of men. If we would accomplish anything in the world for the spiritual benefit of mankind, we must take a position. Principles, truths and doctrines must underlie our position. A purpose must be kept in view, and this is what many at the present time forget. They wish to follow, unrestrained, every wind of doctrine, every fanatical dogma that shallow-brained men, under the guise of morality or Christian virtue, and even under the semblance of religion, and as religious teachers, would advance.

The past has proved the truth of what our paper claims to be. This purpose we do not design to change. Pure, gospel principles and practices is what the people need. Progressiveness in purity, in piety, in holiness, not in fashion and worldly conformity: and this is the purpose we have to accomplish and to this end we ask your help, your prayers, your support.

## OUR TRIP WEST.

(*Conclusion.*)

After the labors of the day, spent in visiting the Canton Settlement, were finished, it was nearly night, and we had still a good distance to drive to reach the place where we proposed to remain all night. We felt wearied and cold and hungry too, not having partaken of food since morning, and it was nearly eight o'clock when we reached the house of Isaac Weaver, where we were kindly received and well provided for, but my mind often wandered back on what we had seen during the day, and I felt that we should not complain over the little inconveniences of life, when we remember under what severe trials many of our fellow beings spend, perhaps, the greater part of their lives. A day with the poor often leads us to appreciate more highly the thousand privileges and blessings which God so abundantly bestows upon us.

On Saturday, October 30th, it was cold and clear. D. S. Holdeman who had been with us now the whole week, returned home, and we visited David Weaver, who moved there recently from Elkhart. They feel well satisfied with their location, and as the season has been a very productive one, almost every one we met, seemed to have forgotten the many trials and difficulties, the drought and the grasshoppers, of the past years, and with bright, cheerful spirits and thankful hearts looked forward to days of comfort and plenty.

In the afternoon a meeting had been appointed, preparatory to the observing of the Communion of the Lord's Supper, at the new meeting-house, just built near the residence of Bro. Jacob Holdeman, and also not far from Bro. Brundage. The

house was not quite finished yet, and this was the first meeting held in it. It is a small building, but it is good and comfortable and sufficient for the present needs of the church. We remained all night with Bro. Brundage, and the next day attended with them their Communion meeting. We had pleasant meetings, and after stopping a short time with Bro. Smeltzer, Bro. Heatwole in company with Bro. Burkholder took me to Gnadenau. Gnadenau is a village built by the church in charge of Bro. Jacob Wiebe, who with his party stopped in Elkhart several weeks when he first arrived from Russia. There are now about thirty families in the village, and all the settlers in the whole township except two families, are immigrants from Russia.

They build houses, stables, sheds, &c., all of large brick made by mixing clay and straw or prairie grass, moulding them into proper shape and then drying them in the sun. Some also build of sod. Their roofs are all thatched with long prairie grass; and for cooking and warming they make ovens or furnaces also of these same dried brick, which are so arranged that they can do their cooking and baking very conveniently, while at the same time they warm the whole house. These stoves are also heated with dried prairie grass, and it is said that two heatings a day will keep the house comfortable even in cold weather. Their houses are mostly one story with a good, large attic or garret which answers for a grain loft. Their buildings are usually so large that cattle and horses have apartments under the same roof. This seems to our American readers a singular custom, but it seems to us not only convenient, but shows a regard for our dumb animals which many Americans forget, and where the stables are properly attended to, there is nothing at all unpleasant about it in the house.

In this village a school house was built of sod with a thatch roof, late in the fall last year which answers also for a meeting house. The walls inside are smooth and white, and though the ceiling is a little low, yet the earnestness and activity of the people in this direction is truly commendable.

We arrived in the village about dark, and attended a meeting in the house, where a large number had assembled for the Sabbath evening worship, and we were not only happy in being permitted to speak to them and worship with them, but we also were glad to meet many familiar faces again. We remained all night with Bro. Wiebe, and the next day (Monday) visited another village some distance west of Gnadenau, just commenced. We saw that all the settlers were very busy in getting ready for winter; we looked at many of their houses and were pleased to see the care and attention given to their work; everything with a view to durability and utility, and also economy. Some of them have their houses indeed very conveniently arranged, but they are cheap and plain. The great work before them now is to subdue the wild prairies and bring them under cultivation. Though these great prairies have neither timber nor stones to hinder the husbandman in the work of cultivation, yet it requires a great deal of hard labor for several years to get them into proper condition for farming purposes; more indeed than one who has never experienced it, would imagine. Yet time and patience will overcome all, and these new settlers have done a great deal towards developing the new country, much more still remains to be done; but under the blessing of God the most of them have gathered enough to supply their present necessities.

We also visited Bro. Ewert, in Marion county, but to our regret, he was not at home. We then visited Bro. Heatwole, Sister Benik and Bro. Rudolph Riesen, after which we proceeded to the District School House where a large number of people had assembled for public worship. There we met a number of brethren and sisters, both American and Russian, and we had a pleasant and encouraging meeting, and hope our efforts to proclaim the precious word of God may not have been without some good results. May God keep the beloved brethren and sisters in that vicinity, as everywhere under his kind and preserving care, and lead them by his Holy Spirit ever nearer to Jesus, the Author and finisher of our faith.

After meeting I went home with Bro. Noah Good, who lives near Marion Centre, where we staid all night, and on Tuesday we attended an appointment in the vicinity, and after a short visit at Bro. Benj. Bear's, went home with Pre. John Evers, in the vicinity of Peabody, and in the evening attended a meeting at Bro. Hornberger's, who took us to Peabody on Wednesday morning where we again met Bro. Kilmer and D. S. Holdeman, (Bro. Kilmer having remained in McPherson county) and together proceeded to Topeka to attend to some business matters there.

Our visit to Kansas was not as satisfactory to us as we could have wished. Our time was too limited. We had intended to visit Bro. Goeddert's church; as also Bros. Buller and Richert, and Siebert at Pawnee Rock, and Bro. Shroeder, and many others with whom we have more or less acquaintance. But having made appointments for every Sabbath until Dec., before leaving home we were necessarily compelled to make time. This will explain to the brethren whom we passed by, why we did not stop to visit them, and we ask their kind indulgence. Perhaps our heavenly Father will so lead us that we may have a more extended visit among them at some future time.

Of the country we need not give an extended account. So much has already been said and written that very little more is necessary from us. Though as this was our first visit to the state we will give briefly our impressions of it. Those portions of Kansas which we have seen has an excellent soil. The grass on the prairies this year especially was very heavy. we think it was generally heavier than in many other places where we have been. It produces abundantly wheat, corn, rye, oats, barley, broom-corn, sugar-cane, potatoes, melons, and in short, all the grains and vegetables common to the latitude. Wheat has produced from 30 to 45 bushels, and several well authenticated instances have been produced, of over sixty bushels to the acre. There is no lack in the soil of Kansas whatever, so far as we have seen. In various portions of the state there is also an abundance of most excellent building stone, so that building stone even are exported to other states.

Good water is generally found at moderate depths, and running streams are quite frequent. Kansas seems to be much better supplied with living water than some portions of Missouri. The climate appears to be good. The people are generally healthy, and the nights are said to be cool, even during the hottest season. The past summer has been very favorable to vegetation, while the Fall has been rather dry. Wood is scarce, but coal is found in various parts, in great abundance. The people have settled on the line of the Atchison, Topeka and Sata Fe Railroad, which affords them a ready means of transportation. The managers of this Company have also dealt very liberally with the people; have sold them land at low prices and on very easy terms; have favored them with reduced, and in certain instances with free freight and transportation. The officers of the road seem well to understand that a liberal policy towards settlers is the only certain method of rapidly developing the country and building up a good business on their road, and insuring success and prosperity to themselves. The road runs for the most part, as far as we have been over it, through a beautiful and fertile country; thriving towns are springing up along its line, while the little farm houses of the newly arrived settlers, and in many instances, too, good commodious mansions, dot the broad prairie in every direction. The demands of the rapidly increasing settlements of both towns and country, with the grain which they already have to ship, casts an air of thrift and business along the line of the road not always found on the line of roads running through older settled countries. If drouths and grasshoppers are not to be a permanent affliction of this state, (and we think that as the country is developed, these things will gradually disappear) we believe that Kansas will, in time, be one of the most productive and prosperous states in the Union.

Topeka is the Capital of the state, and



through the kindness of C. B. Smith, the General German agent of the Land Department of the Road, we were permitted to pass through the Capitol Buildings and the different departments, and also to view other objects of interest through the town.

A. S. Johnson, Land Commissioner of the road, whose kind and liberal dealings with our people, we cannot too highly commend, and whom we expected to meet during our stay at Topeka, was laboring under a very severe attack of sickness, so that we had given up all hopes of seeing him, but greatly to our satisfaction, when we came to take the cars for St. Joseph, we found that he had so far recovered that he was able with his daughter to accompany his sister to St. Joseph, and we had the pleasure of spending some time in conversation with him on the way. This was on Thursday November 4th. The same evening we arrived at Chilliecothe, Mo., where we staid with our brother, J. S. Funk, until Saturday the 6th. We also met here Isaac Gross and family, formerly from Bucks Co., Pa., who has charge of the public schools of that city. We took the train at 10. 30 A. M., and came to Clarence, in Shelby Co., where we were met by Bro. Benjamin Hershey and others, with whom we went and remained all night. Bro. Hershey lives about sixteen miles from the station. They have here a good country, a good climate and plenty of timber. The wife of Bro. David Hershey was very sick, and on Sabbath morning about four o'clock we were called to visit her. She desired to be anointed with oil and prayed for according to the instruction of the apostle James. Jas. 4: 14. But on account of her great weakness it was deemed advisable to defer the matter until she would be better able to bear it.

In the forenoon we attended services at their meeting house in the vicinity; the attendance as well as the attention was good. We visited during the day John Detweiler and Benjamin Lapp: and in the evening we had another service in the English language, and spoke from Matt. 7: 24—27. After meeting we stopped a little while at Bro. Christian Lapp's, after which Bro. Benj. Lapp took us to Atlanta, on the St. L. & Kansas City R. R., a distance of twelve or fourteen miles. The night was quite dark, and part of the road not very good, but we reached our destination safely; and about 5 o'clock, A. M., we went on board the train, and when daylight came, we found Brother and Sister Keller, from Branch County, Michigan, also on the train, having been at Kirksville to visit their friends, and now on their way to Iowa.

The next morning we arrived at Chicago, and the same evening came safely to Elkhart. Thankful to God for his preserving care over us, and to our friends, also for their kindness towards us while among them.

J. F. FUNK.

For the Herald of Truth.

## FROM KANSAS.

*McPherson Co.*, December 14th, 1875.

Dear reader, Feeling constrained to make a communication concerning our Russian friends who, without means of their own, have settled in this locality,—I wish to submit the following hints and remarks:

In the first place I would speak to those of our friends from Russia, to both the old and young, who have remained in the East, and also to those that left Kansas to find employment elsewhere. Having heard of the intention of some of you to return to Kansas, I feel it my duty to discourage such a course most decidedly, and ask every one of you, who may entertain such intentions, to well consider the question, what are you going to do here? Employment is so exceedingly scarce, that quite recently several persons left to find work in other parts. Nor is this all,—some of the young men will yet have to leave their families and seek employment wherever it can be obtained, in order to earn a living for themselves and support their families at home. The Local Committee is obliged to limit their distributions of provisions and confine themselves to relieving such persons only as are unable to work.—Yet even under these unfavorable circumstances, some of the young men have left where they were employed and returned to this locality, being dissatisfied with their wages. I advise you, by all means, stay where you are; for by coming here, you will only meet with disappointment. Though you may probably not receive the highest wages; you have an opportunity to learn the American way of doing work, which, more especially for girls, is of great advantage; and beside, it is a great deal better to work for low wages than to be idle altogether.

It probably has got abroad that last season people were getting here high wages at gathering broom-corn, which they did: but that kind of work did not last but six or eight weeks, and it is very doubtful whether such a chance will present itself again next year. Of late the price of broom-corn has fallen very much which may possibly cause a great many to relinquish partly or entirely the cultivation of it, and will at all events reduce the rate of wages paid to the hands. But even should the same quantity of broom-corn be cultivated and the same wages be given for the labor of harvesting it, there are certainly plenty of hands here to do all the work that is needed.

A desire to benefit you by my candid advice has prompted me to make the present statement of facts, which nobody acquainted with the locality will or can dispute. It now remains for you, my friends, to profit by this advice or to reject it; but should you do the latter, you cannot afterwards plead ignorance. Secondly, I wish to say a few words to those friends who have given assistance to the needy. True, upwards of $10.000 have already been received, on behalf of the Kansas settlers without means, yet, however large this amount may appear, if distributed amongst about one hundred families, the amount received by each family is not very large. I am of the opinion that the settlers should still be aided in the following manner. All the families occupying seven sections have together but ten wagons; and it will be perceived at once that this is an insufficient number for them, especially in the haying and harvest time. Then they are not supplied with as many plows as they require nor with oxen, for of the latter every two families ought to have one yoke between them. Some cows also are needed in order that each family may have one. Originally the Local committee bought one cow for every two families. In course of time an arrangement was made amongst most of the settlers for one family to keep the cow and pay to the other family half the value of it; when adding an equal amount to the money received for relinquishing their claim, the latter family was enabled to purchase a cow of their own. The greater portion of them have done so.

Having set forth these particulars and pointed out the things of which there is a lack amongst the settlers, I now leave the reader to consider for himself my statements and to use his own judgment as to whether this additional aid is needful or not. From what I have seen and heard of these people I am quite sure in my own mind that they will in their time repay all that has been done for them, provided the blessing of God attends their labors. The arm of the Lord sustains both the giver and the receiver,—let us, therefore, render thanks unto Him for his manifold blessings, and ask Him to bestow upon us such kind and merciful hearts as will make us fit recipients of His boundless mercies.

D. S. H.

*Remarks.*—From what we have seen and heard of the wants of these people and the condition of things in Kansas we fully concur with the above article, and would in the very strongest terms, as the conference of the Committee also advised, request that not one of those who has the means of making even a bare living this winter, should go to Kansas. It is much better to work even for board, than to go to Kansas this winter and be compelled to live on the charity of friends or suffer. Let all that have places where they can stay, stay there until they have something to keep themselves with.

J. F. FUNK.

He that cometh to Me shall never hunger; and he that believeth on me shall never thirst. I am the living bread which came down from heaven.

# Children's Department.

## A HAPPY NEW YEAR TO YOU.

Come, welcome the New Year with anthems of Joy,
In hymns of thanksgiving our voices employ;
And mingle our tribute of gratitude here,
To Him who has blessed us with a "Happy New Year!"
With voices of gladness and hearts full of cheer,
We wish you—we wish you a "Happy New Year!"

## SOW GOOD SEED.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6: 6

My dear young friends: You all, no doubt, know something about sowing seed. You have seen your father or mother sow seed in the garden; and perhaps while looking on, you asked questions like these: "Mother, what kind of seed are you sowing?"

Mother answers, "Lettuce seed."

"What will it be when it comes up?"

"Why Lettuce, of course, it couldn't be anything else."

You have seen your father sow seed in the field; wheat, rye, oats or barley. Father says: "I hope to reap a good crop from this field next harvest."

"When will it be harvest?" you ask.

"Next summer."

"What will you reap?"

"Why, just what I am sowing. don't you see what it is?"

"Yes, it's wheat."

"Well then, I expect to reap wheat; we always reap just what we sow."

Now young friends, I wish to tell you about another kind of seed, of which there are two kinds—good seed, and bad seed. The text at the beginning of this article says, "Whatsoever a man soweth, that shall he also reap.

This life is seed-time; the acts that we do is the seed. The harvest will come after our bodies are dead. If we delight ourselves in the pleasures of this world, in all kinds of wickedness and disobedience to God, we are sowing bad seed, and the harvest that we shall reap will be everlasting punishment—we shall be driven away from God, and from heaven, and can never enjoy the happiness of that beautiful place which Jesus has prepared for those who love and obey him. But if we find our pleasure in doing what God tells us to do, and turn away from the pleasures of the world; are kind and loving to everybody, doing to them as we would like to have them do to us, then we are sowing good seed, and the harvest that we shall reap will be the same which Jesus has promised us if we love him and keep his commandments,

The Bible tells us many things about sowing: Solomon says, "To him that soweth righteousness shall be a sure reward." This means, if we do what is right and good, God will surely pay us, that is, he will give us a home in heaven. Again he says, "He that soweth iniquity shall reap vanity." This means that the wicked shall reap punishment. In First Corinthians, ninth chapter and sixth verse, it says, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." This means that if we do only a few good things we shall not get many blessings from God; but if we do all the good we can, God will give us all the blessings which he has promised.

Now my young friends, I hope you will not sow sparingly, but do all the good you can, that you may reap a great harvest. Suppose that your father would tell you to go out in the field to sow seed, and instead of sowing wheat or other good seed, you would sow thistle seed, and there would come up a great crop of thistles; then suppose your father, to punish you for sowing the thistle seed, would make you go out and reap them and tie them in sheaves, what a sore job you would have of it. It would be to you a great punishment. So will it be with the people who sow bad seed in this life: they will be sorely punished for their wickedness.

Jesus says we shall work while it is day, for the night cometh when no man can work. The summer of life may be very short, and we may not have much time to sow good seed; and if we neglect to do our work while we have life and health, when the time comes that we must die, we will have to say, "The harvest is past, the summer is ended, and we are not saved." Jeremiah, eighth chapter and twentieth verse.

Do your work now while you may.
Trifle not your time away;
While 'tis summer sow your seeds—
Speak kind words and do good deeds.
Labor while God spares your lives,
Then when harvest time arrives,
You may reap a rich reward,
And be ever with the Lord.

BROTHER HENRY.

## POWER OF A MOTHER'S WORD.

As a mother stood by the garden gate of a sunny morning, she said: "Edward, they tell me—for I never saw the ocean—that the great temptation of a seaman's life is drink. Promise me, before you quit your mother's house, that you will never drink." And he gave her the promise, and went the broad globe over—Calcutta, the Mediterranean, San Francisco, the Cape of Good Hope, the North Pole, and the South—saw them all in forty years, and never saw a glass filled with sparkling liquor that his mother's form by the garden-gate on the green hillside of Vermont, did not rise before him; and to-day, at sixty, his lips are innocent of the taste of liquor. Was not that sweet evidence of the power of a single word? Yet that was not half.

'For," said he, "there came yesterday into my counting-room a man of forty, and asked me: 'Do you know me?' 'No.' 'Well,' said he, 'I was once brought drunk into your presence on shipboard. You were a passenger. The captain kicked me aside; you took me to your birth and kept me there until I had slept off the intoxication. You then asked me if I had a mother. I said I never knew a word from her lips. You told me of yours at the garden-gate, and to-day I am master of one of the finest packets in New York, and I come to ask you to call and see me.'"

How far that little candle throws its beam! That mother's words on the green hillside of Vermont! O God be thanked for the power of a single word!

## THE LOST SHEEP.

There were ninety and nine that safely lay
In the shelter of the fold;
And one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare—
Away from the tender Shepherd's care.

"Lord, thou hast here thy ninety and nine;
Are they not enough for thee?"
But the Shepherd made answer, "This of mine
Has wandered away from me;
And although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through,
Ere he found his sheep that was lost,
Out in the desert he heard its cry,
Sick, and helpless, and ready to die.

"Lord, whence are those blood-drops all the way
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They are pierced to-night by many a thorn."

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own!"

## ACROSTIC.

God created the heavens and the earth.
Obey your parents in all things.
Do good to them that hate you.

If thine enemy hunger, feed him.
Speak not evil one of another.

Lead me, OLord, in thy truth.
Open thou mine eyes, that I may behold wondrous things out of thy law.
Vengeance is mine; I will repay saith the Lord.
Even a child is known by his doings.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. Prov. 27: 1, 2.



# Miscellany.

The anxious, busy world rolls on,
With burdens of oppressive weight;
How soon its idle dreams are gone—
How soon it yields to sullen fate!
The morning of its hopes is bright;
Its noon with anxious cares oppressed;
And disappointed hopes its night,
While death and darkness is its rest.

For the Herald of Truth.

## TO THE YOUNG.

Young friends, my heart is often filled with sadness, at the waywardness of many youths who are going the downward road to ruin. "I love them that love me; and those that seek me early shall find me." Prov. 8: 17. With this promise, dear youth, why will you not come to the Savior at once? Many think they will enjoy the pleasures of the world, sin—yet in their young days, and when they arrive at maturity they will then accept Jesus. But alas! these are vain and delusive thoughts: Consider how many are called away before they become to riper years. If you are living uncertain of your title to glory, make haste and turn to God, for you know not but you may be called away before the setting of the sun, to try the realities of eternity.

Methinks you should make haste to prepare yourself to meet your God in peace. Think not to say within yourself that your condition is as good and promising as your associates, who are making no preparation for death and the judgment. Do not think if you are punished for sins with others that it will make your woe less. If there were any hope of ever returning from that place of woe and misery, you might say, I can endure it for a time. But as time leaves us the judgment will find us. You may perhaps think that you are not ready to give your young hearts to God. Oh what pleasant and peaceful hours you could enjoy in the service of your Savior! When you are young and your minds have not yet wandered so far from God, and you have not become so hardened in sin, it is much easier to embrace the Savior. If your mind is distressed come to Jesus. He alone can calm thy troubled breast, and pardon all your transgressions.

Jesus stands with outstretched arms to receive you; he calls you unto him; and will you stand still and leave his friendly calls, and gracious promises pass by unheeded, and do nothing for the salvation of your souls? Are you still seeking the pleasures of the world, in vain show, dancing, playing, gambling, drinking, swearing, vain and idle conversation, and the train of evil things connected therewith? Stop, dear youth, and consider your course; remember your days on earth will soon pass away, and when these few days on earth are spent, if your heart is not fully resigned to God, your never-dying soul will be cast with the hypocrites and unbelievers in endless torment.

You believe there is a God who governs all things, believing then, why will you not be subject to his laws? or, with the young ruler, will you say, "What lack I yet?" As he says he had committed no murder, or adultery, did not steal, did not bear false witness, honored his father and mother, loved his neighbor as himself, he thought he was right before God. Jesus knowing that his heart was placed on his riches, said, "One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions." Will you also go away, or stay away from Jesus rather than give up your earthly pleasures and vain amusements?

Dear young friends, I entreat you to seek Jesus early, so that when you are called away by death, you may hear the welcome words of the Savior, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"Oh, Lord, look in mercy on me,
Come, oh, come, and speak peace to my soul;
Unto whom shall I flee,
Dearest Lord, but to thee?
Thou canst make my poor, broken heart whole."

CLAUDIUS CURTIS.

## A VISIT TO THE CHURCHES.

I will write a short sketch of our several trips down the valley this past summer and fall. On Saturday and Sunday the 17th and 18th of July I was in Rockingham County, at the Bank Church, where the lot was drawn for two ministers. The lot fell on the Brethren Solomon Beery and John Coffman. I hope the Lord will bless the dear Brothers that they may be the instruments in his hands to do much good in calling sinners to God through Christ. On Saturday and Sunday 4th and 5th of September we were at Trissel's Church, in Rockingham County, assisting the brethren to ordain one minister and one Bishop. The lot fell on Bro. John Geil for minister, and Bro. Abr. Shank for the office of Bishop; hoping also that the Lord will bless these brethren in their several callings, and that much good may result from their labors to the honor and glory of God, and to the good of souls. On the 24th, 25th, and 26th of the same month, at the same place, I met with the brethren in Conference; which to me was a season of rejoicing. It seemed to me from the love that the Brethren manifested, and the good admonition that was delivered, that the Lord was with us. The 5th 6th and 7th I was with the brethren and sisters near Winchester. Here the lot was cast for a minister of the gospel, which fell on Bro. Daniel Mellinger. The Sacrament of the suffering and death of Christ was observed. May God bless the dear Brother in his important duty, so that he may be a faithful servant in the Lord's Vineyard. JACOB HILDEBRAND.

*Waynesboro, Augusta County, Va., Dec.* 1875.

JACOB SHANTZ, son of Isaac Y. Shantz of Waterloo Township, Waterloo Co., Ontario came to Kent Co., Mich. to visit his friends there: after spending some time in the neighborhood, he was taken with a severe attack of Colic, from which he died Sunday evening. While he was sick he was deeply concerned for his salvation, and before his death he was led to express a sure hope in the merits of Christ. He desired to be taken back to Canada and buried there beside his mother. Just before his departure, he bade his friends farewell, shaking each by the hand and greeting them with the kiss of peace.

REMEMBER THE NEEDY.—As the cold of winter is now at hand, and the condition of very many is such that hunger and cold are staring them in the face, while with many everything is abundant, so that they know no want. Now those of us whom God has thus blest with abundance should remember the needy. A little help in time is much better than a great deal of sympathy. When want is to be chased away the best weapons are plain talk and prompt action. "Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee."—"For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Dent. 15: 4, 11.

A VALUABLE BOOK.—The Footprints of Time, and a complete analysis of our American System of Government, with a concise history of the United States in chronological order, facts and statistics from official sources, by Chas. Bancroft, with legal facts and forms. This book is just issued and is sold by subscription only. Its object is to give an account of events that have marked the progress of mankind from the dawn of History, and to supply the means of forming a complete and accurate analysis of our Government as a whole. It gives a complete analysis of the different departments of Government, names of the leading offices, parliaments and rules as used in congress, directions how to secure public lands, statistics of the world, Legal forms and a great deal of other information that is useful to everybody. It is well printed on good paper, and contains over 700 Octavo Pages. Price

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MUSINGS AND MEMORIES, being chiefly a collection of Anecdotes and Reflections of a religious character on various subjects, published by the Tract Association of Friends, 306 Arch St. Philadelphia. We were favored with a copy by Friend William Kite and herewith return our heartfelt thanks. The book is good and full of instruction, and we would recommend it to the favor of our people.

THE BUCKS COUNTY INTELLIGENCER, published at Doylestown, Bucks Co., Pa. published weekly since 1804, has with the beginning of the year been changed into a semi-weekly, giving its readers two numbers instead of one, each week, and aboot one third more reading matter, for the same price as before. It is now published by H. T. Darlington & Co., every Wednesday and Saturday at $2.50 a year in advance.

—Any person sending the names and addresses of all the Mennonite ministers known to them, and also those that have died (but wish to have those dead marked so I may know that they are dead), will do me a great favor.

N. B. GRUBB,
Schwenksville, Montg. Co., Pa.

## RUSSIAN AID.

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|---|---|
| S E Ebersole | $ 4.00 |
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## OBITUARY.

On the 12th of November, in Lancaster Co., Pa., Brother MARTIN DOMBACH, aged 62 years, 1 month and 21 days. On the 15th his remains were consigned to the earth, in the presence of many relatives and friends, who came to show their tribute of respect. On which occasion impressive reimarks were made at the house, by Benjamin Lehman, and Samuel Myers in German, and Jacob N. Brubaker in English. Very appropriate remarks were made by Abraham Witmer at the place of burial.

Brother Dombach was a faithful member of the Mennonite church; unwavering in his faith, always ready to contribute to the necessities of the poor. A good husband, father and kind neighbor. He leaves a wife and 12 children to mourn their loss, but they need not mourn as those who have no hope. About six months before his death he was taken with a severe pain in his face which was pronounced by physicians to be neuralgia, but after several months suffering of the most excruciating pain it proved to be cancer. His agony day and night for six motnhs in succession was inexpressible. He bore his severe afflictions with the most patient submission to his heavenly Father's will. During hi illness his mind soared heavenward. He felt prepared for the end, and longed for the time, when he should be released from suffering and received to glory. Two days previous to his death he fell into a slumber, from which an angel bore his spirit to the bright shores of eternity, in the glorious hope of having part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6.

Farewell, dear wife and children all.
I leave you now to meet God's call:
But hope you will all faithful be,
Prepare to die, and follow me

So that when God, from those bright skies
Shall bid the righteous dead arise,
That you amongst that host appear
To praise God with your father dear.

Oh, my dear friends, weep not for me,
As I am now so you must be;
As you are now so once was I,
Remember you must also die.

Weep not, dear friends, dry up your tears,
And trust in God, He'll quell your fears:
And walk by faith the narrow road,
Which brings your souls safe home to God.

Weep not for me, my children dear,
It grieves me sore to leave you here:
But God the good, and most supreme
Removed my soul while in a dream.

No more shall I complain or sigh,
Oh then prepare that you may die,
And meet me where all partings cease,
And dwell with me at home in peace.

Remember well, my friends so dear,
That six months pain and that severe:
Which Jesus helped me all to bear,
Are small towards the joys I share.

Farewell my dearest friends below,
When Jesus calls, you too must go;
Oh that you all prepared may be,
To sound the holy Jubilee.

JOHN H. KEAGY.

## Married.

Nov. 25th, at the residence of the bride's parents, Bro. JOHN CASSEL, of Lancaster Co., Pa., and sister ANNA M. Z. WEAVER, of Cumberland Co., Pa.

Dec. 2nd, at the residence of Jonas Harshbarger, by M. J. Miller, JONAS MILLER of Tuscarawas Co., and TENNA HARSHBARGER, of Holmes Co., Ohio.

Dec. 2nd, by Christian Troyer, at the residence of John Yoder, YOST MILLER, of Holmes Co., and FANNY YODER of Tuscarawas Co., Ohio.

Dec. 12, in German Tp., Holmes Co., O., SIMON TROYER and MARY KIME.

Dec. 11th, in Bucks Co., Pa., by Bro. Isaac Moyer, HENRY GROSS and ANNA LEATHERMAN, both of Bedminster Township.

Dec. 16th, in Elkhart Co., Ind., at the residence of the bride's father, by Henry Shaum, EMMANUEL HERNLY and SAMANTHA YODER.

Dec 9th, by M. J. Miller, at the residence of Benj. Weaver, TOBIAS PATTERSON, of Pa., and BARBARA WEAVER of Holmes Co., Ohio.

Nov. 28, in Mahoning Co., Ohio, by J. P. Irwin, ELI LEHMAN, and JANE PATTERSON, both of the above place.

Dec. 2nd, in the same place, by the same, ELI RUPERT, and NANCY LESHER.

Dec. 19th, in the same place, by the same, HENRY ZIGLER, and MARTHA LEHMAN.

On the 9th of December, by J. M. Brenneman, in Allen Co., Ohio, at the house of the bride's father, Bro. DANIEL SHENK, and Sister RACHEL S. STEMEN, both of the above said County.

May they together dwell in love,
And peace and harmony complete,
Seek hand in hand for joys above,
Prepare at last in heaven to meet.

## Died.

October 29th, in Mount Joy, Lancaster Co., Pa., after much suffering of dropsy, borne patiently, Bro. HENRY STAUFFER, aged 72 years and 17 days. Funeral on the 1st Nov. Text, Acts 10: 42. Bro Stauffer was a faithful member of the church, of peaceable disposition, a good neighbor, industrious and respected. He left a wife and children to mourn his death.

November 5th, in Neffsville, Lancaster Co., Pa., FANNY H. EBY, aged 11 years 10 months and 6 days. Funeral on the 8th. Text, Isa. 49: 6, 8. May the death of this young girl be to the glory of God.

November 11th, near Petersburg, Lancaster Co., Pa., Bro. JOHN STONER, aged 75 years, 5 months and 4 days. Funeral on the 13th. Text, Rev. 21: 6. A large concourse of friends and neighbors assembled to pay him the last tribute of respect.

Nov. 22nd, in Garret Co., Md., SARAH BEACHY, wife of Pre. Jonas Beachy, aged 77 years, 4 months and 25 days. Funeral sermon by Jacob Brenneman and David Hershberger.

Nov. 8th, in Jenner Twp., Somerset Co., Pa., Sister MARY MILLER, widow, aged 70 years, 1 month and 14 days. Buried the 10th in the family grave-yard of Aaron Miller, followed by a large concourse of relatives and friends to mourn their departure. Funeral service by Bishop Samuel Blough, Jacob Blough and Peter A. Blough.

Nov. 16th, near Chambersburg, Franklin Co., Pa., of paralysis, Bro. JOHN L. DETWEILER, aged 72 years, 10 months and 3 days. He was nearly helpless for three years, until the Lord called him home. He leaves a wife and five children. His remains were placed in Lehman's burying-ground in the presence of many friends and relatives. Appropriate remarks were made on the solemn occasion by the brethren Daniel Rhodes, John Hunsecker and Peter Nissley, from Rev. 14: 13, 14.

Nov. 25th, in Philadelphia, Pa., HARVEY, son of David L and Sarah Jane GOTTSCHALK, aged 1 month 5 days. On Sunday Nov. 28th the remains were interred at Gottschalk's burying-place, on which occasion N. B. Grubb spoke from the words Job 1: 28.

Oct. 6th, in Fagleysville, Pa., SABINA G. wife of Henry R. BERTOLETTE, aged 44 years, 3 months and 2 days. Buried at Bertolette's Meeting House Oct. 9th, on which occasion Pre's. Noble Fraine and N. B. Grubb spoke.

Near Zeigleiville Pa., Sept. 16th, infant child of William and Amanda STEINER, aged 13 days. Buried at Keelor's church. Service by N. B Grubb. Text, John 14: 28 "I go unto the Father"

Oct. 5th, near Gunn City, Cass Co., Mo., Sister RACHAEL ZOOK, wife of Jonathan C Zook, formerly of Mifflin Co., Pa Services by J. C. Kenagy.

Oct. 10th, in the same place as above, Brother SOLOMON KING, of Malarious disease; aged about 45 years.

"One life to live. One death to die:
We mortals all must undergo.
And then the wages of our life,
The Lord upon us will bestow."

On the 23rd of March 1875, in Harrison Twp., Elkhart Co., Ind., of Pneumonia, WILLIAM HENRY, son of Jacob and Barbara YODER, aged 10 yrs., 4 months and 6 days. Buried at Yellow Creek. Services by Henry Shaum and Chr. Christophel.

Dec. 21st, in Sellersville, Bucks Co., Pa., of five days sickness, SAMUEL LANDIS, aged 74 years, 11 months and 4 days. Buried the 25th, in Gebman's burying-ground. Many friends and acquaintances were present to pay their last tribute of respect. Sermon by A. Horning and J. Allebach.



Dec. 14th, in Perrysville, Fayette Co., Pa., of old age, J. C. DOBBS, aged 99 years, 4 months and 14 days. Services by J. Blough.

November 12th, in Rapho township, Lancaster Co., Pa., infant son of John and —— ERISMEN, aged 15 days. Funeral on the 13th. Text, 2 Kings 4: 26.

November 12th, near Manheim, Lancaster Co., Pa., Bro. JOSEPH HERSHEY, aged 71 years, 11 months and 5 days Funeral on the 16th. Text, Rev. 22: 13, 14. His remains were followed to the grave by a large circle of friends and neighbors.

November 18th, near Columbia, Lancaster Co., Pa., Sister ANNA MELLINGER, wife of Bro. Martin Mellinger, aged 70 years and 24 days. Funeral on the 20th. Text Ps. 31: 5. Sister Mellinger was a faithful and consistent member in the church.

November 19th, near Annville, Lebanon Co., Pa., suddenly, Bro. GEORGE HOFFER, aged 82 years, 5 months and 3 days. Funeral on the 24th. Text, Phil. 1: 21. Bro. Hoffer was a faithful member in the church.

November 28th, near Manheim, Lancaster Co., Pa., suddenly, Sister MARIA, wife of Bro. Daniel ERB, aged 76 years and 9 months. Funeral on the 1st Dec. Text, Luke 10: 42. A large number of friends and neighbors assembled to pay the last tribute of respect.

December 4th, in Rapho Twp. Lancaster Co., Pa., ANN KEENER, aged 2 months. Funeral on the 6th. Text, Gal. 3: 26.

December 5th, near Bachmansville, Dauphin Co., Pa., Bro. JACOB GINGRICH, aged 78 years, 6 months and 5 days. Funeral on the 8th. Text, 2 Tim. 4: 7, 8.

December 7th, in Marietta, Lancaster Co., Pa., HENRY MESSELMAN, aged 77 years, 2 months and 2 days. Funeral on the 9th Text, Heb. 9: 27, 28.

December 7th, near Manheim, Lancaster Co., Pa., Bro. JOHN GROFF, aged 57 years, 5 months and 7 days. Funeral on the 10th. Text, Psalm 34: 18, 20. An affectionate wife and children deeply mourned his death. A large number of friends assembled to pay the last tribute of respect, and sympathize with the bereft family. Bro. Groff was a bright shining light.

November 15th, in Kent Co., Mich., of palsy, Sister ELISABETH WENGER, widow, aged 64 years, 9 months and 25 days. Her maiden name was Good. She leaves 9 children to mourn their loss. Services by John Speicher, Peter Keim and George Long, from Philip. 1: 21.

November 21st, in Holmes Co., Ohio, JACOB WEAVER, aged 69 years, 3 months and 22 days. On the same day, near the same place, BARBARA MAST, wife of Daniel Mast, aged 43 years, 6 months and 29 days

December 11th, in LaGrange Co., Ind., of typhoid fever, CHRISTIAN YODER, aged 53 years, 10 months and 13 days. He was sick about two weeks, which he bore with Christian fortitude. Services by John L. Yoder and D. D Miller, from 2 Cor. 5: 1 Cor. 15: 33—53.

August 18th, in Knox Co., Tenn., ELMER, son of J. B. & M. H. STOLTZFUS, aged 1 year, 8 months and 15 days. Services by Joseph Detweiler and John Stoltzfus.

"Weep not for me my parents dear,
Since I must go and leave you here;
With Jesus I shall happy be,
O, parents do not weep for me."

November 30th, near Sterling, Whiteside Co., Ill., JOHN LEHMAN, aged 60 years, 10 months and 18 days. Services by Abraham Ebersole and Joseph Myers, from Jn. 5: 28, 29.

December 5th, in Council Grove, Kan., A. ENS, recently from Russia. He was sick several weeks.

December 10th, on Meadow Run, Augusta Co., Va., Sister ANNA WENGER, widow, formerly from Franklin Co., Pa. Her maiden name was Burkholder, aged 60 years, one month and 19 days. Services by Jacob Hildebrand, from Jn. 5: 24—29.

December 4th, in Manor Twp., Lancaster Co., Pa., of inflammation of the lungs, after a short illness, Sister ELISABETH MILLER, aged 60 years and 22 days.

November 19th, in Whiteside Co., Ill., Bro. JACOB SNAVELY, aged 81 years, 6 months and 13 days. Services by Henry Nice and Joseph Myers.

October 24th, in Dakota, of 8 days illness. Bro. TOBIAS UNRUH, aged 53 years, 9 months and 3 days. Services by D. Neufeld, from Rev. 2: 10.

## Letters Received.

John Richer, Wm K Blauch, J N Durr, Jacob Culp, Mahala Good, J D H, Jacob Hildebrand, Levi J Yoder.

MONEY LETTERS.

A—A S Aldarfer, Jacob S Aug-purger. Jacob K Andrews, C B Amstutz 2, A B Amstutz, Chr Amstutz, John U Amstutz, Noah Augsburger. Joseph Ackerman, D B Allen, Samuel Augspurger.

B—H K Blough, W H Buzzard, George Brenneman, Solomon K Byler, John Burky, Andrew Bachman, Martin Burkholder, J M Brenneman, Moses Brenneman, Jos Birky, John K Basler, Jacob Baumgartner, Jacob Boorse, Daniel Bnerge, Mary Beery, Philip Bahr, Lizzie K Brubaker, Samuel Beachy, John Berky, A Burkey, C Beck, Chr Birklebaw, Jennie Bechlor, Jacob Bowman, Jacob H Bert, Adam Brady, Abm Bixel, R K Brnbaker, Jos Belsley, Jacob B Bower, Thomas Ballanger, Jacob Brenneman, John E Borntreger, Nicholas Brechbiehl, J J Borntreger, Geo Boller, I C, Martin Bachart, Noah Bechtel, John Birkey, A S Bowman, Samuel Blauch, Christian Burkholder, John K Brubaker, Peter Brubaker, P Becher, C Bomberger, Nathaniel Bergy, Geo Baker, Joseph Berkey, Christian Bucher, Saml Buchwalter, George Beery, Christian S Beasky, John Bechtel, Y J Burkhart, John Beard. W K Blauch 2, David Bixler.

C—John S Clemens, Jos Culp, Nancy Cowan, Jacob L Cassel, Anna Close, J M Clark.

D—Jos W Detweiler, Joseph Detweiler, Jacob Diller Jr. 2, Mary Deardorf, Abm Diller, S Durant, E S Davis, Jacob Dester, W G Detweiler, Barbara Diller, John Detweiler, John Dillsaver.

E—B Ebersole, Tilman Erb, Moses D Eash, Joseph Eicher, Lizzie H Ebersole, Heinrich Ens, Abraham B Eshleman, S E Ebersole, M Engel, Samuel Eshleman, Henry Epp, Simon Eby, Henry H Ebersole, Isaac W Eby, Christian Ebreman, Abm Ens, Henry Egly, Addison Eby.

F—D W Forry, Lizzie Fretz, Hannah Freed, J W Frantz, H. Friesner, Nathan Fretz, Peter Friesen.

G—Abraham Gerber, John Goldschmidt, Jacob Gingrich, Henry Gaiber, Elizabeth Good 3, Peter Goosen, A S Gehman, S Gochanower, John Good (Farmer), Abm Good, Jos Gotwals, Christian Gerig, Wm Gsell, J S Good, John M Garber, Leah Gladfelder, John Gibb, John L Gabel, Henry Gasho, D S Gehman, Jacob H Grater, Dr. H H Groff, Daniel Groner, Henry Gartz, J D Gnengerich, Dan Grody, Daniel Grose, Joseph Garber.

H—B Hershberger, Margaret Hendricks Peter S Haury, J W Hull, Benjamin J Hostetler, A Hanenstein, A C Hershey, Emanuel Hartman, Moses Hartz, Susanna Huttle, Mary Hooley, Abm Hertzler, Christ Hertzler, Cyrus Hersh, Simon Hayes, C Hoover, Elias Hochstetler, Cornelius Hedd, John R Hess, Jacob Holter, Samuel Hess, Benj D Hershey, Samuel Herner, J C Hunsicker, Benjamin Huber, Jonathan Hershberger, Heebner and Son, Samuel Hunsberger, D K Hooley, B F Hamilton, John B Harnish, J R Hoffer, Catharine Hochstetler, Abel Horning, C U Honderick, Christian B Hess.

I—J—John Jansi, Daniel Jutzi.

K—Anna Kurtz, Magdalena Kinsinger, Abm Kurtz, Jacob Kindig, Levi Kratz, A K Kurtz, Jacob Kraus, Lewis Kulp, D W Kilmer, Elias Kinsinger, David Klaassen, Joseph Kurtz, Christ Kauffman, Michael Kryder. Barbara Krabeal, Andrew Kreider, John Kldpfenstein 3, John Kennel, Christian Keim, S B Kenaga, Samuel B Kline, Samuel Kiesey, John H Kauffman, M E Kreider, H R Kellar, Christian I Kilmer, B C Kauffman, Jacob Kauffman, Daniel King.

L—Jos Longenecker, John N Long, Barbara Landis, Noah Lehman, Catharine Landis, S B Lehman, Amos S Landis. P Litwiller, Lucina Lintner, C Lintner, Clara Longacre, John Lashaw, Simon Lehman, J R Lehman, Isaac C Lehman, Moses Livingston, Moses Lantz.

M—Mary Mouk, C F Martin, A Mast Sr., E D Miller, Murbach & Schaetzler, Henry Master, Jacob M Miller, Abm Miller, Solomon Martin, C J Miller, Christian May, Sol H Meyers, C L Miller, M Miller, J J Marner, Henry E Myer, Christian Musselman, J S Moyer, Tobias Miller, Susanna Miller, Peter J Miller, S M Mylin, Peter P Moser, Annette Mourer, A Metzler, Jos L Moyer, Susan Metzler, Daniel D Miller, A Moury, Jos Musselman, Anna Miller, Sibilla B Miller, Daniel Musselman, Jacob L Moyer, Martin Mellinger, H A Mumaw, Henry Metzler, Christian Miller, J W Myers. Moses Martin. Jacob Miller, Eli S Miller, Dilman H Moyer, Sarah Metzler, Daniel E Mast, Christian Metzler, Lydia S Miller, John Mininger, J W Martin, Jonas K Moyer.

N—Fannie M Neff, Benjamin Neff, Daniel Nafziger, Chr Nusbaum Chr Nafziger 2, Benjamin Niesley, J M Nunemaker, V F Nafziger, Samuel Nash, Peter J Nafziger, Peter B Naffziger.

O—G W Orten.

P—Abm Penner, J I Plank, Jacob Pletcher, Philip H Parret, C J Plank, Rachel Philips, John Plank.

R—Jacob E Rutt, Martha E Reihl, Moses E Reist, Joseph Raymer, Martin D Rosenberger, Simon R Risser, J F Roth, E L Rosenberger, F A Rose, Isaac Reist, Christ Rychener, J Roggy, Adam Rosenberger, Catharine Ratzlaff, Christ Ruvenacht, J C Rutt.

S—John Schmidt, Gideon Snyder, Geo H Seitz, Philip R Swartley, David Snyder, Daniel Stutzman, B Stemen 2, Jno M Shoaf, C Stoner, Peter Stauffer, Elizabeth Showalter, Michael Souder, Christian Souder, David Schneck, Joseph Spintler, Fred Schoetler, Eli Schrock, Jacobina Stalter, Peter Schrock, Hannah Swearingen, Isaac Stahli, Andrew Snoke, Frederick Shineing, Henry Stemen, Jacob Smith, John Shifferly. Elizabeth Swagert, Adam Steiner, David Schrook, John Shenk, Jacob G Stauffer, John Snavely, Jacob Stoner, Peter C Stuckey, Samuel Showalter, Abraham Steiner, Jacob Schwartzentruber, John Stoltzfus, John D Showalter, David E Stauffer, Peter Stuckie, Joseph Schneck, Samuel F Sprunger, Peter Sutter, Andrew Steiner, Joseph Saylor, John M Strickler, Benjamin Stoner, C S Stuckey, David Summer, Philip Schutz, John Strohm Jr., Henry Sherrick, George R Schmidt, Stephen Stahly. Samuel Stover, John Schoenbeck, Benj Steiner, Samuel Sherrick, C N Shenk Jacob Schmidt, Levi Snyder.

T—J Troyer, Abm Tyson.

U—Cornelius Unrub, David Unruh.

V—Carl J Von der Smissen, Heinrich Voth 2.

W—G Weibe, John L Wideman, Menno S Weber, Dr. J D Weaver, Catharine Wanner, Christian Warey, Peter Wiens, Samuel Wickey, Lizzie Whitmer, Abm M Witmer, Daniel Wondering, Gideon Weaver, Heinrich Wiebe, Henry Walter, Susannah Weygant, Dan I Wise, Abm K Witmer, N C Wenger, Michael F Weber, H B Weisz. Chr Witmer, N Weber.

Y—Daniel J Yoder, Jos S Yoder, Abner Yoder, D A Yoder, Samuel Yoder, S P Yoder, J H Yoder, John Yost. Jacob Yoder, Levi Yoder.

Z—Joseph E Zook, J B Zook & Co., Abraham Zuercher, Jonathan Zook, Samuel Zimmerman, Christian Zehr, S K Zook, John Zimmerman, John Zook.

## TIME TABLE.

### Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Nov. 21st 1875, leave Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.

| | |
|---|---|
| No. 8, Chicago Express. | 3.25 A. M. |
| No 72, Way Freight.. | 5 05 " |
| No. 2, Mail. | 11 00 " |
| No. 50, Stock Express | 3 05 P. M. |
| White Pigeon Train... | 2.15 " |
| " " " .. | 5.00 A M. |

AIR LINE DIVISION.

| | |
|---|---|
| No. 74, Way Freight. | 5.00 A M. |
| No. 4, Special New York Express | 12 45 P. M. |
| No. 6, Atlantic Express ... | 9.50 " |
| No. 14, Kendallville Accommo lation, | 8.30 A. M. |
| C. W. & M." | 12.30 P. M. |

GOING WEST.

| | |
|---|---|
| No. 3, Toledo Express ... | 2.15 A.M |
| No 5, Pacific Express...(Air Line)... | 4.55 " |
| No. 9, Michigan Accommodation.. .. | 7.30 " |
| No. 1, Special Chicago Exp (Air Line) | 5.15 P. M. |
| No. 7, Steamboat Express | 2.30 " |

KALAMAZOO DIVISION.

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Returning, ar. at Elkhart 12.25 p. m., and 9 25 p.m., making connections with Air Line trains.

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# Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 13—No. 2. ELKHART, IND., FEBRUARY, 1876. Whole No. 146.


For the Herald of Truth.

## RELIANCE.

"Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net." Psalm 25:15.

Good Shepherd! am I not Thy sheep?
Do I not love Thy way?
O keep Thy word my feet to keep,
And guide me lest I stray.

Strong enemies my path beset,
And would my heart appal;
They dig the pit, and spread the net,
And watch to see me fall.

Good Lord! mine eyes are unto Thee,
My steps shall be Thy care;
I have no refuge where to flee,
But Thou art everywhere.

Rejoice not, then, O wary foe!
On weakness rests His might;
His humbled face he bowed in dust,
And then came forth as gold.

Oh grace! through pain or shame to tread
The path my Savior trod;
Oh bliss! that hand upon my head—
The good hand of my God! H. D.

## THE HUTTER BRETHREN.

A short account of the Christians of the Anabaptist Church, called the *Hutter Brethren*. Describing their separation from Popery, their subsequent persecutions, and their final settlement in Russia.—Written by HENRY DONNER, Bishop of the church at Ohrlofferfeld, West Prussia, in 1783.

INTRODUCTION.

To a Christian it is a great pleasure to see and hear that the name of God is glorified, and that the teachings of the Gospel are gaining ground also in other localities. He rejoiceth with the apostle Paul, in Christ being preached in divine ways, whether in pretense, or in truth, (Ph. 1: 18); for what a boundless grace is it, that the word of God prevails among us in purity and genuineness, pointing out the way to Salvation. Oh, that we but would recognize this divine Grace and avail ourselves of it for the Glory of God, and the preservation of our immortal souls. But alas! there is every appearance of men having, nowadays, as much distaste for the food from Heaven, as the Children of Israel had for the Manna, which fed them, and by the rejection of which, they incurred the displeasure of God, who punished them very severely. Thus it may come to pass that, if we either reject or neglect the teachings of God's word, now everywhere so extensively proclaimed, and do not apply them to our salvation and true regeneration in Christ, these gracious influences, these divine messengers will be withdrawn from us. Do we not read, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29: 13, 14.

That this divine denunciation was fulfilled upon the offenders, we learn from the history of the first Christian churches which were destroyed by the wrath of God, namely: the churches at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Rev. 2 and 3. We also have a more recent instance of this sad fulfillment upon the churches in Transylvania, the understanding of whose teachers and ministers were blinded to such a degree, that they together with their flocks, seceded from the true Christian doctine, and adopted the Roman Catholic Religion, as will be elucidated by the following narrative. We shall find, on the other hand, that another church, that of Wishinka, has experienced the consummation of God's gracious promise, as contained in Isaiah, 65: 1. "I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name." The fulfillment of this promise we find in the following description concerning the "Hutter Brethren," so called after Jacob Hutter, its founder, who in the year 1530 still lived in Moravia and subsequently burnt at Insprug. The following circumstance caused the compilation of incidents, which we will briefly present to the reader.

In the year 1780 a man, whose name was Matthias Hoffer, visited Gerhard Wiebe, in Ellerwald, who was a Bishop of the Mennonite Church at Elbing, and stated that he was a member of an anabaptist church in Russia, from which he had separated in consequence of some slight difference between him and that community. Gerhard Wiebe wrote to the church in Russia and received in course of time an answer affirming the statment of Hoffer. This correspondence induced the church in Russia to send one of her teachers, Joseph Mueller, and one of her brethren, Christian Hoffer, to our church, which two in due time arrived in Elbing. This was in the year 1783. These Russian brethren visited subsequently all the Mennonite churches in western Prussia. Joseph Mueller was 32 years old; he preached in our meeting-house on Sunday cantata from Eph. 10: 4—12. His language was somewhat foreign and unfamiliar, his sermon, however, orthodox and edifying.

The following account is in substance exactly as I had it from Mueller's own lips, and tends to show that our gracious Lord, even in this present evil time, extends his mercy to the salvation of souls, enabling them despite of persecution, to persevere in the narrow path with their Lord and Savior. Praise to God forever.

ACCOUNT OF THE ANABAPTIST BRETHREN AT WISHINKA IN RUSSIA.

In the year 1753 we resided in the duchy of Kaernthen in Austria and followed the tenets of the Roman Catholic Church.—It so happened that smugglers from Saxonia frequented our part of the country introducing sundry edifying books, such as the *Bible*, John Arndt's *wahres Christenthum* including the *Paradies gaertlein*, and Luther's *Hauspostill*. From these books we learned that the doctrines of the Catholic church are not in keeping with the teachings of the Holy Bible, but are rather inventions of men; from which reason we resolved to quit the Roman church and serve God according to the injunctions in his Holy Word. But, being aware that by adopting this course, we would very probably lose not only all our worldly possessions but also endanger our lives, we, for some length of time, kept quiet and attended the usual services of the popish church, but with a heavy heart, till, at last, we strongly realized the import of our Savior's words as recorded in Matth. 19: 29; "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life."

This strengthened us to set out on our new spiritual road, which we did by altogether separating from and abandoning the Roman Catholic faith. Our absence from the services of that church, including confession and communion, did not remain unnoticed, but excited a great stir in the neighborhood, for there were a great many of us, and the Duchy of Kaernthen is so essentially catholic, that no other religion is tolerated there.—We were questioned by our neighbors, to whom we revealed our new conviction and who were not slow to inform the priests of what they had heard; these summoned us before the judge of our district, and inquired of us the cause of our leaving the Romish church. We made a confession of our faith and stated our decision to persevere in the same. Subsequently we were taken to the "Botenhans" which is a prison, and there locked up. I, Joseph Mueller, was at that time five years of age. Here our parents had much to endure; for now they were tempted with great promises, and then again terrified by the most appalling threats; but neither the one nor the other could induce them to relinquish the truth,—God held their hearts in his gracious keeping. What under these circumstances grieved us most was, that they deprived us of all our books; the loss of the Bible pained us most,—far more than either prison or loss of worldly possessions: for the soul that is guided by the Divine word out of the spiritual Babel, clings to this guiding influence and, with David, esteemed it higher than many pieces of gold or silver.

How encouraging it is in times of trouble and temptation to perceive how those who are rich and full turn away with disgust from the bread of Heaven nor care to gather it up; and it is left to the hungry soul that treasures it so much that every crumb is carefully saved,—in such times the Christian is taught that temptation makes us search the word of promise. But, on the other hand, a great need is felt by the Christian when circumstances like those mentioned deprive him of this food for the spirit. Then he learns fully to understand what a thirst David speaks of when he says: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." Ps. 42.—Yet, however much the deprivation of the visible Word of God may be felt, the grace of our Lord Jesus will strengthen us and support us even under trials like these; and give us a confidence in God and his never-failing presence in the time of great need, so that our soul finally exclaimeth in the words of David: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." Ps. 46. Such was the divine support which the Almighty vouchsafed to our parents, that they felt enabled to persevere in the way of truth, whatever might befall their temporal possessions,—the possession of the promise of everlasting life was their higher and better aim.

At length there came an order from the Empress that we were all to be transported from the Duchy of Kaernthen to Transylvania, where more tolerance in religious matters existed. Accordingly we had to quit our property and houses, and were taken down the Danube from Spital to Ips, where we were kept at the barracks until the rest of our people arrived, for the number of those that were exiled was several hundred. Here we were kept in confinement for one month. After the expiration of this time, we were sent by ship down the Danube as far as Peterwarden, in Sclavonia; from there we were transported to Temesvar in Hungaria, and at length, in the year 1755, we arrived in Transylvania. After having been kept there for five days in a village called Zasvaris, we were conducted, by order of the government of that country, to another village named Romes. There we met with Lutherans, and joined in their religion. My father, Joseph Mueller, overcome by the hardships and fatigues of the journey, died before reaching Transylvania.

Robbed of our property to such an extent that the mechanics among us could not work at their trades for the want of tools, and beggared in every worldly respect, we were compelled to walk through the country in search of work to sustain our lives. In these wanderings some of us came to Allevienz, amongst these Matthias Hoffer, where we found an anabaptist church. Working for these people, we had an opportunity to converse with them relative to their religious faith, and particularly in regard to baptism. At first it seemed strange to us to hear the baptism of infants regarded as contrary to Scripture; but when the commands of our Lord Jesus, as contained in the Gospels, were pointed out to us, and when we were clearly shown that neither the Apostles nor the early Christians practiced any other baptism but that upon the confession of faith, and that the baptism of infants dated only from the time of Christian degeneration, we soon felt convinced that they were right. We zealously searched the Scriptures, and discovered in them not merely the fact that baptism on confessions of faith was confirmed by the Lord Jesus, but also that the swearing of oaths, warfare and revenge, were emphatically forbidden. Viewing the Christian religion in this new light, we could discern that Luther's reformation had not accomplished these prominent characteristics of the Christian faith, but had left them to Menno Simon and others, that were of the same opinion.

Finding these anabaptists to live nearest to the Word of God, we requested them to receive us into their church, which they did. About fifty of our number were received by baptism, and subsequently, with their families, went to settle at Allevienz, while the rest of our people remained at Romes, having adopted the Lutheran religion. Scarcely had we settled at Allevienz when the Lutheran minister showed himself opposed to our religion, and caused the authorities to obtain an order from the Catholic bishop, according to which we had to return to Romes, and were threatened with corporeal and capital punishment should we ever show ourselves at Allevienz. We asked the church for advice and assistance, but found our bishop, Mertel Root, to be greatly frightened, and we were advised to submit to the decree. We returned to Romes, but confessing openly our religious persuasion, we got into trouble with the Lutheran minister, who incited the authorities to have us transported to a village called Grosspohl, where resided a very learned clergyman, who was to bring us back to the Lutheran church; with this man we had a great many disputations. Not being able to gain his point, he applied to the King's judge for assistance. This judge came to the village, Zasvaris, where we received instructions to meet him; but only four of us went, namely, Andrew Wurze, Matthias Hoffer, Joseph Mueller, and John Angersman. These he examined, each separately. But making an unreserved confession of their faith, they were threatened in every conceivable manner; failing to gain his object by these intimidations, he ordered them to be put iron fetters, which had such an effect upon John Angersman that he expressed his willingness to return to the Lutheran church, upon which statement he was released and given liberty to return to his family at Grosspohl. The other three, however, were kept in a miserable prison for six weeks; but as nothing could turn them from their faith, they were, after the expiration of this time, also permitted to return to Grosspohl. Here we commenced to hold meetings; and as we had no minister, one of the brethren was requested to read some passage from the Bible, upon which we conversed with one another, and also sang together a hymn. In this manner we continued for half a year. The Lutherans, however, grudged us this respite, and prevailed with the authorities for an order to have us scattered around the country into as many as seven different villages, as they (the Lutherans) held this mode would serve to bring us to their religion.

Being forbidden to return to Grosspohl,



eight of us met by appointment and went together to a village called Crenz. Here we settled for a time and formed a small church, our bishop being John Kleinsasser, sent to us by the church at Allevienz. We had all our goods in common. This was in the year 1757. In the same year Matthias Hoffer, with his wife and his brother, in company with one of our men called John, went on a visit to our brethren in Allevienz. The Lutherans, however, arrested them according to a previous decree, and conveyed them to a prison in Hermanstadt, the capital of Transylvania. Hoffer's wife was soon released and joined us, but John died in prison; Matthias and his brother were kept in confinement for sixteen years, after which time they found their way to our settlement in Wishinka, Russia, where they arrived in 1773.

For ten years we remained at Crenz, and suffered during that period innumerable troubles and persecutions, originated by both the Lutheran and the Catholic inhabitants, who tried their best to cause the government at Hermanstadt to issue an order for our expulsion and separation. But God in his infinite mercy did not let them succeed in their wicked design, and we remained unharmed at Creuz, where we kept very quiet, and only tried to strengthen more and more the foundation of our faith. Well knowing that all who wish to live a godly life in Christ Jesus must suffer persecution, we besought God with prayer and supplications to grant us the strengthening and comforting influence of his Holy Spirit to sustain us to persevere in the truth of the Gospel, and bear with patience every pain, suffering and persecution for the sake of our blessed Redeemer; and we shall learn from what follows that our prayer was heard and answered.

In the year 1758 a persecution was commenced in Transylvania against the churches at Sabbatisch and Allevienz. In the first-mentioned church, Zacharias Walter was bishop, and, in the second, Mertel Root, and Joseph Goor teacher. Goor (or Kuhr, as some pronounce the name) was a wealthy man and much esteemed by people in high official positions. He owned very fine orchards and vineyards, which yielded a rich harvest of almost every variety of fruit; and whenever persons of rank came to Allevienz on a pleasure excursion, they would always visit Goor's gardens. The poor people liked him, also, because of the many benefits they received of him; he would lend them money without interest, and would assist them in a great many ways. Mertel Root, on the contrary, was a man of very little means. Judging from their different worldly positions, all the people thought, when this persecution began, that Goor would cling to his riches and desist from a course that would involve him in the general ruin; but they were mistaken, as subsequent events served to show.

The persecution was commenced by the Empress Maria Theresia's sending her confessor, of the name of Telpina, who was a Jesuit, to Transylvania, for the purpose of reuniting the anabaptists again with the popish church. Telpina's first trip was to Allevienz, where he bade all anabaptists to meet him in the chapel. When they were all assembled there, he told them that he was sent by her Imperial Majesty to gather all who had turned apostates, to the bosom of the Roman Catholic church; that in pursuance of this gracious design he would preach to them the faith and would request strict attention. Thereupon he commenced to preach from Matth. 17: 20, "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." From this he drew the inference that the true Christian faith must be confirmed by signs and wonders, for Christ himself declared this on the occasion of his sending out the disciples to preach and baptize; Matth. 17: 17, 18. As the anabaptists, for all their boasted faith, could not work miracles, viz., remove mountains, cast out devils, &c., it was quite plain that their faith was nothing but heresy and infatuation. The Jesuits, on the other hand, could do such signs and wonders; and consequently it was as undeniable that the Roman Catholic church was the true church of the faithful as it was evident that the anabaptists were heretics, who, according to the word of God and the decree of the papal council, ought to be exterminated. These very clear proofs against them notwithstanding, her Majesty had sent him, her high-commissioned confessor, to exhort them to turn from their heresy and re-enter the Roman Catholic church, in which case she (the Empress) would guaranty them her own forgiveness and that of the Pope; but all who would persist in their abominable heresy should be subjected to the strictest examination and be punished with corporal and capital punishment. At this point he closed and asked them this question, "Am I understood?"

*(To be continued.)*

For the Herald of Truth.

## THE THREE CHOICES.

"If we sit still here, we die." 2 Kings 7: 4.

Four lepers are sitting outside the gate of Samaria. They are loathsome, hungry, starving, but where shall they get something to eat? On one side of them is the city of Samaria, besieged by the Syrian army. It is starving. The famine is so great that two mothers made a horrible bargain. One says to the other, "Slay your child to-day, and we will eat him, and then when hunger comes again I will slay my child, and we will eat him." According to that awful bargain, the first mother slew her child, and he was boiled and eaten; but when the time came for the other mother to fulfill her part of the bargain, she could not make up her mind to slay her child, so she hid him. You plainly see that starvation is so great that it is useless for the lepers to enter the city and apply for food there. On the other side of them is the hostile Syrian army. If they go over there they are in danger of their lives. Alas! for them; what shall they do? Famine on one side, massacre on the other, and as the text implies, "If we sit still here, we die."

Death is staring them in the face, whichever way they look. What! is there no help for them? Will not God help them, seeing that their sufferings are twofold? First, they suffer with that terrible disease which was so much dreaded by the Jews that a commandment was given that any person possessing that disease (leprosy) should be turned out of the camp, to pine away and die in the wilderness. Secondly, the pain which is caused by their craving and gnawing appetites. They cry out, What shall we do? Is it not enough that we suffer from leprosy? Will God let them starve? No; he will not, which you will see hereafter.

Kind reader, you can plainly see that there are but three things for them to do. They have three choices, and only three. If they go to the city, they will starve; if they stay at the gate, they will die; if they go to the Syrian army the probability is they will be massacred. While sitting and contemplating on what is best for them to do, they make the wisest choice, the only choice in which there is any hope for them. They start for the Syrian encampment, expecting to throw themselves upon the mercy of the enemy by the flag of truce, or some sign of distress. Meanwhile, God causes a great rumbling in the air, such as the clattering of horses' hoofs and clashing of the sword, which frightened the Syrian army terribly, causing them to flee, not taking anything with them; leaving their clothing, provisions, instruments of war, all strewn and scattered over the camp. But this was all delusion. It was God that caused all this great confusion. Some one may say, what was all this done for? Did not Elisha prophesy that "to-morrow about this time shall a measure of fine flour be sold for a shekel; and two measures of barley for a shekel in the gate of Samaria?"

We infer from these words that God caused that confusion for the express purpose of providing provisions for the starving city, and to set them free. Now food is furnished, but who shall carry the glad tidings to the city. There come the lepers, not knowing that the army had fled, and the siege was lifted. They approach the imperial guard; no one present; they enter the camp. What do they find but the

camp deserted by its inhabitants, and enough food left to satisfy the appetites of the lepers and the famishing ones of the city? Those lepers did not stay in the camp and enjoy these privileges alone, but quickly returned to the city and cried out, "The siege is lifted; come out and get bread!" Was this not the wisest choice they could make?

Now, kind reader, you have the same three choices. Suppose you go back to Samaria—or, put it in other words, suppose you go back to your sins, which you left some years or some months ago. What will you win by them? The starvation of your immortal souls! Kind reader, let me tell you that sin is the worst enemy that mortal man has got. It starts at the very highest degree of man, and comes rolling and tumbling down to the lowest degree, and oftentimes brings men to the drunkard's grave. But religion is the reverse; it starts at the bottom and climbs up to the top and brings man to a happy and eternal home.

Let us notice into what a wicked life sin led the prodigal spoken of in the Scriptures. He asked his father for the portion of goods to which he would become heir, until they were given to him. No doubt, the morning he received them, he clapped his hands and exclaimed, "I am a free man! I will no longer be governed by my parent! I am going to do business for myself—going to enjoy the pleasures of this world, and have a happy time." But how long did this last? Time passed on—famine came—and he was brought to hunger, to distress, and his associates were the herds of swine he fed. "And he would fain have filled his belly with the husks that the swine did eat." You see sin soon robbed him of all his enjoyments. Just so it is with us if we become prodigals, and leave God the Father and Jesus, and follow the desires of our own carnal mind, and the inclinations of our sinful hearts. If we go back we will be robbed of all our pleasures, both in this world and in the world to come.

Dear reader, will you go back to the despoilment of your immortal soul? Go not back. God beseeches you not to go back. But press on and upward, and you will gain the prize. We come to the second choice; that is, throwing yourself on what seems to be an enemy. Was it not a bold thing for these lepers to throw themselves on their enemy, the hostile Syrians? They might have been pierced through the heart with the dagger or lancet, and perished, but instead of this they found food enough to relieve them from the pain caused by hunger. Now cast yourselves on God.

Some one may say, O, I cannot; I am too vile a sinner; God will not receive me; I would rather turn from him; he will cut me asunder. No, sinner, he will not; for this is the very condition in which he wants you to come. He wants you to feel that you are a sinner, and that you have violated his laws. There is virtue enough in the blood of the blessed Redeemer to wash all your sins away; then turn to him; cast your cares on him, and you will find a banquet spread for you. Step over to the King's feast, and eat of the bread, that your souls may live in eternity. O, that when you approach God's judgment bar your portion may not be appointed with the hypocrites and the workers of iniquity; but that you may gain the realms of eternal happiness.

Now, there is one other choice out of the three. Suppose one of the lepers would say, Let us go back to Samaria. No, say the others, we will starve there. One says, Let us go to the Syrian encampment. No, say the others, we dare not go there; they will slay us. The other says, Let us sit here. No, "If we sit still here, we die." The statement plainly shows that their leprosy is still growing worse, and their hunger is still increasing. There comes the fifth one. The lepers know not who he is until he comes close enough to feel his cold breath and his damp brow. They whisper, It is Death—it is Death. There are a great many persons who occupy precisely the same position.

Kind reader, what are you going to do? Are you going back to your former sins? No, you say. Are you going to advance into God's mercy? No, you say. What, then, do you propose to do—sit here and die? According to the laws of our country, if a man brings suit against another, and he does not appear to defend himself, judgment is given, and the case is said to go by default. How many, notwithstanding the law of God, have brought suit against them? have made no preparation to meet their God? Sitting still, absolutely doing nothing; unconcerned about their soul's salvation, and the judgment is going against them by default. Time in its rapid motion is passing along, year after year, month after month, and your immortal soul is traveling toward eternity. And how many are sitting still to die? Arise, and call upon God; if so be he will think on you that you perish not!

J. N. Durr.

For the Herald of Truth.

## SIN WITHOUT LAW, AND BY THE LAW.

Dearly beloved readers of the *Herald*, I have been looking over the pages of the holy and divine Book, where our beloved Savior Jesus Christ has left the admonition for us as long as we are pilgrims here. I have found in the sacred Scriptures where it speaks of sinning without law, and sinning by the law. In Romans 2:12, we read, "For as many as have sinned without law, shall also perish without law; and as many have sinned in the law, shall be judged by the law. Rom. 2:12. Now, we can understand by this that those who do sin without law are those that do not believe in Christ's teachings and miracles, for they are condemned by the revelation given to the Jews, for Christ has come into this world and gave new commandments and laws unto all nations; but the Jews condemned him, and denied that he was the Christ. We can know how the Jews served our beloved Savior when he was upon earth by reading Luke 23, where they have accused him and crucified him.

We read in verse 14, where they brought him unto Pilate, who said unto them, "Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault with this man, touching those things whereof ye accuse him." Here we can see the hatred of the Jews manifested toward the Savior in verse 21, where they cried, saying, "Crucify him, crucify him." They became still more hostile to the merciful Savior, and crucified him on the cross at Calvary. Notwithstanding Jesus came into the world in such a meek and lowly way, and taught the way of life everlasting so clearly, yet the Jews denied that he was the Savior which was to come. So also will it be with all those who have that Jewish belief that Jesus is not the Christ, the Son of God, they will perish without law. Jesus hath said, "A new commandment I give unto you." We should obey the Scriptures, and believe that Jesus Christ is the Savior of all who come unto him in humility. He hath given us the law by which we are to be judged when Christ shall appear at the great day, and we must all render up an account of the deeds done in the body, whether they be good or bad. Whatever we do to his honor and glory, he will reward us for it. He has given us examples by which we can be directed aright. His commandments we must obey if we want to be saved from our sins. To be one of God's saints we must obey the Savior, and if we will obey him he has promised to be with us unto the end of the world. If we wish to inherit eternal life, we must seek to do his holy will. All who are disobedient, and will not hearken unto the wise counsels and commands of God, will be cast into outer darkness, where the worm dieth not and the fire is not quenched. The word, the directions are plain, and if we go into eternal torment the whole matter rests with us. God is good, and will not that any should perish, but rather that all should repent and live. Therefore, come unto the Savior, come without delay, all who have not yet repented of your sins, and prepare, while grace may be had, to enter into the rest prepared for all those who love the Lord. Wm. H. Huber.

Blessed are the peacemakers.



For the Herald of Truth.

## BROTHERLY LOVE.

Oh, let us love our sisters dear!
And bear them in our hearts and mind;
Remember them in all our prayers,
That they to God may be resigned.

Though earthly sisters I have none,
I those in Christ receive as mine;
With them on high shall be my home,
When here on earth I do resign.

My earthly brothers I would gain,
That they may find eternal rest;
That they in heaven at last may reign,
With their dear sisters to be blest.

I also hope they once will meet
My brother who has gone before;
May we all there each other greet,
With Jesus on that blissful shore.

Oh! if it only once were so,
That we all as one family,
That love could to each other show,
As Christ who died on Calvary.

Not only brothers of the flesh,
But those whom Christ doth truly own;
For we must one another love,
As in the holy Scriptures shown.

The children who one father claim
Must humble be, and live in peace;
Their hearts and minds must be the same,
That they may all obtain his grace.

If we our Captain Jesus love,
We those must love who follow him;
And when they fail we must reprove,
Exhort them when we see them sin.

O, do not think you love them dear,
And let them in their sins go on;
But if your words they will not hear,
Then you your duty well have done.

If one another we would aid
To travel on this narrow way,
This heavenly road together tread,
We'd learn to travel day by day.

If we are Christ's and he is ours,
Then let us always try to walk
The road that's full of heavenly flowers,
And of the wondrous story talk.

Then let us travel side by side,
With hand in hand, and heart in heart;
And in this holy band abide,
And never from our God depart.

I love you dearly one and all,
I trust you'll do the same for me—
One lovely band, both great and small,
That we may all once happy be.

I've sisters two, and brothers one,
In heaven my everlasting home,
With whom I hope to meet when done
With earth and all its toil and gloom.

I trust we all may live in love,
While here on earth we all must toil;
Then we can meet with Christ above,
Where there's no parting nor turmoil.

I now will close in warmest love,
Remembering those who follow Christ;
I hope to meet them all above,
And dwell with them in Paradise.

A. H.

For the Herald of Truth.

## THE GOSPEL.

Let it be frequently brought to our minds that the Gospel is the touchstone by which we shall all one day be judged—the balance in which an impartial judge will one day weigh us, and will prove our everlasting triumph, or our everlasting torment. The Almighty did not introduce it with such solemn notice, such high expectations, such pompous miracles, such awful sanctions that men might reject or dishonor it at pleasure. It will be found, by the high and the low who hear it, a savor of life unto life, or a savor of death unto death. Let it be our immediate care to inquire which of these it is likely to prove to our souls. Remember it is so far from a vain thing that it is our very life. If it has been hitherto despised, and that blessed Redeemer in whom it so evidently centers has been neglected, assure yourselves that all that has been said in confirmation of its truth, proves only that the handwriting of God is set to your condemnation. Allow yourselves, therefore, not a moment's rest, till you have in humble submission applied to his throne while there is yet hope.

And you, my beloved brethren and sisters in the Lord, who have hitherto believed and obeyed the Gospel, let it be your especial care to defend and adorn it; be blameless, and harmless—the children of God, without rebuke and harmless in the midst of a crooked and perverse generation, shining among them as lights in the world. Perhaps your example may, not only serve to entertain their eyes, but to guide their feet in the ways of peace. Strive also to have them join with you in glorifying your father which is in heaven. Above all things be careful to hold fast the form of sound words which thou hast heard, and to adorn the doctrine of your blessed Savior in all things.

Henry Walter.

For the Herad of Truth.

## CHRISTIANITY REQUIRES LOVE.

It is of great importance to consider whether we possess the true spirit of love. It was love that prompted our heavenly Father to send his Son into this dark and sinful world to redeem us from eternal death; it was love that prompted our Savior to leave his Father's throne; his heavenly home and suffer in this vale of tears for our redemption; and if we are his true followers, we must possess the same spirit of love, that spirit which leads us not only to consecrate ourselves to the service of God and to do his will, but also to love our fellow-men, and to exercise towards them the principles of love, mercy and forbearance, and to labor for the promotion of peace and good will among all men; but we find many who profess to be the followers of Christ, who entirely forget this.

We find many who seem only to be laboring to promote dissension and ill feeling among their fellow beings. They seem to delight in the disturbance of peace among the children of God, in creating dissension and dissatisfaction wherever such a thing is possible. When they can disturb the peace between neighbors and friends, when they can bring enmity into household or churches, then they seem to feel happy; but such is not the spirit of Christ. "Whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?" James 4: 1. "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, *hatred, variance, emulations, wrath, strife, seditions, heresies,* envying murders, drunkenness, revelings, and such like." Gal. 5: 19, 21. Those which do such things shall not inherit the kingdom of God.

When we consider the many seditions, heresies, and divisions which come to light in the religious world at the present day, must we not conclude that there is indeed a great want of the love of God in those who profess to be his followers, and that many have a "Zeal which is not according to knowledge?" Many follow the bent of their own minds, the inclination of a depraved human heart, the dictates of a corrupted and unconverted mind, rather than the promptings of the spirit of love; consecration, humility, forbearance, meekness, forgiveness, tenderness, sympathy, purity of heart, and devotion of the cause of Christ, is lacking with so many, and this is the reason that there are so many different sects springing up among us. Each one despises the other, and thinks himself better than his neighbor, and thinks he knows better than others. But if men would lay hold upon this old fancied idol of self-righteousness, and self-exaltation, and would tear him from his throne and trample him under foot, then might the grace of God abound, love prevail, and the kingdom of Christ would flourish; and peace not only among the children of God, but among the nations; and people might flourish and increase until the waste places and the deserts of sin would bloom as the rose, and the whole earth might be glad.

* * *

## THE SOURCE OF HAPPINESS.

There is in the heart of every human being a restless wish for happiness. This desirable good is sought for in the charms of music, in groves of silence, in the delights of friendship, in the solitude of retirement, and in the bustle of worldly pleasure. In short, it is sought for everywhere but at the right source. Sin has so diverted the mind from its right object, that it walks over the world in perpetual activity, and finds no rest. Now, religion draws the soul to its proper center, quenches its thirst for worldly pleasure, and enables it to say, "The Lord is my portion, therefore will I trust him."—*Bond.*

## BEAUTIFUL MANSIONS.

"In my Father's house are many mansions; if it were not so, I would have told you."

O, beautiful mansion immortal,
Where grief and despair cannot come,
No sorrow shall enter your portals,
Or cloud overshadow your doom.

Here is woe, tho' a palace enfolds us,
While innocence homeless may be;
But there, for the Master hath told us,
As the spirit the mansion shall be.

No desert our soul shall inhabit,
Or wander through regions of air;
He shall gather His children together
In the home He has gone to prepare.

A city refulgent, eternal,
"Whose builder and maker is God,"
In Edens of beauty supernal,
Whose paths by the angels are trod.

No glitter of gold or of silver,
Or of gems the most priceless and rare,
Can equal the glory and splendor
Of the "mansions" awaiting us there.

*Selected by* MAHALA GOOD.

For the Herald of Truth.

## QUALIFICATIONS OF MINISTERS.

An old brother once remarked of a minister who always was very profound in his discourses, and very difficult for the general hearer to be understood, that he should be a preacher to preachers. The illustration may not have been a very apt one, for ministers often need just as plain preaching as others, and yet the remembrance of this simple remark has often been the means of bringing up in my own mind the solemn fact that even preachers need to be "reproved, rebuked, exhorted, in season and out of season," with all diligence, long suffering and patience, just as much as anyone else, and it is in the highest degree beneficial if the church, as a body, or individual members, sometimes come to their minister and tell him of his faults, as brethren, in the spirit of meekness; and the minister who cannot bear this, and receive it in the spirit of kindness, has not the mind of Christ, and is unworthy to fill the high and solemn position of minister of his people.

The ministerial position, indeed, is a most solemn and responsible one; there is none of greater solemnity, and of higher responsibility; he is an ambassador in Christ's stead; he shall be held responsible for the manner in which he performs his work; for the neglect of his duties, the soul of the sinner shall be required at his hand. O, who can contemplate this awfully solemn position without fear and trembling! His commission is given him from God, and to God he is to answer for the manner in which he fulfills it.

From the great responsibility thus resting upon the minister, coupled with the fact that ministers are only men of like passions, faults, failings and weaknesses as others, arises the necessity of ministers being taught, admonished, reproved and warned just as any other person, and the minister who, in his own ministrations, in his own teachings and instructions to his charge, forgets himself, or excludes himself, makes a most serious and fatal mistake. A minister should always speak to himself just as well as to his people: before his church he must stand as one of them, though called to be their teacher. "The servant," says the Savior, "is not greater than his Lord," and he himself was as a servant among his disciples, and he is our example, our pattern, in his footsteps we must follow if we are his children. But when a church assumes the right to reprove and admonish their minister, and to tell him of his faults, they must not forget that while the right of brotherly reproof, in members, is their privilege, it is also their most solemn and unavoidable duty to encourage and comfort him in his solemn work, to aid him all they can, and to pray for him. They must not think, as too many in our day do, that when they have told the minister all his faults, and said all the evil things about him that they know, that their duty to the church is done! The Apostle says that we shall reprove in the spirit of meekness; for the good of our brethren we must tell them their faults, not to injure them; for the good of the Church, for the salvation of souls, we must labor.

By the above considerations we are prompted to present herewith a series of articles for the especial benefit of ministers, in which it is our purpose to present such truths as will benefit many in their arduous and solemn labors, and from which many may gather encouragement amidst the severe trials which every minister meets during his labors. We shall not promise to be altogether original in our remarks. We propose to gather from various sources such truths and facts as shall be to our purpose.

The first and most important duty that devolves upon him who has been called to this important work, is to bring his heart into a proper condition for the faithful discharge of the duties of his office. The Apostle tells us that "the husbandman that laboreth must be first partaker of the fruits." 2 Tim. 2:6. The laborer in the vineyard of the Lord must have learned by personal experience the nature and character of his work. No man, in the most ordinary trade or business, can hope to excel until by actual service and experience he has learned his business. So it would be a vain effort for an unconverted man to endeavor to bring others to repentance. The man who would labor successfully as a minister of the Gospel must have experienced the power of the Gospel; he who would show men the way of salvation must himself have found that way. We cannot tell others what we do not know; neither can we teach others what we have never learned. The man who has never been converted can tell nothing of the pleasures, the enjoyment, and the sweet peace of mind possessed by those who have sat at the feet of Jesus and learned of him, and since this an imperative demand of the Gospel, an imperative pre-requisite to an inheritance in the Kingdom of our Lord, every minister of Jesus must be converted, must have passed from death unto life, must be born again, must have become a new creature in Christ Jesus, and a follower in his footsteps. Christ said to Peter, "When thou art converted strengthen thy brethren." Luke 22:32. Paul says to Titus, "In all things show thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." Tit. 2.

A minister must not only possess the consciousness of the grace of God in his own heart, but he must teach this also to others, and hence there is a double reason why he should and must be a converted man. The salvation of his own soul demands it; the duties of his ministry require it; and hence the importance of every minister of the Gospel examining himself carefully, prayerfully, whether he has been made a partaker of the divine grace, and thus been prepared for the important work to which he has been called. We have reason to believe that there are many assuming to fill the solemn office of the ministry who have never been converted—who, like the Pharisees of old, are blind leaders of the blind, and will eventually come to destruction; and for this reason we feel that there is a necessity of presenting to our readers the Gospel requirements of ministers. Let every one take the matter into consideration and search carefully the word of God on the points presented, and seek to profit thereby; and may the grace of God be made manifest in every heart, to the honor and glory of his great name.

Menno Simon says, in his "Renunciation of the Church of Rome," when reflecting upon the perverseness of the Church in his day, the false doctrines taught, the persecutions which prevailed against the true followers of Jesus, the sufferings of the martyrs, the great need of faithful leaders and pure teachings, the sins of his own soul, and his unwillingness to take up the cross and do all he could for Christ: "My soul was so grieved that I could no longer endure it. I thought to myself, O, miserable man! what shall I do? If I continue in this way, and live not agreeably to the word of the Lord, according to the knowledge of the truth which I have obtained; if I do not rebuke to the best of my limited ability the hypocrisy, the impenitent, carnal life; the perverted baptism, the Lord's Supper and the false worship of God, which the learned teach; if I, through, bodily fear, do not show them the true foundation of



the truth, neither use all my powers to direct the wandering flock, who would gladly do their duty if they knew it, to the true pastures of Christ. Oh! how shall their shed blood, though shed in error, rise against me at the judgment of the Almighty, and pronounce sentence against my poor miserable soul.

"My heart trembled in my body. I prayed to God with sighs and tears that he would give to me, a troubled sinner, the gift of his grace, and create a clean heart within me; that through the merits of the crimson blood of Christ he would graciously forgive my unclean walk and unprofitable life, and bestow upon me wisdom, spirit, candor, and fortitude, that I might preach his exalted and adorable name and holy Word unperverted, and make manifest his truth to his praise.

"I began in the name of the Lord to preach publicly, from the pulpit, the word of true repentance; to direct the people into the narrow path, and through the power of the Scripture to reprove all sin and ungodliness, all idolatry and false worship, and to present the true worship, also baptism and the Lord's Supper, according to the doctrine of Christ, to the extent that I had at that time received from God.

"I also faithfully warned every one in relation to the abominations of Munster, concerning kings, polygamy, dominion, the sword, &c., until after the expiration of about nine months, when the gracious Lord granted me his fatherly Spirit, aid and power; then I voluntarily renounced all my worldly honor and reputation, my unchristian conduct, masses, infant baptism, and my unprofitable life, and at once willingly submitted to distress and poverty, and the cross of Christ. In my weakness I feared God; I sought out the pious, and though they were few in number, I found some who were zealous and maintained the truth. I conversed with the erring, and through the aid and power of God, with his word, reclaimed some from the snares of damnation, and gained them to Christ, while the hardened and rebellious I commended to the Lord. Behold, thus, my reader, the God of mercy, through the benign influence of his abounding grace, exerted upon me, in my heart, a miserable sinner, produced in me a new mind, humbled me in his fear, taught me to know myself in part, turned me from the way of death, and graciously called me into the narrow path of life to the communion of his saints. To him be praise forevermore, Amen."

A MINISTER.

For the Herad of Truth.

## UNIVERSALISM.

The definition of this word is, the belief that all men will be saved. This is a belief and doctrine which is spreading very rapidly over this Western country, and which will bring ruin to many a precious soul throughout this fair land. I was talking with a Universalist about this subject. He mentioned his belief that there is no hell, or anything of the kind as a future punishment, after death, for the soul; but he believed in God and heaven; and that all men will be saved, whether they be good or bad. He believes their hell is on this earth, and after death we will all be taken to heaven, where God is himself. Oh! my Christian friends, I felt very sorry about these expressions when I heard them.

This subject and belief is principally derived from the knowledge of science which men try to compare with the Scriptnre, and without converting the soul of a sinner, but it will not. Oh! how earnestly should we be engaged in prayer to God, so that these men of science could not persuade and lead us astray by their vain philosophy. Let us take the Scriptures and examine them for ourselves. If we are converted, and have become a new man in Christ Jesus, we need not have any science to explain to us the Scriptures. How was it in old times? Then they did not need science to teach men the way to heaven.

The spirit of God will tell us what is right and what is wrong. I am satisfied with my belief, and know that Jesus Christ has pardoned all my sins, and have a promise of heaven if I keep his commandments faithfully until my death. I intend to do so by the grace and assistance of God. We must first feel our sinful condition, and come to Jesus Christ and believe in him. Then we will not have any doubt about our belief; then we can understand the Scriptnres thoronghly without science, philosophy, or astronomy. My best call from Jesus Christ was given me near Sterling, Ill., when I saw Bro. John Byers die. I then did not belong to any church, but that persuaded me immediately to turn to God. I hope, trust and pray the Lord to keep me on the right path to heaven, and that he may convince and turn many more to Christ before it is too late with them, and they be persuaded by Universalists, or unbelievers, as we might call them. BENJ. M. RUTT.

*Casey, Iowa.*

## REST.

"There remaineth a rest to the people of God." Heb. 4:9.

How different will be the state of the believer in heaven from what it is here! Here he is born to toil and suffer weariness; but in the land of the immortal, fatigue is never known. Anxious to serve his Master, he finds his strength equal to his zeal: his constant cry is, "Help me to serve thee, O my God." If he be thoroughly active, he will have much labor; not too much for his will, but more than enough for his power, so that he will cry out, "I am not wearied of the labor; but I am wearied in it." Ah! Christian, the hot day of weariness lasts not forever: the sun is nearing the horizon; it shall rise again with a brighter day than thou hast ever seen, upon a land where they serve God day and night, and yet rest from their labors. *Here* rest is but partial; *there* it is *perfect*. *Here* the Christian is always unsettled; he feels that he has not yet attained. *There* all are at rest; they have attained the summit of the mountain; they have ascended to the bosom of their God. Higher they cannot go.

Ah! toil-worn laborer, only think when thou shalt rest forever! Canst thou conceive it? It is a rest *eternal;* a rest that "remaineth." Here, my best joys bear "mortal" on their brow; my fair flowers fade; my dainty cups are drained to dregs; my sweetest bird's fall before death's arrows; my most pleasant days are shadowed into nights; and the flood-tides of bliss subside into ebbs of sorrow; but *there*, everything is immortal; the harp abides unrusted, the crown unwithered, the eye undimmed, the voice unfaltering, the heart unwavering, and the immortal being is wholly absorbed in infinite delight. Happy day! happy day! when mortality shall be swallowed up of life, and the Eternal Sabbath shall begin.—*Morning by Morning.*

For the Herald of Truth.

## THE PLACE FOR THE BIBLE.

Every family is supposed to have a copy of the Bible, and it is well to inquire, where is the best place for the Bible in the family? Shall it be kept on the shelf, away up in the corner of the living-room, beside our "Horse Farrier" and other dilapidated books, where dust and cobwebs gather around it? Or, shall it be stowed away in a closet, among old bottles and books, where it will take diligent searching to find it?

If we properly prize this precious volume: if it is to us a constant source of instruction, of comfort, of warning, of light, and of truth, then we shall want it in a convenient place, where we can open it in the morning and turn to it in the evening for our daily portion of divine truth. Let us, therefore, keep this holy volume always within sight and in easy reach of every member of the family. Let it have the place of honor on the table in the family living-room. N. G. R.

PRIDE AND PIETY.—If we foster pride, it will destroy our piety, and if we foster piety it will destroy our pride. In whatever situation, state or circumstances you may be placed, let the glory of God be your object, the word of God your rule, and the love of God your principle; you will thus be delivered from all the pride of self-dependence, and feel that you have God as your guide, protector, and comforter.—*Elias.*

# Herald of Truth.

**Elkhart, Ind., Feb., 1876.**

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions


*A Free Gift.*—A brother who has deeply felt the love of souls in his heart, and a consciousness of the great need of correct views and proper instruction upon the important subject of Repentance, has appropriated fifty dollars to be applied in printing and circulating, free of cost, in pamphlet form, the article, "Aufmunterung der Buszfertigen Suender und Freude ueber ihre Bekehrung," written by Bro. J. M. Brenneman, and first published in the *Herald* some months ago. Now we have printed of this work 5,000 copies, in a little book with a neatly-printed cover and several illustrations, which will be sent free to all who desire it, until the edition is exhausted. The cost of paper, printing, &c., has been about one hundred dollars, and the cost of postage, packing, and sending, will add considerably to this amount. Now, should there be any one that is willing to give something towards this work, it will be thankfully received. We can do nothing better for our children than to place good reading into their hands, and then there are hundreds and thousands who know very little, and many nothing at all, about the true doctrine of repentance, and by placing within their reach such writings, it may, by the grace of God, be the means of their salvation. We trust there may be many who can feel that they have something to give towards spreading the truth of the Gospel among dying sinners. Who will lend a helping hand? As this is only printed in German, we believe it would be doing much for the cause of Christ if a sufficient sum could be collected to publish it also in English.

*The Philharmonia.*—Our new note-book, the Philharmonia, is gaining favor beyond our expectations. It contains just the tunes which our people everywhere want to sing in public service as well as in their private devotions. Such a book has long been needed, and the people have felt the want of it, and now we are able to offer them just such a book as they need. The edition is selling rapidly, and we trust that those who have not yet been supplied will send for them soon. Price, per single copy, $1.35, or 12 copies by express for $12.

We have sent a supply of these books to Benjamin Frick, near Frick's store, in Hilltown township, Bucks Co., Pa., about a mile from Line Lexington, where those who wish them in that vicinity can obtain them at publishers' prices.

*Bro. J. J. Weaver*, of Lagrange Co., Ind., recently made a visit to Henry Co., Ohio, in which place considerable religious interest is manifested at the present time. On his return he preached, on Friday evening, Jan. 21st, at Napanee, and on Saturday evening at Shamm's meeting-house, and on Sunday, 23d, he was with us in Elkhart. We should be very glad to have other ministers from other places visit us, and encourage and strengthen us in the faith. We should also be glad to have those who make such visits give us brief accounts of their labors, for publication.

*Des Herrn Fuehrungen im Lebensgange*, des Georg F. Mueller, is the title of a book just published at this office, in GERMAN ONLY. In this book we find a practical illustration of the power of faith and prayer in every day life. The book is one that deserves to be read by everybody. It is entirely non-sectarian, and will be read with deepest interest by all. It has 392 pages, bound in a neat cloth cover, and will be sent to any address for 75 cents a copy, postage prepaid.

## WANTED.

Should any of the readers of the *Herald of Truth* feel willing to loan money to any of the Russian brethren recently settled in this country, they will have an opportunity to do so. The following brethren have desired to obtain of the Mennonite Board of Guardians small loans, to aid them in their efforts to obtain homes.

Jacob Unger, Fargo, Cass Co., Dakota, desires $100 as a loan. He has 160 acres of land pre-empted; has borrowed money for a yoke of oxen, which he is requested to pay back. He has a large family, and no way of earning anything during the winter.

David Pauls, of the same place, also requests a small loan, to enable him to plough and sow some in the spring. He has no means to begin with.

Bro. Jacob Friesen, Mountain Lake, Minnesota, will be able to give information concerning those who came from Manitoba to that vicinity, and need assistance. We trust the brethren will bear in mind that he that helpeth the poor lendeth to the Lord.

MENNONITE BOARD OF GUARDIANS.

## THE NEW NOTE-BOOK.

Bro. Arnstutz, from Bluffton, Allen Co., Ohio, writes to us the following in regard to our new singing-book:"With this I let you know that we expect to have pretty good success with our singing. It seems as though the people were taking a real interest in their new singing-books. We have had several meetings for singing in our meeting-house, and I rejoice to say that I have reason to believe that most of them are anxious to learn, and as we expect to continue our singing, we still need more books," &c.

Here we have an example of what every church should do; let every church make arrangements and gather both her young and her old people together in the meeting-house, and teach them to sing to the honor and glory of God. We hear many complaints about poor singing, and that the children and the young people no longer learn to sing, and that in a great many churches the singing, in general, is very poor. What else could we expect under present circumstances? The old folks retain their methods of singing, the same as they were taught when they were young, and in many places the tunes are sung very incorrectly; the young people attend the singings, where in most instances they meet only for sport, and what they do sing is of such a character that the older portion of the community cannot sing it, and if they could, it would be entirely unfit for divine worship. The result is that the young cannot sing with the old people, and the old people cannot sing with the young people, because each sing a separate and distinct kind of music and in their own special manner.

The cause of this separation, in the practice of singing, between the older and younger classes of the community, lies in the fact that we give over the education of our children in this respect to persons who either have no purpose at all in view, or who have a very different purpose from what they should have. We have failed to provide for our children the means through which they may be able to obtain that knowledge which above all things they ought to possess. In olden times, there were schools, Christian schools,



where the children were taught the principles of religion as well as the rudiments of knowledge; they were taught, too, to sing the very hymns which were sung in divine worship, and when they met with the older portion of the community in the house of worship on the Sabbath, all could sing together to the praise of God.

Now, however, the rising generation has, to a great extent, cut loose from her anchorage in the Church; religion is left in the back-ground. Moral virtue and Christian integrity with many are matters of small importance, and the Church, instead of putting forth any effort to retain her influence and power over the minds of the young, rather lends her aid to make the separation more complete, by adopting in her Sabbath Schools singing books the music of which, in many instances, is just of that character which we do not wish to sing in our churches, and which, indeed, would be entirely out of place.

The remedy for this unpleasant condition of things is for the Church to lay hold of the matter, secure books with good church tunes, and then gather both her old and her young people together in the church, at stated and proper times, and learn to sing such tunes as are proper and edifying to be used in our public services. Both the older and younger portions of the congregation must learn to sing, if any benefit is to be derived therefrom. They must learn to sing together, and become familiar with the tunes, and by singing together frequently they will accomplish this; and, oh! pleasant it is, when we meet for public worship, and hear the voices of both old and young join in one harmonious song of praise to God.

We trust that throughout all our churches a proper attention will be given to this matter. We have been to a great deal of labor and expense to compile a book of tunes in which all should be able to find suitable and appropriate church tunes; but to make it beneficial, and to accomplish the design of the book, the tunes must be learned and practiced.

For the Herald of Truth.

## A VISIT.

On the 30th of November, 1875, Bro. Chr. Schlonegger, my wife and I set out on our visit to Elkhart Co., Ind. We visited among our dear friends, brethren and sisters in Elkhart and Lagrange counties, Ind. Leaving my wife at her mother's, we made similar visits to Butler and Hamilton counties, Ohio; subsequently we also visited among our friends, brothers and sisters in the counties of Fayette, Wayne, and Noble, Ind. Whilst thus visiting different churches, we held meetings whenever an opportunity presented itself. These meetings were generally well attended, though the bad condition of the roads and the prevailing unfavorable weather prevented many from coming.

Dear brethren and sisters, and more especially you, dear ministering brethren, —seeing that discord and divisions prevail almost as a rule among the Christian professors, our own church members not excluded, let us unite our whole strength to counteract such distressing influences, and, if possible, prevent further divisions and restore unity and peace. To promote this object it would be well for ministers to visit more frequently among the surrounding churches, for "how beautiful are the feet of them that preach the Gospel of Peace." Let us "follow peace with all men, and holiness, without which no man shall see the Lord;" "Blessed are the peacemakers; for they shall be called the children of God."

On Thursday, Jan. 13th, we reached home safely, and found our families all well. I feel undeserving of, but humbly grateful for, the boundless mercies which God has daily showered upon me. We would also return our best thanks to the dear friends, brethren and sisters, for their kindness and hospitality during our sojourn with them. PH. ROULET.

*Jan. 19th*, 1876.

For the Herald of Truth.

## A QUESTION AND EXPLANATION.

> But as it is written, Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2: 9.

Here I wish to ask the question, Does the Apostle Paul here speak of the present time, or of past time? In Acts 14: 16, the Apostle speaks of past time; and in chapter 17: 30, we read: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Here the Apostle speaks of ignorance and of the present time, when the Gospel shall be declared unto all nations. Now, in the words first above quoted, I think Paul speaks of past time, because in the previous verse he says, "Which none of the princes of this world knew;" and then he says, in the 9th verse, "But as it is written;" which certainly has reference to Isaiah 64: 5, where it is written, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him." These words were spoken in times past, and Paul only wished to remark how it was written in times past.

In the 10th verse he says, "But God hath revealed them unto his Spirit; for the Spirit searcheth all things, yea, the deep things of God," and he makes it plainer still in the following verses of the same chapter. We should be very careful to discern what part of the Scriptures have reference to the present, and what to past time; for instance, if we read the 16th verse of the 15th chapter of 1st Corinthians, and would not read and consider the verses following, we might get a wrong idea of it; but in the 20th verse he expresses in plain words the right idea of it. So I think we should not refer to the above 9th verse as relating to the present time, but the verses following it. For under the old dispensation the Gospel was not declared as plainly as it is under the new dispensation, or at the present time, for in the chapter above referred to, in the 12th verse, we read: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

For the Herald of Truth.

## THANKSGIVING DAY.

The 25th of November last was appointed as a day of thanksgiving and prayer by the President of the United States, and also by the Governor of the State of Pennsylvania. I sincerely regret to say that this day was not observed in a proper way by many in the country. True, religious services were held by many in the country, but they were not so largely attended as they should have been; only by a part of some families, while the others staid at home to work. Many even who attended church returned home to unite with the others in labor, and thus the day was spent.

Dear readers of the *Herald*, do you think that Almighty God will be pleased with us in that way? O no, he wants the whole heart. We should take a deep interest in a Thanksgiving Day, thanking God for his protecting care, and for the great blessings bestowed upon us, and also thank him that our rulers manifest an interest in this matter, and give us to understand that we should abstain from all worldly affairs. Let us examine the Holy Scriptures and learn what the Lord said to the Israelites. "Thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee. And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow that are among us, in the place which the Lord thy God hath chosen to place his name there: and thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes: and thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-ser-

vant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates." Deut. 16:10–14.

By this Scripture we may learn that the Almighty God desired all to observe the feast; not only a portion of the family, but all. And I believe that he wants all to come, our children, our servants, and all that are within our gates, on a day of thanksgiving, to praise the Lord for the great blessings to our country. Abstain from all worldly affairs, and have our minds occupied for the salvation of our souls, which is of greater value to us than if we should gain the whole world and lose our own souls. What would this profit us?

In another place we read that it was said to the Israelites, If they keep the feast of the passover, they should tell their children why they keep it, and keep in remembrance why they were brought out of Egypt with a mighty hand. We have good reason to tell our children that we were preserved by a mighty hand during the past year, and also tell them that it is our duty to praise God with all our heart, with all our mind, and with all our strength. J. C. Rutt.

## EXPERIENCE.

Sometimes in our Christian life we measure our experience by that of others, and where it differs from ours, we depreciate our own. It is better to thank God that he gives us one really our own. The very fact that it differs from others is sure proof that the Lord had special care of us.

One great art that Satan employs to deceive people in their experiences is teaching them to look for physical joy before they will believe. They look to God in a blind, vague way, waiting for some buoyant, thrilling sensation to come before they will believe that God will do as he promises. Sometimes Satan arrays himself in flaming white robes, and urges upon a soul the necessity of becoming a Christian, urges them to start at once. They do, and for awhile Satan stands over them like a very father, and leads them in the right way as straight as any minister of Christ. All at once in a peremptory way he says, "This religion isn't for you; you should feel happy; the Lord will not hear you;" and soon he has the dear soul in pitiful darkness. But one promise is sure to conquer in these cases, if the condition is complied with: "And ye shall seek me and find me, when ye shall search for me with all your heart." When we seek "with all our heart," we are not wondering if the Lord will be true to his Word in our case. We are determined to fulfill the condition on our part, and have no doubt but that the Lord will fulfill his Word.

Here, again, Satan often comes in with the insinuating whisper, "You have asked amiss; the Lord does not hear you." We may ask brokenly and awkwardly, but we never ask amiss when we pray for forgiveness of sin, else why did God let Jesus suffer and die? These things seem simple to speak about, but a great many souls have been kept in darkness by these false whispers.

Sometimes the Christian heart will experience a calmness almost deathlike in its quiet; joy or sadness seem powerless to move it. There is no pleading with God, no anxiety in prayer. The ever-ready enemy suggests, "You have not much of the love of God just now; growing rather indifferent, are you not?" No, not indifferent, by any means. It is a full, deep, restful rest. Why, you fill a clean goblet with pure water, and hold it with steady hand between you and the window. As long as it is motionless, you fail to discover the water, and you are ready to declare that, judging by physical vision, the goblet is empty. Tip it a little, or pour a little more water in, and the drops coming over the side will convince you that it is full and running over.

When the soul is calmly trusting in God, and the sins are all washed away, why should there be anxiety? When persons are sure that their prayers are answered, why should they tease God for what he has already promised to do? When their will is so fully the Lord's will that they have no desire to ask only what is according to his will, why need they worry for fear they have asked amiss? Just let a soul come to them and ask the way to Heaven; or, let them see some work to do for the dear Lord; or, let some precious promise come to them, or some sudden wave of pure joy sweep over them, and the sparkling drops from the overflowing heart will give ample proof that the fountain is pure, deep, full!—*Christian Standard.*

## LOVE OF GOD.

The *three* great springs of love to God are these: *A clear discovery of what God is in himself; a lively sense of what he has done for us, and a well grounded hope of what he will do for us.* Where the love of God reigns in the affections, it will command all the powers of nature, and all the rest of the passions to act suitably to this sovereign and all ruling affection of love. The eye will often look up to God in a way of humble dependence; the ear will be attentive to his holy word; the hands will be lifted up to heaven in daily requests; the knees will be bent in humble worship; all the outward powers will be busy in doing the will of God, and promoting his glory. He that loves God, will keep his commandments, and fulfill every present duty with delight. He will endeavor to please God in all his actions, and watch against and avoid whatever may offend him; and while the several outward powers are thus engaged, all the inward affections of nature will be employed in corresponding exercises. Supreme love will govern all the active train of human passions, and lead them captive to cheerful obedience.

How senseless and absurd is the pretense to love God above all things, if we do not resolve to live upon him as our hope and happiness; if we do not choose him to be our God and our all, our chief and all-sufficient good in this world, and that which is to come! Where the idea of God, as a being of supreme excellence, doth not reign in the mind, where the will is not determined and fixed on him, as our supreme good, men are strangers to that sacred and divine affection of love. Till this be done, we cannot be said to love God with all our heart.

How necessary and useful a practice is it therefore for a Christian to meditate often on the transcendent perfections and worth of the blessed God; to survey his attributes, and his grace in Christ Jesus; to keep in mind a constant idea of his supreme excellence, and frequently to repeat and confirm the choice of him as our highest hopes, our portion and our everlasting good! this will keep the love of God warm at heart, and maintain the divine affection in its primitive life and vigor. But if our idea of the adorable and supreme excellence of God grow faint and feeble, and sink lower in the mind; if we loose sight of his amiable glories, the sense of his amazing love in the gospel, his rich promises, and alluring grace; if we shall abate the fervency of his sacred passion, our love to God grows cold by degrees, and suffers great and gradual decay.

What thanks do we owe to God, who, though we are so much indebted to him, demands only our love, to pay off all our debts upon this consideration; doth he not show us, by placing the precept of love above all others, how poor and insolvent as we are, we may clear ourselves of all that we owe him.

It is surely impossible to read the life and death of our blessed Savior, without renewing and increasing in our hearts, that love and reverence, and gratitude to him, which is so justly due for all he did and suffered for us; every word that fell from his lips is more precious than all the treasures of earth, for his are the words of eternal life! They must, therefore, be laid up in our hearts, and be constantly referred to, on all occasions, as the rule and directions of all our actions.

It is impossible to love God, without desiring to please him, and as far as we are able to resemble him; therefore the love of God must lead to every virtue in the highest degree! and we may be sure we do not truly love him, if we content ourselves with avoiding flagrant sins, and do not strive, in good earnest, to reach the highest degree of perfection we are capable of, by his help.

We cannot possibly exceed in the measure of our love to God, to whom reason as well as revelation directs us to offer the best of our affections, and from whom alone we can hope for that happiness, which it is our nature incessantly to desire.

As to the acts of love to God, obedience is the chief: "This is love that we keep his commandments." How varied is the professed love to God, and yet there is only one true love, with all the heart, all the strength, and all the mind, or we will not be worthy of him no matter what name or sect. How solemnly awful if any should cheat themselves "because ye are neither warm nor cold I will spew you out."

*Selected by* John Funk.



For the Herald of Truth.

## HYMN.

What is life? 'Tis but a vapor,
Soon it vanishes away;
Life is but a dying taper,
O, my soul, why wish to stay!
Why not spread thy wings and fly
Straight to yonder world of joy?

See that glorious hour resplendent,
Brighter far than fancy paints;
There, in majesty transcendent,
Jesus reigns the king of saints.
Spread thy wings, my soul, and fly
Straight to yonder world of joy.

Joyful crowds, his throne surrounding,
Sing with rapture of his love;
Through the heavens his praises sounding,
Filling all the courts above.
Spread thy wings, my soul, and fly
Straight to yonder world of joy.

Go and share his people's glory,
'Mid the ransomed crowd appear;
Thine's a joyful, wondrous story,
One that angels love to hear.
Spread thy wings, my soul, and fly
Straight to yonder world of joy.

John N. Long.

## FOR THE AFFLICTED.

"Before I was afflicted I went astray, but now have I kept thy word." Ps. 119:67.

In the midst of health and prosperity, hope and expectation are buoyant. The works of the flesh, the pride of life, pleasures, riches and honors of the world, are within the grasp of the aspiring mind. Man builds airy castles, and says in his heart, all that I see is mine. "Is not this great Babylon which I have built?" unconscious that over his devoted head is suspended some dread calamity. In a moment his eyesight is taken away, and his hopes and expectations are gone; like visions of the night they are forever passed away. Or disease may emaciate the body, and excruciating pain distress the mind. In the bitterness of his soul, man may pass away, and never eat with pleasure. Again, reason may be dethroned, and man, proud, boasting man, with all his superiority and intellectual powers, may be lowered beneath the instinct of the beast of the field; or the chilling winds of adversity may blow over him—his riches take wings and fly away, and the man of position and wealth become a beggar by the way-side. All these things are grievous, sore afflictions; but they are often necessary, absolutely necessary, to discipline wayward, sinful man, and restore him to his right mind.

The Psalmist said, "Before I was afflicted I went astray," or disobeyed God; did not keep his commandments, but strayed into the forbidden paths of sin, wandered in the cheerless wilds of unbelief, without God, and without hope in the world.

Oh! what a cage of unclean birds the unregenerate heart of man is. Afflictions, after all, are blessings in disguise. The choicest fruits of grace thrive best in the furnace of affliction. It is here that patience, that every grace has its perfect work. Oh! how much the suffering child of affliction needs patience when tried in the fire—tried as silver is tried in the crucible. When the operator sees his image perfectly in the silver it is pure. And when Christ sees his sign on his suffering child, he is holy; the work of purifying the heart is completed. Like his adorable Lord, with lamb-like patience he has passed through all his fiery trials, and is made perfect through suffering. Praise the Lord. Let all the redeemed praise the Lord.—*Earnest Christian.*

## WAITING AND RECEIVING.

"My all is on the altar;
I'm waiting for the fire."
—*Consecration Hymn.*

There was once a "waiting for the fire" upon Mount Carmel. "The God that answereth by fire," said Elijah, "let him be God." Tried by this test, Baal's claims to deification were found wanting. His devotees, though they waited long, failed to receive. "Either he is talking,"—ran the sarcastic speculations of Elijah—"or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked." Elijah's God was not such an one as that. When he had been invoked in prayer, "the fire of the Lord fell."

In the New Testament also we find revealed this "God that answereth by fire." Of him "every one that asketh receiveth." There was another "waiting for the fire" in those days preceding Pentecost, and that word was literally fulfilled—every one that asked received. Continuing with one accord in prayer and supplication, they were all "filled with the Holy Ghost."

And is there not in these days a "God that answereth by fire?" Must we hunger and thirst after righteousness, knowing that we cannot be filled? God makes the body to hunger; and in order to satisfy it pours from the measureless stores of nature an unlimited supply of food. It is he also who makes the soul to hunger for righteousness. Is this hunger of the soul so much less pleasing in his sight that he will not satisfy it? Are his stores of grace so limited that he cannot? Is holiness like those appearances of water on the horizon of the desert, that mock the thirsty traveler, fleeing from him as he follows? Is it set so far above us that, like dim clouds of stars, it is beautiful but unapproachable—calling forth the aspirations of earth, but itself receding into a distant heaven?

If so, unhappy are we! Infidelity may boldly take up and fling to us the sarcasms of Elijah. There are great issues joined as to whether matter, or nature, or their Creator, is God. People in general either will not, or cannot, follow the lines of argumentation along which the intellectual athletes wrestle. There is a rough and ready test, the old one,—"The God that answereth by fire, let him be God." Not by material fire. Extraordinary physical phenomena have had their day and fulfilled their purposes, and would bring these issues no nearer a final decision. It is in the region of things spiritual that men must look for the most unequivocal manifestations of God. To convince them that Jesus is he, we must follow a method like that of Elijah, laying ourselves upon the altar, and waiting for sanctifying fire. If waiting we receive, and hungering and thirsting we are filled, and abiding in him and he in us, we manifestly bring forth much fruit, such phenomena will extort from this generation a cry like that which rose from the assembly on Carmel, "The Lord he is God, the Lord he is God!"

But it is in their bearing on our individual life and happiness that these questions assume the most immense importance. Blessed are we that there is a way in which those who aspire to holiness may find their desires fully and constantly realized. We lose the blessedness of hunger and thirst, if we stop short of being filled; for the blessedness of the former consists in this, that it bids fair to end in the latter. Therefore, while we begin with waiting, let us not end with it. Let there be a transition from the attitude of mere waiting to that of actually receiving. We do well to desire according to God's will, only let us add to desire faith that we receive. "If we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him."

"Then shall our prostrate souls adore
*The Lord, he is the God,* confess
He is the God of saving power!
He is the God of hallowing grace!"
—*Joseph Brough.*

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find i

# Children's Department.

We should always care for others,
Nor suppose ourselves the best;
Let us love like friends and brothers—
'Twas the Savior's last request.

When a selfish thought would seize us,
And our resolution break,
Let us then remember Jesus,
And resist it for his sake.

## ADDRESS TO A CHILD.

My dear child—It is with the most tender affection that these lines are addressed to you for your good; and you are particularly requested not only to read them with care and attention when you are alone, but earnestly to pray to God your heavenly Father to give you his blessing with them.

You are now in the house of your parents or friends, who endeavor to make you happy. "Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Ephes. 6: 2, 3. Pray to the merciful Savior to keep you from telling lies; from self-will and obstinacy; from pride and envy; and all other sins, which, if you indulge, you will find as injurious to yourself as they are painful to your parents, and what is still worse, hateful to God.

You are acquainted with other children of your own age; and it is a lovely thing to see children of the same place, and still more, of the same family, live in harmony and love. "But evil communications corrupt good manners," and thousands of children have been ruined by the wicked example of their companions.

"One sickly sheep infects the flock."

We are desirous you should have all proper time for play and amusement; but remember, you did not come into the world merely to play and be amused. If you go to school, be attentive to your teachers, and diligent to learn; because the design is, that you may be prepared to fill some useful station, wherever the providence of God may call you.

When you go to the house of God, consider the solemnity of the setvice, and the propriety of good behavior. God calls the hours his own. It is pleasant to see children conduct themselves with silence and attention through all the time of public worship. Often think of the blessed example of Jesus Christ. What a lovely child he was at your age!

Treasure up in your memory not only the text of Scripture from which the minister addresses the congregation, but be careful to carry home as much as you can of the sermon. Ask yourself when you return, "What particular doctrine or promise did the minister labor to impress on my mind, or what particular duty did he explain or enforce?"

There are some important things which are constantly preached by the ministers of the gospel: *ruin by sin; redemption by Christ; regeneration by the Holy Spirit.* These are things above all others which it concerns you to attend to. *Ruin by sin:* "All have sinned, and come short of the glory of God." Rom. 3: 23. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. 1: 18. *Redemption by Christ:* "We have redemption through his blood, even the forgiveness of our sins, according to the riches of his grace." Eph. 1: 7. *Regeneration by the Holy Spirit:* "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 5. It is but a little while since you were born; the good Lord grant that you may be soon born again. For "except a man be born of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." John 3: 5, 6.

Forget not that God speaks to you, both when you read the Bible, and when you hear his ministers. Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Sweet are his words, and full of encouragement: "I love them that love me, and those that seek me early shall find me." Mark 10: 14, 16; Prov. 8: 17. Many little children have loved Christ, and sung hosannas to his praise; shall he not be the object of your love also?

If your parents are wicked, you are nevertheless under obligations to love and honor them. Yet you ought to be very sorry for them, and take care not to follow their example in doing evil. Perhaps when they hear you read what is written in God's word against swearing, drunkenness, sabbath-breaking, and such wicked things, they may be led to think of their way, and lead a better life. Whatever they do, let it be your determination to seek the Lord, praying him to make you holy, that you may be happy.

But if your parents are kind and good, reflect how great your advantages are, and remember that you ought to serve God with greater zeal on that account. Do they pray with you morning and evening? Do they encourage you to read the Scriptures and other good books? Do they warn you against evil company, and lead you into that which is useful? Do they gently chide you for your faults, and approve you when you do well? Do they set before you an example holy, just, and good? Oh, praise and adore the divine goodness for all these excellent things.

Dr. Doddridge, before he could read, learned from his mother the history of the Old and New Testament, by the assistance of some Dutch tiles in the chimney of the room where they usually sat.

The world in which you live is a world of snares, and sin, and sorrow. You will continue in it however, but a little while; and then you must die, and go up to heaven and be happy, or down to hell and be miserable for ever.

*Pray without ceasing.* You have many wants, many dangers, many sins, many mercies. God is love. Entreat him, above all things, to pardon your sins, to purify your heart, and to make you happy in his love, through the mediation of his Son Jesus Christ. Read John 14: 6.

—*Am. Tract Soc.*

## LOST IN THE SNOW.

A TRUE INCIDENT.

Little Annie and Charley Bruce, who live in the far West, were overtaken on their way home from school, on one day in January, by a sudden and very heavy snow-storm. Annie was only nine years old, and her brother was younger. They struggled along as best they could, but when they reached a certain hollow they could no longer find the path. They tried in vain to find some trace of it. The blinding snow and piercing wind were fast overcoming the little creatures; and they sank down to rest.

"Oh! what shall we do?" said Charley. "I am so cold!"

This roused Annie to fresh effort; and at last she thought they had reached home; but the house was not there. "The wind has blown the house away!" cried Annie, in despair. Then remembering how her mother had always taught her to pray when in trouble, she clasped her arms about her little brother, and knelt down and prayed with all the trust and earnestness of childhood for God to stop the storm.

Who can know but that some blessed messenger from God guided her father's footsteps; for, just as she had ceased, she saw three dim figures passing them; and, rising from her knees, she was clasped in her father's strong arms. The men had not seen the little crouching figures in prayer; but the children saw them, and rose, or they might have been found in the bitter morning kneeling cold and white.

How triumphantly the little benumbed creatures were borne to their home, twenty rods away! and with what overflowing hearts the parents listened to their sweet voices as they sang together after they were snugly tucked away in bed!—*Angel of Peace.*



# Miscellany.

God setteth the solitary in families. Ps. 68: 6.

"I and my house will serve the Lord;
But first, obedient to his word,
I must myself appear:
By actions, words, and tempers, show
That I my heavenly Master know,
And serve with heart sincere."

## THE PRISONER AND HIS FLOWER.

A French nobleman had imbibed infidel ideas. "No God" was the language of his heart. He saw no Father's loving hand in the sweet joys with which his days were crowned; no Creator's power in the world of beauty, of wisdom, and of deep mystery around him. But while his life was yet in its morning sad reverses came, and his sweet freedom and pleasant surroundings were exchanged for the hard confinement and scanty comforts of a prisoner's cell. Looking out through the grated windows of his dreary abode, no fair prospect gladdened his eyes. The little courtyard was bounded by gloomy walls, and his hungry eye sought in vain for some bit of beauty, something to assure him that the light and freshness had not faded from all the world, though the sun of his own life was shrouded in gloom.

But one day he saw in a sheltered corner of the court-yard, and near the grating through which came to him the only light and gladness of the world from which he was shut out, a little tuft of green leaves. Day after day he watched their unfolding, as they lifted themselves out from the earth toward the sun, and broadened and gathered strength and beauty from all the elements which so mysteriously enter into the growth and maturity of even a blade of grass.

When he opened his eyes in the morning, after a night of unrest, his heart grew chill as his gaze fell upon the fetters of his cage; but peace came, and a flutter of joy stirred for a moment his sorrowful soul, as he turned toward his precious plant, and watched it as it trembled to the touch of the passing breeze, and shook from its shining leaves the drops of dew which glistened like diamonds in the morning sun.

At length he saw a slender stalk, which shot upward, crowned with a cluster of buds. From that day his jealously-guarded plant possessed for him a new and peculiar interest; and as day by day the buds expanded, he watched their opening beauty with an interest almost as deep and tender as that of a mother as she bends yearningly over her first-born.

At last the buds unfolded, and the fair, sweet blossoms, in their voiceless beauty, spoke to him as no burning words of human eloquence had ever done. His heart was touched, and from its inmost depths was forced the cry, "There is a God! I know it; I feel it. No mortal hand has nurtured this humble flower. It sprang from the earth, grew and blossomed into beauty under the fostering care of a greater than man, even the eternal God. To him I owe my being, and to him I must at last render an account."

Humble believer in Jesus, you can by your life so preach Christ, that the unbelieving will be constrained to acknowledge that earthly principles alone do not actuate you. Your voice in eloquent discourse may not be heard; you may not wield the pen of a ready writer; but like the flower, even the voiceless purity of your life may be a language so powerful that those who would seek occasion against you and against the God you serve, may be by you lifted into a higher, purer atmosphere, where they may see Jesus not only as your pattern and example, but as the chiefest among ten thousand, the one altogether lovely; and so may they be led to exclaim, "My Lord and my God!"—*American Messenger.*

## THE CHRISTIAN AND HIS TONGUE.

The apostle James teaches that a man's religion is vain who does not bridle his tongue. In fact, he maintains, and very much at large through his epistle, that speech is a sign of character; that a man who is offenseless in this respect, is so in all respects, and is, in fine, a perfect character. But it will be asked, why does the apostle single out *one virtue*, and make all religious service vain which does not manifest itself in well-governed speech? The answer is, that speech is a man's most spiritual act, has the least of the material about it, and most of the immaterial. Speech marries body and soul together, takes as little as possible of the body, the mere breath of the mouth, air made audible and articulated, and is, for all the rest, in its life and meaning, wholly spiritual. A man's speech, therefore, is his chief and best manifestation of character. An uncontrolled and conscienceless tongue is the sign of a soul conscienceless and uncontrolled. On the contrary, an offenseless tongue is evidence of perfectness in life. Think what self-control it argues to give a soft answer in place of a rough one, when unjust words, barbed and poisoned with insult, provoke on the instant. Think what it costs sometimes, when the answer is hot in the heart, to be still and say not a word. Think of Jesus standing before the maddening priests, and answering not a word; standing before a "whited wall," and not calling him so—a test which the impulsive and eloquent Paul could not stand, although he quickly recovered his self-consciousness, and was prompt to apologize with Christian humility. Self-control in speech is mastery of spirit, a better victory than his who taketh a city. How many conquerors there have been who never conquered this little member!—

*Selected by* J. K. Hartzler.

## A BEAUTIFUL SWISS CUSTOM.

There has come to be something stirring and sweet in the very name of "Alpine Horn." Its associations are all so musical and full of the breath of the hills. What must it be to actually hear it—and hear it too, on occasions such as described below, when the voice of the instrument takes its finest meaning!

Among the lofty mountains and elevated valleys of Switzerland the Alpine horn has another use besides that of sounding the far-famed Ranz des Vaches, or Cow Song, and this is of a very solemn and impressive nature. When the sun has set in the valley, and only the snowy summits of the mountains gleam with golden light, the herdsman who dwells upon the highest habitable spot takes his horn and pronounces audibly and loudly through it as through a speaking-trumpet, "Praise the Lord God!"

As soon as the sound is heard by the neighboring herdsmen, they issue from their huts, take their Alpine horns and repeat the same words. This frequently lasts a quarter of an hour, and the name of the Creator resounds from all the mountains and rocky cliffs around. Silence at length settles over the scene. All the herdsmen kneel and pray with uncovered heads. In the meantime it has become quite dark.

"Good night!" calls the highest herdsman again through his horn. "Good night!" again resounds from all the mountains, the horns of the herdsmen, and the rocky cliffs. The mountaineers then retire to their dwellings and to rest.

—*Portsmouth Journal.*

An Omen.—Great apprehension has been excited among the worshipers of Juggernaut of Pooree by the falling of a large block of stone from the central dome of that divinity's pagoda, as there is an old prophecy that when the first stone is unfastened the temple will not stand. It is said that the repairs will require fourteen years, during which time no public worship or festival will be allowed in Pooree. Who will prophesy India's history for the next fourteen years?

Not Bad.—The men complain of their wives, since during last year there were imported from France articles of luxury for their use amounting to $67,000,000. The wives say that $500,000,000 were spent by their husbands and brothers in the same time for whiskey and tobacco. Which is the worst? Would it not be much better if the women would abandon the use of their luxuries, and the men the use of whiskey and tobacco?

## IMPORTANCE OF DEVOTION.

If we profit by any meetings, it is in proportion as a devotional spirit pervades them. I found this remark upon the whole history of the church of God. If we begin with the age before the flood, we find there was Enoch, who walked with God, he was a man of a devotional spirit. If we look at the character of the Father of the faithful, after God had called him, he was a man of intercession. If we look at the man after God's own heart, he was distinguished by a devotional spirit: the prayers as well as the songs of David, have been the delight and the instruction of the church ever since his days. If we come to the age of the prophets, we find, that he who had wisdom above all others was, while in the court of idolatry, a devout man. If we come down to those whom our Lord especially honored we find them to have been devout Simeon and devout Anna, who were daily in the temple waiting for the coming of the Lord Christ. If we look at the Gentiles whom the Lord particularly distinguished, devout Cornelius stands prominent. And if we advert to him who attained to more spiritual revelations than were ever vouchsafed to any other individual believer, we find him to be the man who said, "I was in the spirit on the Lord's day." *Morning Thoughts.*

THE STORY OF A BIBLE.—"Some eight or ten years ago a young Chilian was serving as a sailor on board a steamer trading on this coast. A passenger gave him one of your Bibles in Spanish, adding at the same time that it was no use to him, as he did not care for it. The young Chilian was deeply interested in it, and without any human agency became a true Christian. On his return trip he brought the Bible home with him to Talcahuano, where his parents and brothers and sisters resided. His eldest sister commenced a study of the book, and in a short time she gave up the confessional and the mass, and became a true Christian. In the course of two years the whole family, including her parents, three sisters, two brothers, and a brother-in-law, all embraced the truth as it is in Jesus, and gave up all connection with Rome. This great work of God was performed without any instrumentality except His own word and Spirit. When Dr. Saney went there as a missionary some years ago, he made acquaintance with the Christian family."—*Foreign Bible Soc's Rep.*

PALESTINE EXPLORATIONS.—In February last a triangnlation of 330 square miles of the desert west of the Dead Sea was made by the Expedition under Lieut. Condor. In the spring nearly the whole of Philistia was surveyed, and in June and July 180 square miles of Galilee. The work of exploration and survey is of the greatest valne to Bible students.

—As much as possible, give the poor employment. This will fulfill a two-fold purpose. While it supplies their wants, it also encourages habits of industry, and lessens dependence on others.

### RUSSIAN AID.

| | |
|---|---|
| Mary A Silver | $ 1.00 |
| Rebecca T. Funk | 10.00 |
| J. K. Fisher | 1.00 |
| John Swartz | .50 |
| Solomon Swartz | .50 |
| Wm Senner | .50 |

## Married.

Nov. 11th, by Christian Bomberger, JACOB L. STAUFFER and SUSANNA HERNLY, both of Lancaster Co., Pa.

Dec. 9th, at the residence of, and by J. P. King, JONATHAN MENTER, of Mifflin Co., Pa., and REBECCA KING, of Logan Co., Ohio.

Sept. 16th, in Holmes Co., Ohio, by Moses J. Miller, DANIEL W. MILLER, of Howard Co., Ind. and MAGDALENA GARBER, of Holmes Co., Ohio.

Oct. 21st, in Holmes Co., Ohio, by D. A. Troyer, SAMUEL F. YODER, and BARBARA TROYER, both of the above county.

Oct. 31st, by M. J. Miller, ADAM BEILER, of Lawrence Co., Pa, and ANNA BENDER, of Somerset Co., Pa.

Nov. 18th, by M. J. Miller, PETER MILLER and NANCY YODER, both of Holmes Co., Ohio.

Nov. 21st, by M. J. Miller, NOAH SCHLABACH, of Marshall Co., Ind., and ELISABETH KOLER, of Holmes Co., Ohio.

Dec. 9th, by M. J. Miller, TOBIAS PETERSHEIM and BARBARA WEAVER, of Holmes Co., Ohio.

Dec. 23rd, by M. J. Miller, SAMUEL HELMUTH, and CATHARINE STUTZMAN, both of Holmes Co., Ohio.

Dec. 26th, by M. J. Miller, BENJAMIN HOCHSTETTLER, and LUCY MOLLET, both of Holmes Co., Ohio.

Dec. 28th, in Long Green, Md., at the residence of Jacob Mast, by Bishop Solomon Yoder, MOSES YODER and MARTHA NEUHAUSER.

Dec. 28th, by Samuel Yoder, RUFUS A. BYLER, and MARTHA ZOOK, both of Mifflin Co., Pa.

Dec. 30th, by the same, LEVI ESCH, of Juniata Co., and REBECCA HARTZLER, of Mifflin Co., Pa.

Jan. 11th, in Logan Co., Ohio, by J. P. King, EZRA HEADINGS, and LYDIA J. KING, both of the above-named place.

## Died.

Dec. 15th, near Lewisville, Stark Co., Ohio, after a lingering illness, and age, Bro. HENRY BAUGHMAN, aged 87 years, 2 months and 10 days. Buried the 17th. Services by Henry Walter of Columbiana Co.

Dec. 3rd, in Blenheim, Oxford Co., Ont., of dropsy of the heart, Sister SUSANNA CRESSMAN, aged 46 years. Services by the brethren Moses Bowman and Jacob Hallman, from Rev. 14:13.

Dec. 5th, in Lawrence Co., Pa., very suddenly of heart disease, Bro. JOHN MILLER, aged 58 years, 2 months and 8 days. He was a faithful member of the Amish Mennonite church. Funeral services by Jonathan Lantz, from John 5:25.

Dec. 12th, in Stephenson Co., Ill., ABRAM MOYER, aged 41 years, 10 months and 9 days. The corpse was taken to Juniata Co., Pa., to his sister, Anna Holdeman, and buried the 23rd. Services by Samuel Winey, Thomas and Wm. Graybill.

Dec. 16th, in Clay Tp., Lancaster Co., Pa., LIZZIE, daughter of Samuel and Martha HESS, aged 12 years and 6 days. Buried at the Hammer Creek church.

Dec. 18th, in Owen Co., Ind., very suddenly, PETER CRAFT, aged 72 years, 9 months and 22 days. He leaves four children to mourn their loss. Interred in Funk's burying-ground.

Dec. 19th, in Lost Creek, Juniata Co., Pa., of inflammation of the bowels, Bro. JOHN SHELLY, aged 23 years, 2 months and 6 days. He bore his extreme sufferings with great patience. He leaves a deeply bereaved father, mother, brothers and sisters to mourn his departure. Sermon by Jacob and Thomas Graybill, and Andrew Basor, from Rev. 20:6.

Dec. 20th, in Juniata Co., Pa., of apoplexy, Sister NANCY KAUFFMAN, widow of David Kauffman, dec'd, aged 83 years, and 12 days. She was confined to her bed for nearly two years. She has been a faithful sister, and left good evidence that she died happy. Sermon by Jacob S., Thomas, and William Graybill, from Rev. 7: 16, 17.

Dec. 22nd, near Chatsworth, Livingston Co., Ill., of palsy, Sister MARY WERNER, born Shantz, aged 61 years, 11 months and 8 days. Buried the 24th, in the presence of many friends. She leaves a husband and 6 children to mourn their loss. Services by B. F. Hamilton, from Phill. 1:21. Peace to her ashes.

Dec. 22nd, in Lancaster Co., Pa., of inflammation of the bladder, Bro. PETER ZIMMERMAN, aged 78 years, 3 months and 22 days. Buried on Christmas. He leaves 5 children, and 34 grandchildren, to mourn their loss. Sermon by John Landis, and Emmanuel Neuswanger. Text Psalm 145: 17—19.

Farewell, vain world, I'm going home,
My Savior smiles and bids me come;
Angels beckon me away,
To sing God's praise in endless day.

Dec. 23rd, in Franconia Tp., Montgomery Co., Pa., of typhoid fever, ALLEN, son of John and Sarah DERSTEIN, aged 23 years, less 4 days. Buried the 26th at the Franconia Mennonite burying-ground. Services by Henry Nice, and Josiah Clemmer, from Ps. 103: 15—17.

Dec. 28th, in Manheim Tp., Lancaster Co., Pa., A. A. KEELER, wife of John Keeler, aged 38 years, 2 months and 21 days.

Dec. 30th, in York Co., Pa., LIZZIE ROTH, daughter of S. L. Roth, aged 2 years, 7 months and 21 days. Services by Jacob Hershey, and Samuel Myers.

Parents dear, weep not for me,
Naught but pain had I to see;
Now I'm gone to rest above,
Where all is joy, and peace, and love.

Dec. 31st, in Plumstead, Bucks Co., Pa., PRESTON, only child of Henry W. and Eliza Ann WISMER, aged 2 months and 1 day. Buried at the old Deep Run burying-ground. Samuel Godscholk officiated.

Jan. 3rd, in Putnam Co., Ohio, of dropsy of the chest, ELIAS AMSTUTZ, aged 17 years, 4 months and 28 days. Appropriate remarks were made by John Musser and Peter Schumacher.

Jan. 3rd, in Waterloo, Ont., of dyspepsia, Sister LYDIA CRESSMAN, wife of Pre. Menno Cressman, aged 35 years, 4 months and 3 days. At times she had very severe pains, which she bore with Christian fortitude. Services by Geo. Smith and Jacob Hallman, from Philemon 21—24.

Jan. 11th, in Elkhart Co., Ind., of sore throat, CHARLES, son of Henry J., and Barbara ARNBRECHT, aged 2 years, and 5 months. Buried at Shaum's burying-ground. The family arrived here from Russia last fall. Little Charles is now at rest.



Jan. 13th, in Mazon, Tp., Grundy Co., Ill., of inflammation of the stomach, widow LYDIA MOYER, aged 65 years, 11 months and 26 days. A large circle of friends followed her remains to the grave. Sermon by W. W. Wells.

Jan. 8th, near Bareville, Lancaster Co., Pa., after a protracted illness, MARY FRICK, widow of Ephraim Frick, aged 72 years, 5 months and 23 days.

Jan. 5th, in Wayne Co., Ohio, very suddenly, JOHN BURKHOLDER, aged 78 years, 5 months and 3 days.

Farewell, children, God has called me,
Weep not for me when I am gone;
Strive to meet me over yonder,
When you your Christian course have run.

Seek your soul's salvation early,
That when this life of yours has fled,
That we in heaven may meet again
There where no farewell tears are shed.

## Letters Received.

Benjamin Helmuth, Abm Roth, Jacob Zook, S L Roth, J B Cutler, Stinnie M Lantz, Joseph Gascho, D S Holdeman.

### MONEY LETTERS.

A—Jacob Auernheimer, Magdalena Augspurger, C K Augspurger, Henry Ayle, Christian Augsburger, Leonard Allman, Rev. Jos. Augspurger, John Albrecht, H Albright, John K Augspurger, Daniel Amstutz, Leah Angeny, David D Augspurger, Christian Albrecht, Joseph Augspurger, Peter Amstutz.

B—Noah M Blosser, Gabriel Baer, Christ. H Bomberger, Pore & Baughman, Jacob Brand, Jacob Berry, David Basinger, Heinrich Bauman, Jos. Barnhart, John Buzzard, Jacob Boesinger, T Benner, H B Brenneman, Christian Baechler, John G Brenneman, Catharine Basinger, Christian Bachman, Noah Byler, John Baer, Esther Brown, John S Bixler, David Brubacher, Jonathan Beiler, M Burkholder, John Baughman, Henry Baer, Jacob Bretz, David Buckwalter, Henry Bally, David Basinger, Peter Beer, Cornelius Bergy, Gabriel Baer, N Brunk, J S Baer, John Bixler, Isaac Brenneman, George Brand, Jacob Buchwalter, David L Beiler, Jacob E Bechtel, Eli E Borntreger, Christian Berger, Jacob Brenneman, Emma Beidler, A M Beitelman, S H Bushong, John Barkey, Mary Brand, Samuel Beachy, Jacob Brand, Christ. Birklebach, David H Burkholder, Christian Buchler, Christian Brundage, David Baer, Tina Bechler, C P Brenneman, Jacob N Brubacher, D D Baumgartner, H Beidler, Henry Byler, John Barnhart, Peter Blosser, Nancy Blosser.

C—Abm. K Cassel, John N Christophel, Jesse Clemens, Barbara Cobonck, Aaron Culbertson, A C Crater, David Culp, John Cressman, Abm. Cressman, W G Cummins, A S Cressman, Isaac Culp, Pre. C Culp, Geo. Culp.

D—Benjamin Diller, J Dausman, John G Detweiler, Tobias Denlinger, Mary Doner, Peter Dueck, Wm. Desch, P D Diller, Henry Detweiler, Henry Duvall, D H Derstine, Rudolph Detweiler, H K Denlinger, H H Deitrich, Isaac F Derstine, Elizabeth Dombach, Ann Detweiler, Lydia H Dohner.

E—E H Eberly, Jacob Ens, Henry Erb, Cornelius Eidse, Mrs. Jos. Esbenshade, Jacob Eberhart, John Engel, Christian Ebrisman, Jacob B. Erb, Noah Erb, Magdalena Eby, Christian Ebrisman, John Eigstein, M Engel, Jacob Ebrisman, Jacob Eyer, Michael Engel, Jonathan Eash, Peter Engle, John Eshleman, David Eshleman, Joseph Erb, Jacob Erb, John Engel, E R Ebersole, John S Ebersole, Levi S Ebersole, Sarah Ebersole, Elias Eby, Samuel Eash.

F—A Farver, George Funk, Paul Freed, Geo. W. Frey, Abm. Funk, John Fast, Christian Funk, John Fay, David Funk, D Fretz, J K Fisher, Rachie Fretz, Jacob Friesmer, John M Freed, Peter Friessen, John Fast.

G—Elias Gnagy, Peter Good, Peter Good, Jr., A R Girvin, Joseph Gotwals, Mark S Groff, John M Greider, David Gnagy, Jacob Good, Jacob R Gehman, Elizabeth Good, Elias Gnagy, Jacob Gingrich, A A Good, Simon C Good, Wm. Graybill, J S Good, Simon Groff, Henry Graber, A Greenwalt, John Gascho, C Goldschmidt, John Gerber, Hannah Groff, Carl Gloeckler, C U Gerber, Christian Gerber, Christian Gingrich, Christ. Groff, Christian Gordner.

H—Isaac Hartzler, Joseph Hershey, Tobias H Hershey, Moses Hershey, Joseph Hershey, P Horst, J E Hostetter, Sarah Hoffman, Barbara Hershey, John H Hess, Fanny L Hess, Joseph Hertzler, C Haldeman, Jn Hernly, Fred. Hawker, John Habecker; Christ. Herr, Joel Hartler, Barbara Hershberger, Gideon Halteman, Anna Horning, S B Hostetter, John Holdeman, Sr., Joseph Hilty, Christian Heiser, Joseph Heiser, Peter Hilty, P P Hershberger, Jacob Hildebrand, Jacob Hahn, Christ. Herr, Fred. Helmuth, Samuel Headings, J. K. Hartzler, Peter Hershey, Jacob Hershey, John Hershey, Mrs. Phebe Heckman, Barbara Hershey, Wm. Hoffstetter, B F Herr, Catharine Hostetter, J Z Hunsberger, A A Hall, Lewis C Hensler, John Hege, Wm. Holdeman, Benj. Hartler, Anna Herr, Peter E Hershey, J Hartman, Adam Hershberger, R J Heatwole, Detrick Hoover, John Headings, Nancy Hurst, D K Hooley, John D Hooley, Samuel Hallman, Abm. Hallman, S Hipple, D Hunsberger, A K Hunsberger, C H Hunsberger, H H Hunsberger, T High, Jacob L Huver, C L Hoover, Tobias W Herr, Benj. C Hallman, A R Hartman, Geo Hug, B F Herr, A H Hostetter, Gideon Harztler, J C Hunsicker, D S Hiestand, H Hoover, Joseph Hochstetter, Mary M Heatwole, D S Heatwole, Joseph Heatwole, Peter Hess, Joseph Hefner, J M Herr, Samuel Hoover, Mary Ann Heatwole, Adam Hartzler, D K Hooley, J D Hooley.

J—Daniel Joder, Mahlon Judd, Peter Jansen.

K— Samuel Kauffman, Christian Klopfenstein, J F Kauffman, Jacob Kauffman, Joseph C King, John P King, Jacob Knopp, Geo. W Kent, Isaac King, Jacob Kratz, Abraham Kohn, Adam Kohn, Samuel Kindy, A E Kreider, Geo. B Kulp, John H Krupp, Jonathan Kolb, Catharine Kratz, Martin Kagey, Mattie Kagey, Samuel Kagey, David Keim, Joseph C King, Ephraim Kissel, Magdalena Kehr, John Kennel, B W Kindig, David J Kauffman, Andrew Kratz, Henry Krupp, John Koch, Samuel King, Jos. Klopfenstein, Andrew L Kipfer, Solomon K Kraver, C Kauffman, Geo W Kent, Peter Kinsinger, John H Keagy, E W King, Jacob Krehbiel.

L—Geo. Longenecker, Isaac D Lefever, Mary Landis, Henry Lukens, Jonathan Lantz, John L Leamen, Peter J Lichty, Maria Lehman, John Lehman, John M Landis, Peter P Lehman, C C Lehman, Daniel Lenman, John Loewen, C P Lehman, Emma Landis, Jacob H Landis, Henry Leaman, Simon Lantz Daniel Latshaw, Henry R Leaman, Clara Longacre, Benjamin Lehman, D B Lehman, Emmanuel Liechty, J O Leatherman, M Leatherman, Peter Litwiller, Jonathan Leisy, P Litwiler, J D Landis.

M—Jonas L Moyer, Abm. L Moyer, Catharine Moser, J E Miller, John M Miller, Christiana Moder, J S Moyer, Daniel P Miller, Jonas M Miller, Elizabeth Martin, A Miser, Martin Miller, Jacob S Moyer, Levi Musselman, P J Miller, Philip Moseman, H A Mumaw for John Smiley, D P Meuagy, Chr. Muller, L J Miller, Daniel S Miller, Margaret Melliuger, Benjamin Martin, S M Mylin, C F Martin, Daniel Myers, J Musser, A Moyer, David Martin, M N Mumma, Henry Meyers, Benjamin H Metzler, Benjamin Musser, Mrs John H Moore, Mrs. S B Minnich, Benedict Moser, W H Myers, Benj. Mishler, J Mayer, Jacob S Moyer, Benj. L Moyer, John Moyer, Isaac H Moyer, J H Moyer, Charles C McLean, Martin Miller, John A Miller, Peter Moser, John L Miller, Christian Mammen, William McGinnis, Peter Metzler, Jonas K Moyer, J D Moyer & Son, Samuel Metzler, Jacob E Mellinger, John B Moyer, Magdalena Moyer, John W Myers, H E Myers, S D Mast, Michael Myers, Samuel Mishler.

N—John B Newhauser, Christian Newhauser, Peter Naffziger, John Naffziger, Peter Naffziger, H S Nissley, Daniel B Nisley, Mary Niesly, Samuel L Nissley, Dietrich Newfeld, P Nusbaum, Ephraim N Nissley, Elias N Nissley, Samuel Nash, Martin Nebel, Martin Neiswander.

O—Asa Olney, Elizabeth Oswald, Daniel Ohrendorff, Andreas Oesch, John H Oberholtzer, Elizabeth Oswald.

P—Jacob Pankratz, Thomas J Pownall, S K Plank, Sally A Parr, C B Peachy.

R—Andreas Ropp, Henry H Rosenberger, Elizabeth Richmond, Samuel D Ream, Philip Roulet, Joseph Roth, Jesse G Reesor, H B Reist, Elizabeth Ressler, E D Riehl, A Rittenhouse, John Rittenhouse, Rudolph Reiff, Heinrich Retzlaff, Samuel Rosenberger, John Rupp, Veronica Reiff, Christian Rohrer, Henry Rohr, Martin B Ressler, John Rudy, John Ringenberg, Nicholas Roth, Peter Rue, John Richer, Chr. Richer, Dan. A Richer, Abm. Rosenberger, Moses Rudy, John Roeschly, Joseph Rupp.

S—Anna Stayrook, William Schwartz, Esther Snearly, Jno Snyder, Albrecht Shiller, Christian Shreiner, Abm Sherk, Jacob Sherk, Peter Schrock, Jr., Daniel Schlabach, Henry Strazler, Jacob Sherer, David Smoker, E Stutzman, Jonathan Smucker, Jonas Shantz, Daniel Sauter, John Seitz, Joseph Sommer, Christian Schneck, Mich. Schlineger, Peter Schantz, Jos. B Speicher, Gottfried Sieffon, H U Stoltzfus, John Springer, C G Shelley, Peter Speuler, Henry Smeltzer, Mary A Siever, Mrs. Jos. Schmeck, Absalom C Snyder, Josiah Schmit, C Stoner, Tobias Shenk, Elizabeth Stalter, Jos. Shank, Christian Shenk, John Steckel, Chr. Silax, Rudolph Stauffer, J D Schrock, Jacob Schott, David Snyder, dec., Elizabeth Snavely, Joel Shively, C F Stauffer, C Schwartzendruber, Thomas Shelly, Jacob Stouffer, Mary Stauffer, J B Showalter, Peter Sherk, David Sherk, E Steiger, John Schware, Peter Strans, John Schrock, Peter Summer, E R Shupe, S Snyder, Jacob Sharp, Moses Sharp, Daniel Shenk, John Steckly Samuel Shenk, Abbie Shuler, John Shank, Mrs. K Sneider, Mrs D P Shantz, E M Shellenberger, J G Stauffer, Peter E Stucky, Nathaniel Shope, John Stoltzfus, Annie Shellenberger, A R Shope.

T—Daniel Troyer, David Troyer, Henry Traub, George Tepple, Abm. C Tschantz Robert Tobins, Jophtha Troyer.

U—Peter Unruh, George Unruh.

W—Elias Weber, J G Wenger, Henry M Weaver, Christian Wyse, Martin Wisler, Elias Wildfong, Jos. Wenger, Jephtha Wyse, Eli Wismer, D W Weaver, George Warner, Daniel J Wyse, G M Walter, Abm. Wambold, John H Weaver, D Wald, Magdalena Weber, Barnhart Warner, James Wilson, Philip Wismer, Henry Weaver, S Wyse, Michael F Weber, Aaron Weber, John Wideman, Caspar Wideman, Rev. John Weaver, Menno S Weber, Benjamin Wisler, Daniel Wideman, Christian Warfel, Jacob Wiebe, C G Winey, Peter Wiens, Christian Wideman, Henry Wieney, Daniel Wilmer, John M Weaver.

Y—C C Yoder, R Yoder, Samuel Yoder, David Yoder, Daniel Yoder, Jos L Yoder, David P Yoder, Joseph J Yoder, Jacob Yoder, Joseph Yoder, Rev. John Yoder. Benj. Yoder.

Z—Christ. K Zook, Levi Zook, Shem Zook, Jno. Zehr, Christian Zehr, Andrew Zehr, D H Zook, S K Zook, Joseph F Zook, Frederick Zeirlein, Emanuel Zimmerman, Henry Zimmerman, Eli Zook, David J Zook, Martin Zimmerman, Joseph Zehr, Mary E Zook, S K Zook, J G Zook, E A Zook, John Zook.

## TIME TABLE.

### Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Nov. 21st 1875, leave Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.

| | |
|---|---|
| No. 8, Chicago Express, | 3.25 A. M. |
| No 72, Way Freight.. | 5.05 " |
| No. 2, Mail. | 11.00 " |
| No. 50, Stock Express | 3.05 P. M. |
| White Pigeon Train... | 2.15 " |
| " " " .. | 5.00 A. M. |

AIR LINE DIVISION.

| | |
|---|---|
| No. 74, Way Freight. | 5.00 A. M. |
| No. 4, Special New York Express | 12.45 P. M. |
| No. 6, Atlantic Express ... | 9.50 " |
| No. 14, Kendalville Accommodation, | 8.30 A. M. |
| C. W. & M. | 12.30 P. M. |

GOING WEST.

| | |
|---|---|
| No. 8, Toledo Express ... | 2.15 A. M. |
| No. 5, Pacific Express...(Air Line)... | 4.55 " |
| No. 9, Michigan Accommodation.... .. | 7.30 " |
| No, 1, Special Chicago Exp.(Air Line) | 5.15 P. M. |
| No. 7, Steamboat Express.. | 2.30 " |

KALAMAZOO DIVISION.

The Grand Rapids Express 5.00 a. m., and Accommodation 2.15 p. m., run direct to Grand Rapids.

Returning, ar. at Elkhart 12.25 p. m., and 9.35 p.m., making connections with Air Line trains.

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# Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 13—No. 3. ELKHART, IND., MARCH, 1876. Whole No. 147.


## THE MIND THAT WAS IN CHRIST.

Jesus, plant and root in me
All the mind that was in thee;
Settled peace I then shall find—
Jesus is a quiet mind

Anger I no more shall feel,
Always even, always still,
Meekly on my God recline I.
Jesus is of gentle mind.

I shall suffer and fulfill
All my Father's gracious will;
Be in all alike resigned,
Jesus is a patient mind.

When 'tis deeply rooted here.
Perfect love shall cast out fear;
Fear doth servile spirits bind,
Jesus is a noble mind.

I shall nothing know beside
Jesus and him crucified;
Perfectly to him be joined,
Jesus is a loving mind.

I shall triumph evermore,
Gratefully my God adore;
God so good, so true, so kind,
Jesus is a thankful mind.

Loving, loving meek and pure,
I shall to my end endure;
Be no more to sin inclined,
Jesus is a constant mind.

I shall fully be restored
To the image of my Lord;
Witnessing to all mankind,
Jesus is a perfect mind.

## THE HUTTER BRETHREN.

A short account of the Christians of the Anabaptist Church, called the *Hutter Brethren.* Describing their separation from Popery, their subsequent persecutions, and their final settlement in Russia.—Written by HENRY DONNER, Bishop of the church at Ohrlofferfeld, West Prussia, in 1783.

(CONTINUED.)

Mertel Root as bishop ought to have replied, but being much intimidated, he remained silent,—the other brethren followed his example. Joseph Goor, however, rose and answered the Jesuit briefly in the following words: What you have said I have well understood, though I have found in it but little truth. The words of Jesus (Matth. 17: 20) are not to be taken literally, but have a spiritual meaning. How can you demand that every believer should perform these miracles? Or how can you truly say that any Jesuit ever removed mountains; — you would find it hard to prove your words. For the present I shall but say that I neither shall deny my faith nor adopt the Roman Catholic religion,—may become of me what God pleases. The priest was still desirous of disputing with Goor, but as his words had no foundation or bearing, Goor turned from him and went out of the chapel. At the door he said: Whoever is my brother or my sister, let him or her follow me. But nobody followed him.—Mertel Root asked of the Jesuit for time to consider,—which was given. On leaving the chapel in company with the brethren and sisters, Root was accosted by Goor, who expostulated with him that he as bishop did not show a better example to his flock, but rather acted as a hireling would, Root said: We still have time for considering this matter and can consult with each other which conrse we shall take. Goor replied: No respite is needed,—we must be certain of our faith at all times; but well I see which way our poor church is drifting! May God have mercy on her.

Some time after this the brethren inquired of bishop Root, how they were to act. Root said: "O, my brethren, these are dangerous times,—yield and comply; and, no doubt, God in the meantime will work changes in the religious world." By such and similar suggestions the hearts of both the bishop and his flock were inclined to yield to the pressure of circumstances, and in due time they all were received in the Roman Catholic church and had to renounce their religion. The oath which on this occasion they had to take was a very terrible one. In the first place they had to confess themselves to be in error and to promise, never to return to the damnable doctrines of the anabaptists. In the second place they had to renounce the light which they had found, namely, the true Word of God, and promise to consider as their religious belief only that, which had preceded from the council of the popes. In the third place, they had to consider all those as damned who were not within the pale of the Roman Catholic church; they had to curse even their own mothers, to confess their sins to the priest and then receive the Lord's Supper. This abjuration so terrified John Stahl, a potter, and a boy of sixteen years old, that they fled from the church and refused to make the terrible renunciation. Thereupon they were captured and put into prison; and remaining true to their own faith, and renouncing the Catholic religion, they had to suffer a great deal. The boy was dragged about from place to place, but he steadfastly adhered to his faith, and so did Stahl.

As for Joseph Goor, he, too, was cast into prison. Whilst there he was tempted by a great many flatteries on one side and representations of his loss of property and separation from his three children (his wife was dead) on the other, in case he did not return to the Catholic church. But as he, esteeming the reproach of Christ greater riches than all the goods of this world, could not be prevailed upon, they proceeded to more violent measures. He was threatened with appalling punishments, which would result in loss of property and life; but nothing could induce this faithful follower of Christ to renounce the true religion of his Master, and to all their threats he only answered: "I am in your power, and you can do with me as you like; but you cannot in your treatment of me exceed the limits that God will put to your violence; to Him I submit myself, content to suffer, if such be his will." Then they took him away from Allevienz, and nobody could ascertain to where he was conveyed. His two sons and one daughter remained at Allevienz and were baptized into the Catholic church. At a later period it was learnt that Goor had been taken to Klausenburg near the Hungarian frontier, where he was hidden in a convent for three and a half years and suffered much from the monks. At length, after the lapse of three years, it so pleased God, that the before-mentioned potter John Stahl together with the boy were brought to the same monastery. The joy and strength their recognition imparted to Goor, can scarcely be imagined; for in the first place he found that these two had persevered in the true evangelical faith and in the second their reunion did much to strengthen and comfort them in their sad position. For six months longer they had to remain at Klausenburg, then they were banished to Ziegezigk in Poland, and were forbidden under pain of death never to return to her Majesty's do-

minions. In Poland they had to earn their scanty living as best they could, and ultimately joined us at Creuz, as we shall presently relate.

Having accomplished his designs at Allevienz, the Jesuit went next to Sabbattish where John Walter was bishop. Here too, he succeeded, for the whole church left their faith and joined the Catholic church, on which occasion they had to take a most horrid oath, similar to that already described.—These now are the sad consequences of neglecting to strengthen the basis of our faith in times of peace and quiet, and of contenting ourselves with the good things with which God's munificent hand has endowed us. In such times we are prone to say, there is peace and no danger, though trials are waiting to enter our door; we serve God with our lips, but our heart we give up to the world. God declares that he will spew such hypocrites out of his mouth, for they have not served him with sincere hearts, therefore will he suffer them to fall into the hands of the enemy. They will ever and anon be tortured with the stings of their own conscience, and, like Esau, they will find no place for repentance. Heb. 12: 17. How miserable will the consciousness render us that, for a handful of worldly goods, we have denied and relinquished the truth revealed to us in the blessed Gospel.—These two bishops, Mertel Root and Zacharias Walter, died shortly after. God have mercy upon their poor souls!

Having had such marked success in his work of conversion or rather persecution, Telpina thought of visiting also our church in Crenz. The Lutherans who enjoyed religious liberty in Transylvania, and who were afraid that their turn of suffering persecutions might also come, rendered him every assistance. They scandalized and calumniated us on account of having our goods in common, and traduced us also in other respects. It was from this reason that we were threatened a long time prior to Telpina's coming with a punishment more severe than that inflicted upon the other churches. This urged us all the more to unite our prayers and ask God to sustain us by his grace and mercy, as he had done on former occasions, and to keep and support us in the truth of his holy Gospel. We also appointed certain hours of prayer for the purpose of laying our great need before the Almighty and of asking for his divine protection. And our prayer has been heard, for we have been providentially kept from apostasy and renunciation.—In the autumn of 1766 the Jesuit arrived in our place and sent us word that we should assemble in the chapel, where he would preach us a sermon on repentance. We sent an answer back, stating that we had our own ministers, who exhorted us zealously and preached us repentance, and we asked him to excuse us for not attending his sermon. This so enraged him that he threatened to rob us of our children and our property and cast us into prison never to come out again. The answer we gave him was, that being in his power, we could but ask God to send us his strengthening grace and mercy. Seeing that neither his promises nor his threats produced any effect upon us, he had us arrested and shortly after we were all separated and taken to different villages. Hereby the children were taken away from their parents, and husbands separated from their wives.

This separation forms one of the most important features of persecution. In the first place its appeals to one's reluctance to leave his own, and staggers his resolutions more effectually than other considerations could. In the second place, a person thus separated is often treated most cruelly by those amongst whom he is placed, for it is often considered a most landable deed, to commit every barbarity upon such as are thus exiled and helpless.—In such distressing times we, like Israel of old, can only hang our harps upon the willows and weep at the remembrance of a scattered Jerusalem or Zion (Ps. 137), and wait until it pleases the Lord to destroy the power of Babel and to release his faithful ones.

As we felt this separation most acutely we made every effort to effect a reunion, in which effort we ultimately succeeded and met each other in our house at Crenz. At this time the Jesuit had left Creuz to report to the Empress the results of his expeditions; but having left orders with the justice of the village to re-capture us in the case of our coming back, we were again arrested. We were kept prisoners within the church-yard. To explain this to the reader it must be added that the churches in Transylvania are surrounded by two high and massive walls. The first, which is nearest to the church and encloses the cemetery, contains the prisons, whilst the other wall, some little distance from the first, forms a storehouse for the people of the village in which every one has his larder. This arrangement is made with a view to safety in times of war, for which reason the doors are built very strong. In this churchyard we were kept prisoners in the year 1767 from St. John's day until Michaelmas. Some of our relatives sent us our necessary food, which was brought to us daily by the village-policeman. It was during this time that Joseph Goor, John Stahl and the before-mentioned boy arrived in Creuz by the round-about way of Hungary, Moldavia, and Wallachia. They found us in this miserable condition. Joseph Goor however admonished us to remain steadfast; for there was religious liberty in Wallachia, and if we could but escape and make for Kronstadt, he would procure a guide to conduct us across the Carpathian mountains. We accepted of this offer, and Goor lost no time in finding out one of the Wallachian peasants, who lived near Kronstadt in Transylvania, who was to be our guide, and to whom we were to pay one Gulden (Florin) for each person without distinction of age. Goor appointed a day on which we were to be in a forest on the other side of Kronstadt.

Since the village-policeman frequently put the key on a hook at the outside of the door, it was easy to have our door unlocked by one of our brethren who still lived in our common dwelling house. We chose the night for our flight and intended to take some of our property with us on wagons; but such was not the will of God, for in the first night a wheel broke and the next night some other mishap occurred that impeded our progress. We now asked God in earnest prayer to make his will, whether we were to proceed on our way or not, known unto us by our casting lots. Should it be his will to try our faith still more, we would humbly submit and only ask for his Holy Spirit to succor us and keep us in the truth of the Gospel; but should our flight from danger be not contrary to his will, he would graciously make it known to us. In escaping from our confinement we had hoped to obey the teachings of the Gospel where his beloved Son Jesus says to his disciples, "When they persecute you in this city, flee ye into another." Matt. 10: 23. But in all things we desired to submit ourselves to the will of God.—Knowing, moreover, that the return of the Jesuit Telpina was shortly expected, whose purpose it now was to compel us by the greatest severity to yield our faith and join the Roman church, we made lots of paper and wrote upon some of them, "Proceed," "Not proceed," "Proceed immediately;" these we mixed and one of the children was told to draw one of them. The child drew one with "proceed immediately" upon it.

Thereupon we set out without delay leaving the village of Crenz at 10 a. m. Every one of our people had to carry something, even the little children had some light article tied to them; and thus we resembled the children of Israel fleeing out of Egypt. The Lutherans countenanced our escape, reasoning that, if we should be prevailed upon to forsake our faith, we would get into high favor, and they, on the other hand, would be regarded with dissatisfaction; acting upon the strength of this argument the village-judge (justice) conducted us out of the place. After he had left us we made for the nearest woods, where we hid ourselves. All the day we kept ourselves quiet in some sheltered spot and at night we proceeded on our journey, until, at the end of three days and as many nights, we arrived in a forest near Kronstadt. This was three days before the appointed time and before our guide would be expected.



Whilst waiting here and on the third day after our arrival, a catholic holiday occurred and the citizens of Kronstadt came into the woods in search of pleasure. Amongst these there was a game keeper who discovered us behind some bushes, where we had hidden ourselves. He asked who we were and whither we were going. We told him whence we came, but our destination we thought best to conceal. Then he said, "You are all betrayed."—We implored him not to inform against us, but he only shrugged his shoulders and remarked, that he had sworn and could not do otherwise; with this he left us. When our families heard this, they were very much frightened; the women and children moaned and cried and wept most pitifully, whilst those brethren, whose faith was more firmly rooted, tried to console them and admonish them to join in united and earnest prayer. We accordingly all knelt down and implored our heavenly Father to deliver us from the hand of our enemies and to show unto us a way of escape. But should it be his will to visit us with new trials, we asked to give us patience and steadfastness in times of visitation, that we might fight the good fight and keep our faith. And He is a true God, whose promises to his people were always fulfilled, for it was he who said, "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Isa. 41: 14.

The truth of this promise we experienced soon after. The game keeper, whose words had given us cause to prepare for the worst, reported us to the authorities and priests immediately after his return to town, telling the exact place where we were to be found. They held a council; and the merciful God so ordered it, that they decided upon waiting until the next morning, when we were to be taken and delivered to the Jesuits. They said, we could not escape them, all the roads and bridges being in charge of the military, and they would be as sure of us to-morrow as they were to-day. But the Almighty laughed them to scorn and frustrated their council, as of yore he frustrated that of Ahithophel: for on that very day our guide, whom Joseph Goor had engaged for us, met us and inquired, whether anybody had seen us. We said that one had. Then said he to us: "Prepare for the journey at once, and let every one use the greatest caution. Our way over the mountains is a very dangerous one, because we shall have to avoid all beaten tracks, and climb steep rocks and cross ravines, and creep through dense woods and hedges. We asked him, whether he could not take us some other way, but he replied, "The roads and bridges are watched, there is no other way for us to travel." Thereupon he placed all the weakly women upon our horses and upon those he had brought himself; a blind man belonging to our company he also put on horseback. All of them that were mounted, our guide fastened to the horses in such a manner that they could not fall off in ascending or descending steep and dangerous places.

These preparations being made we commenced our ascent. But before doing so we had to cross a river, over which some of the men swam carrying the children on their backs; others obtained a boat in which they were taken across. But a great many of us got very wet; and it was late in the evening when we reached the Carpathian mountains. These mountains form the boundary between Poland and Hungary and stretch into Transylvania. They are very high, full of colossal rocks and steep precipices, the sight of which turned us giddy. Our Wallachian guide, however, encouraged us, and we pressed onwards all that night. In the morning we found ourselves near a great cavern. Here we made a fire in order to warm ourselves and to dry our wet clothes, and thus passed the day. At sunset we commenced our journey and traveled all night, and at break of day stood at the top of the mountain range. Our situation seemed so exceedingly high that we fancied we could view the entire surface of the earth, for it had taken us all night to make our ascent. When we set out again, we had to descend, and our fear of pursuit being lessened, we traveled also in the day-time. After three days' journey we had cleared the mountains and found ourselves in Wallachia. What a difficult road we had traveled, what hardships we had endured during our journey, no one can describe; for now we had to climb rocks so steep and prodigiously high, that we were filled with apprehensions lest some one of our people might make a false step and be hurled into the depths that yawned below (one of our horses fell and was lost over the precipice): and then again we had to pass along such narrow paths with abysses on either side, that each glance, right or left, almost paralyzed us with terror. And what made our situation all the more terrible was that we had mostly to travel at night. We had also to keep a deep silence and avoid every noise, for which reason the mothers were ordered by our guide to keep their infants constantly at their breasts to keep them from crying; and the dogs, which had followed us, we had to bind up their mouths. When on our journey over the mountains, we struck a country road, our guide obliterated our foot-marks with the branch of a tree, to leave no trace in case of pursuit. Our hardships were augmented by a great scarcity of food, for having arrived at Kronstadt too early by three days, we had consumed nearly all our provisions before our guide joined us. We had to go without bread for four days, for what little provisions we had left, was very much needed by the aged and the nursing mothers. We peeled the bark from some of the trees, and also gathered a good many herbs with which we sustained life. After having gained the summit of the mountains we thought the greatest danger was now overcome, but our guide told us that the descent was still more dangerous, the truth of which remark we soon experienced. Oftentimes we had to let ourselves down by the branch of a tree, there being no other means of effecting our descent without making a slip down the hard and stony mountain-edges.

The Wallachian horses, however, were rough shod, and are well accustomed to climbing. The children we tied upon our backs, and thus wretchedly we had now to creep and now to climb, and now again to slide down, lying flat on the ground. When, at length, we arrived in Wallachia, our guide said, "Now loosen the dogs' mouths and let them bark, and let the children cry, if they like. We paid this man for his faithful services, and praised God for his gracious assistance.

*(To be continued.)*

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For the Herald of Truth.

## THE HEAVENS CONSIDERED.

> "When I consider thy heavens, the works of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him; and the Son of man, that thou visitest him?" Ps. 8: 3, 4.

Dear reader, hast thou ever fully considered the heavens? or dost thou know the exact meaning of the word heaven? The prophet says, "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke." Isa. 51: 6. Peter says, "The heavens shall pass away with a great noise, and the elements melt with fervent heat." But at other places we read of an everlasting rest in heaven. Paul, the enlightened apostle says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Now then, how are we to understand these passages? To some they undoubtedly appear obscure or conflicting, since one says the heavens shall pass away, while the other speaks of the eternal home in heaven. These sentences may seem to contradict each other, yet we must believe both, since they are both from inspired writers and must be accepted as God's holy word, and without faith it is impossible to please God; and he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. But when we thoroughly consider the heavens, with David of old, then this difficulty can be easily removed.

The Psalmist, in the text, speaks of a plurality of heavens, and throughout the

holy Scripture speaks of three entirely different heavens. The first or lower heaven is that which—when its windows were opened—caused the great flood. The heaven which was once closed by the prayer of a man subject to like passions as we are, and when he prayed again it gave its rain. From out of this heaven the Lord rained fire and brimstone in the days of just Lot, and destroyed the Sodomites with the cities of the plains.

This is the heaven from which Elijah called fire to destroy king Ahaziah's captain with his fifty. In this heaven we can behold the rainbow with its beautiful colors, which presents one of the most beautiful spectacles that we can possibly conceive of, and is one of nature's most magnificent pictures; and even more than this, it is the sign of God's mercy and the confirmation of his holy covenant. In this heaven we can also behold the awful and sublime appearance of a storm, when we see the black clouds gather, and the sun withdraw his light, as if to hide himself from the contending elements; we can hear the wind rushing from the four corners of the heavens, and we can hear the dreadful roar of the thunders, and see the vivid flashes of lightning, which is enough to strike terror into the heart of a guilty world. Here "God maketh the clouds his chariot, and walketh upon the wings of the wind." He maketh the winds his messengers and the lightnings his agents. Now if we would only consider this lower heaven and the manifold blessings which we derive from it. It should remind us of the word of the Almighty spoken unto his righteous servant Job. "Hearken unto this: stand still, and consider the wondrous works of God," and make us to exclaim with David, "What is man that thou art mindful of him?"

When we undertake to consider the second heaven in which God set the two great lights, the work of his fingers, on the fourth day of creation to divide the day from the night, and to be for signs, and for seasons, and the stars above them, we must confess our weakness, as did David when he said, "Such knowledge is too wonderful for me; I can not attain unto it." A certain author has such a beautiful reflection of this second heaven that I will give it in his own words, "Whoever attendingly regards the heavens must be struck with admiration at the view of this magnificent work of the Creator. How beautiful is the azure vault suspended above the earth; in the day variegated by clouds, and by night, resplendent with thousands of stars, and luminous with the moon's silvery radiance. We contemplate this grand spectacle with awe and sublime emotion; we consider with awe and wonder the immensity of space whose beginning and end we cannot discover; where orbs innumerable of different degrees of magnitude roll their spheres one beyond another in their prescribed circles, till distance forbids the eye to penetrate farther in the boundless expanse, and the mind owes its limited powers, whilst it ponders in silent astonishment upon the supreme Being which made the heavens and the earth." David says, "O Lord, how manifold are thy works; in wisdom hast thou made them all." "He telleth the number of the stars, he calleth them all by name."

But notwithstanding the greatness and the grandeur of the works of these visible heavens, they are all transitory; the time must finally arrive when all the vast machinery of this universe will stop; when time's mighty course shall cease, and its rolling years will be no more. The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the sun shall become black as sackcloth of hair, and the moon become as blood, and the stars shall fall from heaven, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. All this has reference to the lower, the visible, transitory heavens.

We have in a very weak and imperfect manner considered the first part of the text, the sun, moon, and stars, and the visible heavens; now, let us consider the second part, "What is man, that thou art mindful of him?" Indeed what are we or what would we be without His (God's) grace? We would be wretched, and miserable, and poor, and blind, and naked, yet, He was mindful of us. He sent his only begotten Son in the form of sinful flesh, who bore the cross up Calvary's steeps, and there suffered the ignominous death of the cross as a propitiation for our sins, and thus opened the way to the third heaven, which we will also consider. Thanks be to God, the giver of all good things, who, in his infinite wisdom and mercy, has prepared for his people this heaven which shall not pass away. This is "the heaven of heavens," "the throne of Jehovah;" "my Father's house" where there are many mansions; "The saint's everlasting rest," into which Enoch was translated without seeing death, because he pleased God. Elijah went up into this heaven with horses and chariots of fire, by a whirlwind. Paul was caught up into this third heaven into Paradise, and heard unspeakable words, which it is not lawful for man to utter. Stephen looked up steadfastly into this heaven, and saw the glory of God and Jesus standing on the right hand of God. St. John, the divine, when he was banished on the isle of Patmos, was in the Spirit on the Lord's day and had a glorious vision of the New Jerusalem—the golden city, and its immortal inhabitants. But if, in considering the lower heavens, the moon and stars, and immensity of space in which they revolve, we are lost in astonishment, and have our ideas confounded in its contemplation, how shall we be able to consider the third heaven, of whose glory these are but faint shadows and feeble images? Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. We only know what the Almighty saw fit to reveal unto us through the prophets and apostles. They tell us that this New Jerusalem is of pure gold, like unto clear glass; and the foundations of its walls are garnished with all manner of precious stones, and in them written the names of the twelve apostles of the Lamb. Its windows of agate and its twelve gates were twelve pearls, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. The street of the city is of pure gold, as it were transparent glass. The Lord God Almighty and the Lamb are its temple and its light. The gates of it shall not be closed at all by day for there shall be no night there. It also has the pure river of the water of life, clear as crystal, on either side of which is the tree of life, bearing twelve manner of fruits, which it yields every month. There shall be no more curse there; but the throne of God, and the Lamb shall be in it; and his servants shall serve him: and they shall see him as he is, and his name shall be in their foreheads; and they shall reign with him for ever and ever: and God shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow there, for all former things have passed away.

"When shall these eyes thy heaven-built walls,
And pearly gates behold;
Thy bulwarks with salvation strong,
And streets of shining gold."

DAVID BURKHOLDER.

*Locke, Ind.*

For the Herald of Truth.

## YE MUST BE BORN AGAIN.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Jn. 3: 3.

The subject to whom the above words were addressed by the Savior, was Nicodemus. He was a member of the Jewish Sanhedrim. The Sanhedrim or house of judgment, was a council of seventy senators among the Jews, usually with the addition of the high-priest as president, who determined the most important affairs of the nation. By this we learn that Nicodemus occupied a position of honor and responsibility. He was a Pharisee. He came to Jesus by night (most likely to escape observation, through fear of the other Pharisees), and said unto him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." To this Jesus replied in the language of the text. From further conversation with him Jesus knew that Nicodemus had no true conception of the spiritual nature of the kingdom which he came to establish, nor of the spiritual character required for admission into it. He therefore met this difficulty in the beginning by teaching him that all men, whether Jews or Gentiles, must become new in the inner man, by a new, spiritual birth, before they can enter into his kingdom, and enjoy its privileges.

Now then, friendly reader, let us examine ourselves and see, if there are not too many of us like Nicodemus who are not yet born again. "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." Here, then, is a work to do for all who have arrived at the years of understanding, to know good from evil, if we ever expect to inherit the kingdom of heaven and enjoy its privileges and blessings with those who have gone before us; while on the other hand if we leave this work undone we must hear the awful sentence pronounced upon us, "I never knew you: depart from me, ye that work iniquity." We will then say to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." But our cries and lamentations will avail us nothing, for God says, "I will laugh at your calamity; I will mock when your fear cometh."

Let us then not live a sinful life, and in rebellion against God, who is the giver of every good and perfect gift, with whom is no variableness neither shadow of turning. God has not placed us here on this earth merely to gratify our carnal appetites, but to serve him and obey his commandments; to forsake the world and all its sinful lusts, the lust of the flesh, the lust of the eyes, and the pride of life. If we forsake these and all evil ways, we are then new-born creatures in Christ, and we have the promise of eternal life and salvation. God grant that many who are out of the ark of safety, may turn in with the overtures of mercy, and unite with the people of God before the day of grace is fled, and while salvation may be obtained. "The flock of Christ is always small, and none are safe but they." Self must be denied, and sin no more caressed; therefore, be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. If we neglect this great salvation, how shall we escape?

NOAH METZLER.

For the Herald of Truth.

## TO PROFESSORS OF CHRISTIANITY.

Brethren, it is the desire of my heart that the Holy Spirit may rest and abide with us, and that the remainder of our days may be spent in his service, and to the honor and glory of our Lord and Savior Jesus Christ, so that when our course is finished on earth we may enter into the rest prepared for the people of God. What thoughts of sadness are brought to us when we look around and see so many who profess to be the followers of the meek and lowly Jesus, and are not willing to observe many of the Savior's commands. They say it makes no difference about these small commands if the heart is only right. To this I also assent. But dear friends, the heart is *not* right so long as we are not willing to observe all things whatsoever God has commanded us. "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7: 24.

Reader, I ask myself as well as you, the question, Are we building upon the Rock Jesus Christ? He is the only sure foundation upon which we can build our spiritual house that will stand the storm and flood at the judgment day. Let us, then, thoroughly examine ourselves and see if we have commenced aright according to the plan laid down by the Savior—and in the holy Book which he left for our guide, that we might fortify ourselves against our worst and most dangerous enemy—the devil. How thankful we should feel for the blessed privileges we enjoy, in serving God as our consciences dictate. I fear that we often forget that it is alone through grace and the mercy of God that our unprofitable lives are still spared, and all our needs supplied.

Brethren, let us withdraw our affections more from the perishable things of earth, and place them on heavenly things—on things which are permanent, and which will endure when the earth with all it contains shall be burnt up. If we are not willing to give ourselves wholly unto the Lord we shall be likened unto a man which built his house on the sand, and when the rain descended, and the floods came, and the winds blew, the house fell, and the fall thereof was great; so shall it be with every one who obeys not the Lord Jesus Christ. Jesus says, "He that loveth me keepeth my commandments." If we profess to love Christ, and if our conversation and conduct do not correspond with the commands He has given us, all our profession is vain.

Let us daily search the Scriptures that we may be the better prepared to work out our salvation with fear and trembling. The mere observance of outward rites and ceremonies—baptism, the Lord's Supper, and feet-washing—will avail us nothing, unless they are performed in spirit and in truth; if we discharge these things in this way, our labors will be as vain as that of the foolish virgins, who pretended to show the same honor to the bridegroom at his coming as the wise virgins. But, alas! the foolish had no oil in their vessels; their lamps of profession would no longer light them; their hypocrisy was now at an end; they had deceived man but God they could not deceive. When they came and found that the door was shut, they called, saying, "Lord, Lord, open to us," but he answered and said, Verily I say unto you, I know you not."

Those who live under the impression that to live only a moral life will be sufficient to save, will be sadly disappointed. Why should Christ have suffered and died, and rose again if the works of the law were sufficient to save? Then is Christ come in vain. By grace ye are saved. Let the spirit of love guide us unto the perfect way of love and knowledge. Let us show love to one another; in meekness forgiving one another, for he that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen? May the Holy Spirit direct us unto all truth.

CLAUDIUS CURTIS.

## FAITH AND SALVATION.

Without faith it is impossible to please God—the faith that works by love and purifies the heart. Humility, or joy, or obedience, are not faith; but are the necessary effect or fruit of faith in the soul. Whatsoever is not of faith is sin. He that cometh to God must believe he is present to hear, and that he is our rewarder, while we diligently seek him. We must believe his words are true, and that it is done unto us according to his word. His commands and promises are words spoken to us, and inasmuch as we believe and obey them, they are fulfilled in us. The promises comprehend all spiritual and temporal blessings which lost, helpless sinners need. They include the forgiveness of sin, the gift of the Holy Spirit, a pure heart, and the abiding presence of Jesus. What God has given in his promises, we are permitted, yea, required to receive, even as we are permitted and required to obey his commands. If we will believe his words and forsake our sins, he is ever ready and willing to take away our sin, and to work in us the fulfillment of every command and every promise. All things are possible to him that believeth.

We receive, not because we believe, nor because we have desired, or done any good; but we receive because Jesus lives to intercede for us. He is able and worthy to procure, and give whatsoever he will, and he will give unto us according to our faith. We receive not before, nor after, but when we believe; though at the time our senses may not discern the things we have received; or they may be in reserve for us in the future, but they are ours. Spiritual things are spiritually discerned, and faith apprehends and receives them.

He that is poor and guilty and helpless, may ask now and receive, because the promise belongs to him, if he will by

faith receive it. But he that is rich and honorable and righteous in his own eyes, cannot ask and receive, because he hath already; he is full, therefore he must go away empty.

Blessed are they who believe the words of eternal life, and without drawing back go on from one word or truth to another, until they are led into all truth, and live by every word of God. They fear not what man can say or do unto them, because the sword of the spirit is their defense, and faith is their support. They are not like those who once believed and received the forgiveness of sin, and then did not press onward, until they believed and experienced this greater truth, "The blood of Jesus cleanseth from all unrighteousness." Many who once believed have fallen away, because they did not continue to *live* by faith, and increase in the knowledge of the truth until Christ made them free. For this cause many who were once enlightened, have reason to be greatly alarmed, lest that which he hath given should be taken away and given to him who improveth what he hath. And for this cause all should fear, and by watchfulness and prayer keep themselves in the love of God, lest "the light that is in us become darkness." It were better never to have known the way of life, than, after we have known it, to turn from the holy commandment delivered unto us.

He that believeth shall be saved; that is, he that believes and lives by every word of God. Believing one day, or believing one truth, is not salvation; but living by faith, until every command and every promise necessary to our salvation, be fulfilled in us. He that believeth or endureth to the end, the same shall be saved. When faith has overcome and gained the victory, we *are* saved. The great and exceeding "precious promises whereby we are made partakers of the divine nature, are then fulfilled in us; and herein is salvation and eternal life.—*Mirror of the Soul.*

For the Herald of Truth.

## NEGLECT OF DUTY.

I wish to write a few words to my friends, and the friends of the children, who have been silent so long, and have sent us nothing for the *Children's Department*. "Yea, I think it meet to stir you up by putting you in remembrance."

What would become of the flock if the shepherd cared only for the sheep which are strong, and able to flee and get out of the way of dogs, wolves and other ravenous beasts, and neglect to look after the weak and feeble lambs? Would they not be carried away, one by one, until every lamb of the flock would have disappeared?

As we know that there are thousands of enemies lurking around, in the way of temptations, snares and traps, to catch and drag down to degradation, vice and everlasting ruin, these precious young souls, let us, with renewed vigor, put our hands to the work—the work upon which depends the future hope of the church. These souls should be saved. The earth must be salted, or it cannot be preserved. The Lamb which was slain must be exalted. God must be glorified. And if we, who profess to be his children, and the assistants of the watchmen upon Zion's walls, stand idly looking on, and see these precious souls for whom the Savior died, carried away into everlasting destruction, what shall we answer when we come to appear before the great Judge?

Brethren and Sisters, let us pray earnestly to our God for wisdom and strength to help us in this great work, and let us not only stand waiting for opportunities to do good to present themselves, but look around, and seek for them, speaking a word for the Master wherever and whenever we can, both at home and abroad; and great will be our reward when our work here is finished.

Now friends, consider what I have said, and send in some good articles for the children. Let them be written in a simple, comprehensive style; interesting and instructive, and not too lengthy. So may we all help in saving souls, building up the church, promoting the great cause of our Redeemer and secure to ourselves a starry crown in his glorious kingdom.

Brother Henry.

For the Herald of Truth.

## WALKING BY FAITH.

"For we walk by faith, not by sight." 2 Cor. 5: 7.

He who professes this, rests his all, his soul and body, his time, and his eternity upon the atonement of our Lord and Savior Jesus Christ. While some are trusting to the mercy of God, out of Christ, others to their own self-righteousness, and still others to the intercession of men and women, the true, Christian language is,

"'Tis all my hope and all my plea,
For me the Savior died."

God forbid that I should glory save in the cross of our Lord Jesus Christ.

The cross of Christ is the mighty lever that is to roll the world back again to God. All true Christians have understood it. The holy Scriptures are very precious to him who has true faith. He regards them as the word of God—as a divine proclamation of grace to man—as a record of parental love—as a history of his dear Redeemer and of his own redemption—as the title deed of his own glorious inheritance—as the only rule of his faith and practice. With its sacred leaves open before him, he looks upward, and prays, "O Lord, open thou mine eyes, that I may behold wondrous things out of thy law." While some neglect and despise the holy Book, and others depend upon human creeds, and the traditions of the fathers, the Christian exclaims, "O how I love thy law! Thy statutes have been my songs in the house of my pilgrimage." By his faith in the cross of Christ—the Bible—the power of prayer and the Holy Spirit, the Christian overcomes the world, enjoys communion with God, becomes meet to be a partaker of the inheritance of the saints in light, and finally joins in the song of Moses and the Lamb forever.

Then embrace religion, and you shall be presently installed in the possession of all the benefits and immunities of the Redeemer's purpose without deduction, and without qualification. You shall emerge from under the dark shadow of the fall into the enjoyment of the light, and the plenitude of the joy of a renovated heaven-born nature; and the silent tide of oblivion shall instantly close forever all your past sins, and you shall be immediately admitted into the redeemed of the Lord. You shall be encircled with a diadem of life and righteousness, the titles and illustrious dignities of the nobility of heaven shall be made out for you which nothing in time or eternity shall alienate or rescind. Paradise shall unlock for you its everlasting gates, and you shall behold the future through a vista of the brightest hopes, and inherit a name immortal in the records of glory. O, who will not seek to become a true follower of our blessed Savior? It makes this life pleasant, and it lights up the valley and shadow of death; "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5: 1.

"Lord, how secure and blest are they,
Who feel the joys of pardoned sin!
Should storms of wrath shake earth and sea,
Their minds have heav'n and peace within."

L. B. Calvin.

A Pertinent Prayer.—See Psalm 27: 11 and 12,—"Teach me thy way, O Lord, and lead me in a plain path because of mine enemies. Deliver me not over unto the will of my enemies: for false witnesses are risen up against me, and such as breathe out cruelty." Also, Psalm 144: 11,—"Rid me and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood."

God never permits any tribulation to befall his followers, which he does not design to turn to their advantage. When he permits us to hunger, it is that his mercy may be the more observable in providing us with the necessaries of life. Privations, in the way of providence, are the forerunners of mercy and goodness abundant.



## QUALIFICATIONS OF MINISTERS.

II.

In my first article I tried to show that a man to be fitted as a teacher and leader of the flock must be converted. In this article I shall endeavor to show that he must not only be converted, but he must also show forth a good example, a pure walk and holy conversation; he must preach by example as well as by precept.

The apostle Paul writes to Timothy, 1 Tim. 3: 2, "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler; not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." Read also 2 Tim. 2: 2 and Titus 1: 6.

The first qualification of a Christian minister which the apostle here gives, is that he should be "blameless." This single word seems to cover the whole list of requirements afterwards mentioned. By the word *blameless* we understand that he should give no cause for censure. We know that it is impossible for a Christian minister to do his duty, without receiving censure, and oftentimes the very severest condemnation, and when he deals in the most careful, christian-like and prudent manner, and in exact accordance with the word of God, but to be censured unjustly, that is, *without cause*, or to be censured when we have done things worthy of censure, and which the word of God condemns, are two very different things, and this is just what the apostle here wishes to teach, namely that a minister should not do that which is wrong; he should give no cause of offense, he should not make himself blameworthy, by doing that, or by allowing himself to be led to do that which the word of God condemns, or by not doing that which the word requires. We may make ourselves blameworthy both by doing what we ought not to do, and by not doing what we ought to do. The apostle Peter says (1 Pet. 4: 15, 16), "Let none of you suffer as a murderer, or a thief, or as an evildoer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

A minister necessarily needs to order his outward life, his walk and conversation so that it may harmonize with the requirements of the Gospel. That delusive and heretical device of the devil upon which so many at the present day continually harp, "that if *the heart only is right, all is right*," will in the light of this Scripture entirely fall to the ground. It is true that if the heart was right *all* would be right, but, however much man may boast and profess, the heart is *never* right as long as men do not put aside their filthy conversation, their disorderly walk, and their indulgence in ungodliness of every kind, and manifest the pure light of the Gospel.

Prompted by the Spirit of God, a man will be led to do just what the gospel requires, and the gospel never requires impossibilities. But here the apostle speaks altogether of the things which appear in the outward life; of the outward characteristics of the man who shall fill the place of watchman upon the walls of Zion, and he is required to arrange his outward circumstances so that no one may have reason to complain or find fault.

In his family relations he must show forth prudence, propriety and wisdom. He must be the husband of one wife, possessing the ability to manage and direct his own affairs, provide for those who are dependent upon him and to bring up his children in obedience, "in the nurture and admonition of the Lord." Even the wife is not forgotten in these instructions of the apostle, and she should seek just as earnestly to possess the proper qualifications required of her as her husband. She should be grave, serious, humble, faithful, and with her prayers, words of encouragement, and otherwise she should continually lend a helping hand. I have heard instances where brethren have been called to the work of the ministry, while their wives, strenuously opposed them in their work, and would not allow them to undertake the solemn duties assigned them, or at least discouraged them, laid every impediment in their way and hindered them all in their power. Any woman who thus acts, cannot possess the spirit of a true Christian, and should be admonished to repent and consecrate herself in true obedience to the will of our heavenly Father. All true Christians will rejoice that the gospel is preached and sinners are brought to repentance.

In his habits a minister should be doubly on his guard, even to his personal appearance and conduct. Some of our ministers are not so strict in their adherence to our plain and simple mode of dressing as they ought to be. I once met a man whom, judging from his personal appearance as well as his conversation, I did not take to be a brother even. I was afterwards greatly surprised to learn that he was a minister. Men often do not realize the importance of these things until it is perhaps too late to remedy the evil. It is a matter of deep regret by all who have the cause of Christ sincerely at heart, because much of the good influence of the church is lost just by such proceedings. Ministers should, like Paul, seek to be an example to the flock, and they are, but sometimes their example leads away from God instead of to him; unto pride instead of to humility; into sin rather than to righteousness.

In his personal appearance a man should be neat and clean. There is no virtue in impurity and no humility in filthiness. We have seen ministers, and not only Mennonite ministers, but those of other denominations also, who were so excessive in the use of tobacco that their lips and chin, or beard oftentimes presented a very uncleanly appearance, and I once heard of a certain minister who while standing before the public congregation, in the house of God, on the Sabbath day, in the presence of all the people would not hesitate to take a chew. These things should be carefully avoided.

Of his general conduct, a minister should be watchful, that he in no wise makes himself odious, or repulsive to the people, because this hinders his influence for good. He should possess a meek and quiet spirit; under all circumstances he should be calm and dignified, firm in the defense of the truth, strong and unwavering in his faith, and kind and respectful in his address to those with whom he meets whether in the pulpit or out of it. He should, under all circumstances, and in all places, be "vigilant, sober and of *good behavior*," as the apostle says. Not light-minded, not overmuch given to laughter, not found sitting for hours telling foolish stories, or spending a whole Sabbath afternoon talking about his farm or his horses, cattle, &c., and a hundred other unimportant matters, without once thinking of Christ, his word, the church and the interest of souls. The apostle admonishes (Eph. 5: 34) that neither filthiness nor foolish talking, nor jesting should be once named among the saints. They should rather be engaged in giving thanks, praising God, &c.

He should be apt to teach. His heart should be full of the love of God, and from the abundance of his heart he should speak. He should be always ready to interest, always ready to tell of the love of Jesus, always ready to exhort, to rebuke, to reprove, with all long-suffering and patience. This should be his study, and in this he should seek to excel above all other things.

It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee touching on the flowers that gathers honey, but her abiding for a time upon them and drawing out the sweet; it is not he that reads most, but he that meditates most on divine truths, that will prove the choicest, wisest, strongest Christian.

Christ is a present help in time of need.

# Herald of Truth.

**Elkhart, Ind., March, 1876.**

TO OUR SUBSCRIBERS.— If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions


*Menno Simon Complete* in the German language. We are now engaged on the Complete works of Menno Simon in the German language, and with reasonable success we expect to have the first part of the work ready for sale in the course of several months. In the English language we are prepared to fill all orders for this work promptly.

*In another Column*, will be found the report of the Conference of the Kansas Local Relief Committee, which no doubt will be read by all who are interested in the emigration movement, and who have given aid in the same. Also a report of the committee sent to St. Petersburg, in reference to the privileges of the non-resistant churches in Russia.

*Russian Emigration.*—Bishop Peter Eckert, with his party 195 in number, from Saratow, Russia, arrived in New York on the steamer "*City of Montreal*" on the 4th of January. A portion of them went to Bluffton, Indiana, about 15 came to Elkhart, and from there went to Woodford Co., Ill., where they have found places, and the balance 161, went to Kansas, where they intend to settle, some in Gnadenau, others in the vicinity of Great Bend.

A *number* of ministers who recently emigrated to Kansas from Russia and Germany at a recent meeting, in consideration of the great lack of religious interest, a true evangelical zeal and Christian devotion, so prevalent in the churches, formed a resolution to devote themselves more earnestly to their ministerial duties, to preach the word, to reprove, rebuke and exhort with all long-suffering and patience, and that God might the more bless their labors, and awaken a greater degree of piety and earnestness, they promised each of them, in his own place, every Sunday morning at seven o'clock to spend a season in prayer, according to the promise of the Savior, that "If two shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19. They also appeal to all brethren and sisters throughout this country, Germany and Russia to join in this effort for a renewed life and a purer walk among all the followers of Jesus. The object is certainly worthy of the effort, and every brother and sister who feels an interest in the salvation of souls should hail with joy the dawn of that day when the knowledge of the Lord shall cover the earth as the waters cover the sea, and all the world shall rejoice in the praise of Him who suffered that we might live, and worship God in Spirit and in truth. Pray without ceasing.

*Baptism.*—A number of our dear brethren have not thought well of our recent articles on the subject of baptism, being these articles were opposed to the opinions of those who hold to the doctrine of immersion. We feel thankful to those brethren for the reproofs they have sent us, and we will always thank any one for informing us of our faults and shortcomings. We however feel that we must justify ourselves in the matter, from the fact, that we did it not for the sake of controversy, we did it not to injure the feelings of any one: but we did it from a most sincere and solemn conviction of duty. The task was not a pleasant one; and we would willingly have passed the matter by in silence, but for the truth's sake, we could not hold our peace. The error was so wide-spread and the impression had gained so strong a ground, that our own people in places, were beginning, in the face of representations given, to doubt. So that we felt it a duty to give the matter in its true light. We have the best feelings for all, and we only stated our sincere and candid convictions of the truth, and thus hope our readers will bear with us.

## FROM RUSSIA.

A brief account of a journey made by the Mennonite Deputation from South Russia to St. Petersburg, in November 1875.

Having come to St. Petersburg on business connected with our church, we desired to lay some questions, relative to our future condition in this country, before the Adjutant-General von Todtleben and ask his advice on them. Thanks to the kind service of the Emperial aid-de-camp von Schilder, we had the honor of obtaining an audience with his Excellency on the 25th of November at 3 p. m., when we had an opportunity of stating the object of our visit. General von Todtleben received us with the same kind and genial manner which had marked his visit to our colonies. He invited us into his cabinet where he asked us to be seated around him and to state our requests, because, as he himself said, we could thus converse more at our ease.

The questions we laid before him, and the decisions he gave us, are the following:

1. We asked to be allowed to conduct our own schools and to keep them entirely under our control.—That this question was to us of the utmost importance the general acknowledged, and said, that we might hope to have this question favorably decided, as he had taken some preparatory steps with the Minister for Popular education, Count Tolstoi. He advised us to place a petition, signed by all Mennonites, with his Excellency the Minister. This petition was to contain a programme of the course of instructions to be given both at the high and the common village schools; this programme of course, was not to fall below that of the average schools of the country, if we desired to obtain for ours the same privileges. He remarked on this head, that it was better to learn a few things well, than a great many things superficially.—We were to send a copy of this petition to the Governor of Jekaterinoslaw, who was a man of humane disposition and favorably inclined towards the Mennonites, and to request him to exert his influence with the Minister for common school education in our behalf.

2. Concerning the emigration question, he gave us the decisive answer, that, though we were at liberty to petition the proper authorities to grant us the permission of a future emigration, yet this permission would not be given. He had advocated this very point in both the ministerial Committee and in the "Reichsrath," without being seconded in either.

That the (military) law should be changed or altered before it had hardly been put into operation, and that the government should already make preparation for a change, which could not be anticipated, the officer had considered an impossibility, and had evinced surprise, at the little confidence on the part of the Mennonites, who always had been favored by the government. "Tell your brethren from me," continued the general, "that they need not entertain any apprehensions, even should the law undergo such a change, that they would interfere with



your confession of faith. Such a change will certainly not occur during the first or second generation, and should it take place at any later period, the government, which is growing more and more humane, would in no wise wish to bind you to our native country in violation of your faith, but would on the contrary, grant a space of time for emigration just as has been done recently, when the laws of the country had to be changed; nor would government do this in consequence of any petitions, but simply of its own accord prompted by sentiments of equity and justice. To foster the idea, that Russia would deceive you, after the experiences you have had, is unworthy of your past experiences."

3. In regard to the "Einbernfungs bezirk" and 4. the choice of a certain kind of military service, the general held, these were questions, that might be laid before the administration, but it was yet too early to take steps in this direction, because the government had as yet, had very little experience in these matters, and many points would probably be altered before our term had expired. The last year of this term would be the most suitable time, to apply to the Local Administrative authorities, and the general trusted, our petition would not be without success. Speaking in a general way, our young people would certainly be allowed to choose the kind of military service best fitted for their abilities and inclinations, as this would coincide with the interest of the government; moreover, the number of young people, which we would have to supply, would be so small, that it could not be of any consequence to the government in which part of the army they served. To our questions, whether services in the navy-resort had any connection with the active service, the general replied, "that we would not be subordinate to the war department. Powder, cannon, cannon-balls, &c., were not manufactured at the Nicolajew wharf, and our youths would simply have to make tables, chairs and so forth, spin ropes and manufacture little boats. Men-of-war were mostly made of iron, and the parts of such vessels were not manufactured at home but in Siberia."

The fifth question, respecting our exemptions from the Reserve, could not, the general said, be lawfully granted; but considering all things, this service would not prove to us so troublesome as we might expect. The cultivation of forests would not be increased in case of war, and the calling in of the reserve would therefore be superfluous. As wars now a days assumed a more general character and were of short duration, the reserve service was losing its signification; and our young men, of course, would not be sent to actual service. Notwithstanding the general's great condescension and sympathy, he could give us but an hour's hearing, for he had other business to attend to. We left the general, commending us and our Church to his continued favor. Besides this verbal representation of our case we had put the most important questions and the motives for asking them, upon paper, which we left with the general when we retired.

The above is a correct copy of the original.

EWERT, District Supt.
KLUDT, District Clerk.
B. FAST, Assistant.

## COMMITTEE-REPORT.

On the 18th of January 1876 the members of the *Kansas Local Relief Committee* and the committee of the *Canton Mennonite* Church of McPherson County met at the office of the Western Publishing Company in Halstead, Kansas, for the purpose of conferring together with reference to the condition of the Canton Church.

The Relief Committee was represented by Pres. Peter Unruh, Sec. B. Warkentin, Treas. D. S. Holdeman, and Business Agents Chr. Hirschler and Chr. Schmutz. Of the Canton Church were present of the Church committee, Samuel Koehn and John Jantz, two ministers and three members.

David Goertz was invited to represent the Mennonite Board of Guardians. Bro. D. S. Holdeman presented the subject of distributing the relief money, sent from the East, among the several poor families. To facilitate the making up of the accounts as much as possible, it was agreed upon, to divide all the provisions according to the number of members in every family, and all utensils and agricultural implements, &c., according to the number of families in the Canton Church; and the notes for such amounts to be signed accordingly.

To ascertain how much of provisions every family receives in proportion to the number of its members, and the amount expended in behalf of each family for implements, etc., it was resolved, that two members of the Committee should visit the Canton Church, going from house to house, in order to make up a list as correctly as possible of what each family had received. According to this list the notes for all families respectively are to be made out and signed by them. Considering this subject more closely, it was deemed necessary to make another estimate of the greater part of the implements, &c., which they received, as some of them were new at the time of distribution, others again had been already used.

It was proposed to leave the settlement of the things which were distributed among the poor at Florence, to the Board of Guardians; but this was declined by their representative and referred to the "*Kansas Local Relief Committee*," because the Board of Guardians transacts business in Kansas only through the "Kansas Local Relief Committee," and it was only prior to the organization of the latter that the Board of Guardians was compelled to act directly through their agent.

It was then advised, that, during the time the Committee would be engaged in the valuation of the property received by the church, the secretary and treasurer should write up their books, so as to be able then, as soon as the lists were compared with the books and accounts, to proceed with the drawing up of the notes for each family.

In consequence of relief being desired of the K. L. Relief Committee by poor families at Pawnee Rock and other places, which, strictly speaking, do not belong to the Canton Church, the question was asked whether the care of only the poor in the Canton Church, or the care for all poor brethren in Kansas generally, devolved upon the K. L. Relief Committee. The result of the deliberation was in favor of the last proposition, for the committee is the Kansas L. R. Committee, not Canton, or Harvey County Committee. 2. It would be unjust to relieve one brother, and not another, though his need is the same. 3. The money which the K. L. R. Committee has received, was not sent only for the Canton Church, but for the really needy in Kansas, the distribution being left to the discretion of the Relief Committee. Owing to these reasons the resolution was passed, not to refuse solicitations for aid without due examination, although they might come from persons not belonging to the Canton Church.

At the same time great caution was enjoined in such cases where persons claiming relief, had had employment, but from want of judgment had overlooked the many advantages possessed in such places and left them and now applied to the Committee in order to obtain land and be enabled to settle upon it. To avoid extending aid to those who thus were the cause of their own trouble and difficulties the resolution was passed, that the Committee was not to grant solicitations of this kind, coming from persons who had places of employment with other members of our church, or who might have kept such places, before the solicitations are well examined and the causes for them understood unless it be evident that a longer stay of poor members with their employers would result in a disadvantage to the former. In this latter case, which however is neither to be expected nor desired, the K. L. R. Committee would of course be bound to take the necessary steps to do justice to the poor, which, in such a case would be the suffering parties.

A case was now laid before the com

mittee, where a poor brother had left his place thinking he would promote his own interest better by being brought on land by the agency of the committee, than by remaining with his employer. The examination of this case was referred to Bro. B. Warkentin.

Where it is evident, as is to be expected in the majority of cases, that ingratitude or shortsightedness on the part of the poor, and their disregard of those advantages which they have received independent of their regular pay, are the causes of the complaints and solicitations brought before the Committee, this Committee has resolved, to reason with the supplicants and to show them how wrong such course would be, in order that this example may induce others not to adopt the same errors.

The K. L. R. Committee, feel that they have reason to censure the young people of the Canton Church, who left their places of employment in the East, and came to their poor parents to eat of the bread provided for the latter by the charity of the Church. The committee of the Canton Church was therefore requested by the K. L. R. Committee, to require those of their young people, who so unadvisedly had returned home, again to start out in search of employment, lest they injure their own and their parents' prospects by causing those who have thus far assisted them so freely to withhold their means. The committee promised to act upon this advice, and after the transaction of some further business unimportant in its character the session was closed.

KANSAS LOCAL RELIEF COMMITTEE.
*Halstead, Kansas.*

## THE LAMP.

Our Savior's simile of a lamp, in the parable of the wise and foolish virgins, is a singularly apt one, as indeed are all his similes when we look into them closely.

Every one knows that a lamp, if left untrimmed even for a few days, becomes clogged up and is soon unfit for use; yet the trimming of it, if done daily, is a very small trouble.

Exactly so it is with the spiritual lamp which Jesus has entrusted to each one of us, even the service which he requires of us. Yet, strangely enough, that is just what is so difficult to carry out. The daily prayer for fresh supplies of the Holy Spirit, the daily study of God's holy word, the daily cheerful performance of little duties, the daily self-examination, all these seemingly small duties are just what we are so apt to neglect. We think it would be better to do something important now and then for Christ! Yet it is these very little duties, as we think them, which are most pleasing to our Savior, for do they not involve a constant thought of him, which can only come from love and a constant denial of self? And let us beware how we esteem any duties which he has set us to do trivial ones; it is these daily little rubs which keep the glass of our lamp bright, so that the divine light can shine through it.

## BETHESDA.

Close to thy pool, Bethesda,
The helpless sick were laid,
Waiting the troubled waters,
In the long colonnade.
For at the "House of Mercy,"
At times an angel's wing
Changed to a stream of healing,
Bethesda's limpid spring.

Ah! little deemed the watchers,
By pain, and sorrow stirred,
That one there walked among them,
Who was the living Word;
Within whose touch was healing,
Who bore their griefs for them,
And Hope, and Mercy nestled
Within his garment's hem.

And one was there—a cripple
For eight-and-thirty years,
Bowed down by his affliction,
Weighted with grief and tears.
And when the angel troubled
The waters clear and cool,
No friendly hand was lifted
To bear him to the pool.

Life's lustre had departed
From out his face and eye,
He had no one to help him,
The people passed him by.
The troubled waves that quickened,
Healed not that troubled soul
He could not reach the waters
In time to be made whole.

He had grown old and feeble,
Through suffering long endured,
It seemed scarce worth his seeking
Bethesda to be cured,
On him, the quiet stranger
Looks with a pitying eye;
It is the Christ of Nazareth!
'Tis Jesus passing by.

No sooner thought than uttered
Comes the creative word,
"Take up thy bed!" the mandate
Is by the sick man heard.
No fear, no doubt, no question,
The mandate is obeyed,
And he, the helpless sufferer,
Through mercy whole is made.

O lives diseased and hopeless;
O hearts in wild unrest;
What angel hand may trouble
The waters of the breast?
Turn to the passing stranger,
O wearied, sin-sick soul,
'Tis Jesus Christ of Nazareth
Alone can make you whole.

## A DIVINE TELEGRAM.

"The entrance of thy words giveth light." Ps. 119: 130.

One day, in the North of England, a young man entered a shop where a servant of God was purchasing some article. He noticed how very ill this young man looked, and was led to ask him if he had found peace. To this question he got the reply, "I have Christ, and he is my peace." On inquiring how and when this came about, the following account of the way in which God was pleased to carry his own word home to a soul, which he had deeply exercised beforehand, was given by the young man, proving the truth of the passage of that same word which is at the head of this article, and which has been written with the simple desire of magnifying that word. Also that the blessed God I trust will use it to encourage any who have to do with anxious souls, to wield the two-edged sword of the Spirit, looking to God to carry it home to the hearts and consciences of those they are dealing with; and further that he will be pleased to own it to the relief of any precious souls, who up to this moment have been going about seeking rest and finding none, that *they* may set to their seal that "the *entrance* of thy words giveth light."

About a year and a half previous to this interview, this young man had been employed as a clerk in the telegraph department, near Preston. For a long time he had been in deep distress of soul.

"Every Sunday," he said, "as the day came round, I went from place to place where I could hear preaching, to see if *I* could *pick* up any comfort; but God did not intend me to pick it up, he sent it to me in his own way.

One Monday morning I was standing in the telegraph office, bowed down with sin and sorrow, in the act of asking God to give me relief and forgiveness, or I should go mad. Just at that moment a signal came from Windermere—an address—and then the words, 'Behold the Lamb of God, which taketh away the sin of the world. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace;' that '*Lamb of God*,' that '*Redemption*,' that '*Blood*,' those '*Riches of his grace*, went right into my poor heart, and no one in the whole world could have had greater joy than I had that Monday morning.

The message I took myself; it was for a young woman, a servant in the neighborhood, who had written about her state of soul, being herself very anxious to hear from her master's brother, who was staying at the lakes; and he had taken this means of replying to her letter. She, too, a short time after, as I heard from her own lips, found this same message to be to her own soul the 'light of life.'"

Beloved reader, precious, exercised, trembling one, may you also find that "*that Lamb of God*," "*that redemption*," "*that blood*, "*those riches of his grace*" meet, most fully meet, every necessity of thy soul, because these two verses are God's testimony to the *person* in the first place, and in the second to the *work* of his dear Son, by whom he has been so glorified about sin and sins that he offers rest to thee *now*—rest in the One in whom he has found rest—the One who *made* peace by the blood of his cross—who is our peace, who believe, at the right hand of God.—*Glad Tidings.*



## "NOT TO-NIGHT."

"It is of no use to urge me, I shall not decide to-night."

Her tone was so positive that one after another of her young friends turned sadly away, till only Mary E. remained. All their lives these two had been friends, and hardly the shadow of disagreement had ever fallen between them. One week before Mary had given herself to Christ, and now, with tenderest entreaties, she sought to win her chosen friend to the same loving Savior.

As Jessie listened, she almost resolved to delay no longer. She was "almost persuaded." Watching angels waited to carry heavenward the glad tidings; but alas! she remembered that a large party, to which she had looked forward eagerly, was to take place in three days.

"Go to the party first," whispered the tempter. "Afterwards you can become a Christian." And she listened.

"Not to-night, Mary," she said, "but *next* Sabbath evening I will decide."

Vainly did Mary urge the danger of delay. She only answered, "I have set my time, and when that time comes I will be a Christian."

The long anticipated party came, and Jessie was among the gayest of the dancers. At a late hour of the night she returned home, saying, "I'm so glad I went;" and the next day she thought and spoke of little else.

She retired to rest that Friday night in usual health, but at midnight her friends were awakened by her cries of agony. The physician was summoned hastily; but one glance at her white face showed him the solemn shadow which falls but once on any mortal brow.

"It is too late!" he said, "she is dying."

Jessie caught the words. "Dying!" she shrieked; "dying! dying! Oh, I did not think I should die so soon!"

She was pointed to Christ, and bidden to trust in him, but she only wailed, "It is too late, too late! I've put it off too long, and I am lost—lost for ever;" and before the morning dawned her soul went to stand in the presence of that God whose offered mercy she refused.

"*Now* is the accepted time." "*To-day*, if ye will hear his voice, harden not your heart."—*Am. Messenger.*

## A CONFESSION.

One who has lately turned away from the dark ways of sin and is now trying to follow the footsteps of the Redeemer, writes as follows:

"I have for several years past been obeying only the powers of darkness, and instead of receiving joy, I have only been paid in sorrow upon sorrow. I have been discarded from my parental roof on account of my disobedience and waywardness. Indeed the declaration of the apostle Paul, where he speaks of himself as the "chief of sinners," would be appropriate for me. I have been under conviction for upwards of eighteen months, not willing to take the advice that the gospel gave me, nor the teachings of good men; I was fighting against the power of God; who was seeking to lead me out of the wonderful darkness into which I had fallen, and he followed me with his divine Spirit until I became submissive to his will and renounced the world, Satan and all works of darkness, and consecrated myself to God; and now I ask all the brethren and sisters, and all God's people to pray for me, that I may be faithful and an instrument in the hands of God through which much good may be done. I have already experienced the difficulties one meets in trying to be a Christian. Already my past life has been cast up to me, but this will not discourage me. God's grace will be sufficient for me; he knows my intentions, and I expect by his grace to come out more than conqueror.

O, my dear friends, submit and enjoy that wonderful, wonderful peace of mind which God gives to all who come to him and are willing to give themselves in willing obedience to his teachings!"

## A WHITE FLAG.

Those familiar with railway service are glad to see a white flag flung out at the crossings and stations. It tells of safety, and proclaims that all is well. Not so the green flag; that speaks of doubt and uncertainty, and warns the engine-driver to be on his guard; while the red flag tells of danger, collision, and wreck, and arrests the train in its course.

One evening the wife of an old flagman at a railway station, said to her husband, "John, there will be a flag held out to-night—a flag in the hand of Jesus. It will not be a red flag, for there is no danger; it will not be a green flag, for all is perfect safety and peace, and I am very near my journey's end." That night she died. "Precious in the sight of the Lord is the death of his saints." Reader, would there be a white flag or a red flag held out to-night, if you were called to your journey's end? "Blessed are dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Endeavor as much as in you lies, always to read the word of God with a humble, unprejudiced, and unbiased mind: do not teach your Bible, but let your Bible teach you.

## RELIANCE.

"Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net." Psalm 25: 15.

Good Shepherd! am I not thy sheep?
Do not I love thy way?
O keep thy word my feet to keep,
And guide me lest I stray.

Strong enemies my path beset,
And would my heart appal;
They dig the pit, and spread the net,
And watch to see me fall,

Good Lord! mine eyes are unto Thee,
My steps shall be Thy care;
I have no refuge where to flee,
But Thou art everywhere.

Rejoice not, then, O wary foe!
On weakness rests His might;
From blackest cloud best shines the bow;
In darkness breaks the light.

"Yea, though He slay me, I will trust!"
Well sang that saint of old;
His humbled face he bowed in dust,
And then came forth as gold.

Oh grace! through pain or shame to tread
The path my Savior trod;
Oh bliss! that hand upon my head—
The good hand of my God. H. D.

[The above poem was curtailed in last month's issue of our paper by an oversight of the compositor; we therefore give it here according to copy.]

## HE WROTE TO JESUS.

Rev. E. M. Long of Norristown, Pa., says the *Church Union*, tells a story of a little German boy named Karl, that is touching and encouraging. The little fellow had been told that when he got a little bigger that he would be sent to a Moravian School, but the father dying and leaving the mother without means, the boy soon learned that he could not be sent to that school. He had been taught to read the Bible, and therein he saw that the Lord said, "Whatsoever ye shall ask in prayer, believing, ye shall receive." Having already learned to write in German he at once wrote a letter to "My dear Savior, Jesus Christ," stating that his father had died and his mother was poor, and that therefore he should please give his mother money shat she might send him to the Moravian School. Addressing the letter "To our Lord Jesus Christ in heaven," he dropped it into the post office. The postmaster in making up the mail pushed the letter to a side, thinking that some crazy person dropped it in. Curiosity however induced him afterwards to open and read it, and seeing the earnest, childish appeal, he gave it to a Moravian friend, who read it aloud at church. A rich lady listened to its appeal, and sent an answer to Karl, saying that she answered it *for* the Lord Jesus, and would send him to that sceool

But to do good and communicate fo - get not: for with such sacrifices God is well pleased.

# Children's Department.

Jesus loves me! He will stay
Close beside me All the way.
If I love him, When I die,
He will take me Home on high.

My Father, thou art the guide of my youth. Jer. 3: 4.

They that seek the Lord shall not want any good thing. Ps. 34: 10.

## WISDOM AND FOOLISHNESS.

"A wise son maketh a glad father; but a foolish son is the heaviness of his mother." Proverbs 10: 1.

I wish to tell my little readers something about wisdom and foolishness; and hope I may be able to make you understand the meaning of the two words. By the words in the text, "A wise son," Solomon meant, a wise boy; but my instructions in this little lesson are meant for the girls as well as the boys.

The word *wise* has more than one meaning, and I will try to tell you what it means in the text which I have chosen. One meaning of the word is, intelligent, knowing—as we say of Solomon, he was a wise man—he knew a great deal. God gave him great wisdom. When a man knows much and can tell many things about this world, we call him a wise man.

Another meaning of the word is this: To do what we know is right and well-pleasing to God. Solomon says, "The fear of the Lord is the beginning of wisdom." By this he meant that when people begin to be afraid to do wrong, and commence to do the things which they know will please God, then they do that which is wise. They begin to think how foolish it is for them to disobey God, who has made them, and is giving them so many blessings. We call people wise who love and obey God.

The word foolish is used when we talk of people who do what they know is wrong. We do not call people foolish who do not know much, such to whom God did not give much understanding; neither do we call those foolish who have no education. A man may have very little or no education, and yet know that he ought to obey God. They are only foolish when they do what they know to be wrong.

"A wise son maketh a glad father." We will change the word *son*, and say, A wise *child* makes a glad father. I believe there is nothing in this world that is much more displeasing to God than when children disobey their father or mother; and I *know* there is nothing for which children will more surely be punished than for this: for the more displeasing a thing is to God, the more he will punish those who do it; and when children disobey their parents, causing them trouble, sorrow and pain, it is so very displeasing to him, that he will not let them go unpunished.

Now I do not mean, and I do not want my little readers to understand me that they ought to be good and obey their parents because God will punish them if they do not; but they should think of the goodness and kindness of God, in giving them parents to take care of them in their childhood, and think of the thousands of other blessings which he gives them; and they should think of the kindness of their father and mother; and when they think of these things, they can see how much they owe to God, and how much they owe to their parents—more than they will ever be able to pay—and that it will be very wise for them to be obedient, loving and kind to their parents, and make them "glad" by their kind acts.

It is indeed very wise and pleasing both in the sight of God and every one who knows them, when children try in every way to obey and please their parents; and indeed every wise and thoughtful child will do so; and will by no means take their own way, but will always shun everything by which their feelings would be hurt; and will ask their advice before they do anything which they think might be displeasing to them. When children do this they are indeed very wise, and will be loved and respected by every one; and God will reward them as those who "honor father and mother," and give them the promise that it shall be well with them, and they shall live long on the earth.

Have you, little girl or little boy who reads this, been foolish, and have caused your father or mother heaviness, sorrow and trouble, by your disobedience? If you have you ought indeed to be very sorry. They have had a great deal of trouble with you, and been very good and kind to you. They watched you and cared for you when you were a little babe, and have worked very hard to provide food and clothes, and have done a great many things to make you comfortable. If you do all you possibly can for them, you will never be able to pay them for all the trouble they have had with you.

Do not think, my young friends, when your parents tell you anything, that you know better than they do. They know best what is good for you; because they are much older than you, and have learned to know what is good and bad. Although you may want a thing ever so much, if they tell you they would rather you would not have it, you should be satisfied and obey them. You will be a great deal more happy, and enjoy yourself in this world much better if you obey them, than you will to disobey them; for it will be a sore punishment to you when they are dead and gone, to think that you have given them pain by your disobedience to them.

Try then, my dear young friends, to be wise, and make your parents glad. Ask God to help you; and do not once think of being so foolish as to be the heaviness of either your father or mother; then it will be well with you, and God will love and bless you. BROTHER HENRY.

## LEAN UPON JESUS.

There are in this beautiful world a great many difficulties, and we need a very strong staff to lean upon to keep us from slipping. And the staff upon which I want you to lean is the precious Lamb of God. There is no fear of *this* staff breaking—we need not be afraid of leaning too heavily upon it.

Hundreds and thousands of men, women and children have leaned upon this same staff, and found it able to bear them in safety to the bright and beautiful mansions which Jesus has prepared for those who love him. To lean thus is the secret of all true joy; to lean thus is life eternal; to lean thus makes us really happy in this world, and safe for the next.

The apostle John leaned on Jesus' bosom, and we read no less than five times that he was the disciple whom Jesus loved.

There are many things in the world, dear children, which look very pleasant to the eye, and on which we are inclined to lean, but they will not bear our weight; they will, like a bruised reed, only go into our hand and pierce it, and the end will be disappointment.

Now we can lean all our weight on Jesus, and the more heavily we lean on him the more we honor him, and the better he is pleased.

The Good Shepherd is especially tender with the lambs of his flock. Will you not come then and feed in his green pastures? for by leaning on his loving bosom, you will have the happiness of being amongst the lambs who are gathered with His arm and carried in His bosom.—*Children's Friend.*

## EVIL THOUGHTS.

Evil thoughts are worse enemies than lions or tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more. Keep your head and heart full of good thoughts, that bad ones may find no room to enter.

That God has promised to protect and support his servants admits of no dispute; but, as the path of duty is the way of safety, they are entitled to no good when they walk out of it.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.



# Miscellany.

In the sunlight of life, in the shadows of death,
In the first earnest effort, the last fleeting breath,
Fervent prayer will protect thee; then use it aright,
'Tis the *key of the day*, and the lock of the night.

## POPULATION OF NATIONS.

According to population, China takes the highest relative rank among the principal States of the world. According to territorial extent, Russia is first. China has 425,213,152 inhabitants, in an area of 3,924,627 square miles, while Russia, third in population, having 82,172,022 inhabitants, has an area of 8,404,767 square miles. The British Empire is second in rank, both as to inhabitants, 199,817,108, and as to area, 4,677,432 square miles. The United States is fourth in area and fifth in population; while Germany is fourth in the latter and eighteenth as to the former. Germany had 41,058,139 at the last enumeration in 1871, and the United States 38,558,371 in 1870. Everything indicates that the latter has since grown more rapidly than the former. The area of the United states is 3,603,844, and that of Germany is but 212,091 square miles. Other countries stand in order of population as follows: France, 36,102,921; Austria and Hungary, 35,904,435; Turkey, 35,350,000; Japan, 35,000,000; Italy, 25,706,253; Spain, 16,301,851; Siam, 11,800,000; Brazil, 10,196,328; Mexico, 9,176,082; Sweden and Norway, 6,001,310; Belgium, 5,087,105; Persia, 4,400,00: Portugal, 3,199,000; Columbia, 2,900,633; Morocco, 2,750,000; Netherlands, 3,674,402; Peru, 3,199,000; Switzerland, 2,669,147; Chili, 1,938,861; Denmark, 1,784,741; Bolivia, 1,742,352; Argentine Confederacy, 1,736,922: Greece, 1,457,894; Paragua, 1,200,000. As to area, Russia, Brazil and Mexico possess the largest in proportion to inhabitants, while Belgium, Great Britain itself, France, Japan, Italy, the Netherlands, Siam, Denmark, Sweden and Norway, and Portugal are among the most densely populated of States in proportion to area.

## HOW TO GROW.

The desire for growth is an important condition of growth. One desires to fit himself for the position of a teacher—or rather, he desires to qualify himself to get employment as a teacher. Another desires to become an artist—an adept in the most important of all fine arts, the art of forming a strong, beautiful, and loving mind. To him no point of excellence which he reaches discharges him from further efforts for improvement. As he acquires greater skill he entertains higher ideas of his work, and he comes as far short of his ideal as before. What is the process by which such a mind grows in fitness for its work? He improves in teaching as he learned to teach at first, by practice. Nothing but self-relying effort can make a teacher. Lectures and books on teaching can no more make a teacher than they can make a watchmaker.

No one will grow by trying to teach like somebody else. Hints may be taken from the example of others; but servile imitation always dwarfs and puts an end to growth. The growing teacher grows in self-possession; in a more ready command of his powers; in alertness of adaptation to any unforeseen exigency that may arise in the class; in knowledge of the natural and the perverted workings of the human mind; in skill in directing mind; in increasing sympathy with his class, and in devotion to his work for God. In regard to all these and many other points there is no stopping place. There is ever room for progress. The teacher who ceases to grow ceases to be a first-class teacher.—*S. S. Times.*

For the Herald of Truth.

## MORTALITY REPORT.

From the death notices which appeared in the *Herald* during the year 1875, we have prepared the following tables:

| | |
|---|---|
| January | 33 |
| February | 34 |
| March | 47 |
| April | 33 |
| May | 21 |
| June | 28 |
| July | 25 |
| August | 22 |
| September | 32 |
| October | 28 |
| November | 30 |
| December | 23 |
| Total | 356 |

Of these

| | | | |
|---|---|---|---|
| 38 | died under | 1 | year old |
| 37 | " between | 1 and | 10 |
| 22 | " " | 10 " | 20 |
| 35 | " " | 20 " | 30 |
| 18 | " " | 30 " | 40 |
| 20 | " " | 40 " | 50 |
| 32 | " " | 50 " | 60 |
| 43 | " " | 60 " | 70 |
| 69 | " " | 70 " | 80 |
| 36 | " " | 80 " | 90 |
| 6 | " " | 90 " | 100 |
| Tot. 356 | | | |

Of these, 200 were males, and 156 females. 97 were in Lancaster Co., Pa. By the above tables it will be seen that more deaths occurred in March than during any other month; and the first four months were more fatal than any other four months of the year. The greatest mortality was between the ages of 70 and 80 years of age.

*New Springfield, Ohio.* A. M.

## AN ANTIDOTE.

"None liveth to himself," Rom. 14: 7.

The tried Christian should never dwell on his troubles. Trouble comes to furnish him with a message to the Lord, and to drive him out of his present state and condition; therefore many of the Lord's people have found great relief in trouble by actively engaging in the Lord's service. My tried friend, go if thou canst, to the chamber of the sick, and speak of Jesus to them. Go to the desolate home of the widow, listen to her sorrow, and endeavor to dry her tears. Take her fatherless children by the hand, and speak loving words to them of a Father in heaven. Go to the poor laborer's cottage, where there are many wants and few comforts, and represent Jesus there, speaking of him and acting for him. Look at the suffering of others, and try to relieve them. Look at the wants of others, and try to supply them. Look at the ignorance of others, and endeavor to instruct them. It is by doing good that we get good. Be active for thy Savior, and thou shalt be comforted by thy Savior. The way to increase sorrow is to dwell upon it; and the way to obtain relief from sorrow is to act for Jesus notwithstanding it. The action of fresh air on the nerves, the action of God's truth on the mind, and the action of another's sorrow on the heart, will relieve, reanimate, and restore to comfort those who go forth as messengers of mercy; while those who confine themselves at home, dwelling on their griefs and woes, will continue depressed and sad. While, therefore, you rely on the Lord's promise, be active in the Lord's cause. "The hand of the diligent maketh rich; but the slothful soul shall suffer hunger." This is as true in spiritual things as in temporal things. "We should not henceforth live unto ourselves, but unto him that died for us and rose again." 2 Cor. 5: 15.—*Am. Tr.*

## TELL THE TRUTH.

It is said that when Cyrus, king of Persia, was asked what was the first lesson he learned, he replied, "*To tell the* TRUTH." Truth is one of the most amiable qualities that adorns the mind. It is a simple, but a valuable ornament; and he who is not possessed of it, let his rank and situation be what they may, will ever be despicable in the eyes of the wise and good.

God did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angels to close the mouths of the beasts. He did not answer to the prayer of Paul, to remove the thorn in the flesh, but he gave him a sufficiency of grace to sustain him.

*Bible Commentary.*—A new and complete Bible Commentary in one volume by Rev. Robert Jamieson D. D. of Glasgow, Scotland; Rev. A. B. Fausset A. M. of York, and Rev. David Brown D. D. of Aberdeen, critical, explanatory and practical, in one large, octavo volume, containing 1600 pages and 200 illustrations and engravings, consisting of views of historical localities, maps, illustrations of natural history, manners, customs, costumes, &c., a complete dictionary of Scripture proper names, their pronunciation and meaning, a new historical and geographical index, &c. This Commentary is written in a brief, plain, compact style, avoiding Greek and Latin words and phrases, giving special attention to many passages entirely passed over by other commentators, forming a cheap and compact work adapted to the wants of the general reader, as well as to the Sunday School teacher and minister. The book is also furnished in two volumes as follows: Cloth Binding, in 1 vol. $7.50. 2 vol. $9.00
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This valuable work is sold by subscription only. We have, however, made arrangements with the agent B. F. Boller by which we can supply all orders that may be sent us at the publishers' prices.

Mennonite Publishing Co.

From Switzerland.—From the letter of one of our correspondents we learn that the religious liberties of our brethren in Switzerland are much infringed upon, and that the military service and consequent warfare are being forced upon them. It is therefore to be expected, and also stated in letters of friends from that locality, that several families from there will this year immigrate to America.

Men, through sin, are become the very house and dwelling place of Satan, having, of their own accord, surrendered themselves to this unjust possessor; for, whoever gives up his soul to sin gives it up to the devil. It is Jesus, and Jesus alone, who can deliver from the power of this bondage. When Satan is cast out, Jesus purifies and dwells in the heart.

What a comfortable thought it is to the followers of Christ, that neither men nor demons can act against them but by permission of their heavenly Father: and that he will not suffer any of those who trust in him to be tried above what they are able to bear, and will make the trial issue in their greater salvation, and in his glory!

## CHRISTIANITY REQUIRES PEACE.

A beautiful Poem, by S. P. Yoder, nicely printed in colors, Ten cents a copy, or $1.00 a dozen, and the proceeds will be given to the Russian Aid Fund. A few copies on hand. Send for a copy.

Simon P. Yoder.
*Vistula, Ind.*

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| John Metzler | 1.00 |
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| | |
|---|---|
| J. M. | .25 |
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## OBITUARY.

On the 21st of Jannary, in McPherson Co., Kansas, Sister Mary Brundage, aged 62 years and 4 months; buried the 23rd. Services by John Evers in English from Heb. 11: 13—16, and by Henry Gartz in German from 2 Cor. 5: 11.

Mother Brundage has been a sister of the Mennonite Church for more than 40 years. She lived in the bonds of matrimony 38 years, being a faithful wife, a kind and devoted mother. She leaves a husband and 4 children to mourn their loss; five children having preceded her to the spirit world. On Thursday she was taken with a congestive chill, suffering severe pain, which she bore with Christian fortitude until Friday morning, when she calmly fell asleep in Jesus. She did not expect to get well, having a presentiment of her death in a dream a few nights previous, in which it was told her that she would not live till Sunday. In her death the church has lost a faithful member, a bright and shining light, possessed of a meek and quiet spirit, and loved most by those who knew her best.

An aged consort mourns his loss,
But his loss is her gain;
And he too soon may meet her
On the bright and golden plain.

Her children too will sorely grieve
When of her death they hear;
But if they only faithful prove
They'll meet her over there.

And in the church we miss her,
When we together meet;
We feel we have sustained a loss
As we view her vacant seat.

We need not mourn without a hope,
For here she served the Lord,
And now she's only gone before
To reap a rich reward.

Oh may the Lord our souls sustain,
While here the race we run,
And always give us grace to say,
Father, thy will be done!

Margaret Heatwole.

## Married.

Jan. 16th, by Chr. Troyer, at the residence of Peter Beachy, Daniel Miller of Holmes Co., and Catharine Schlabach of Tuscarawas Co., Ohio.

Jan. 16th, at the residence of Isaac Wingerd, by M. J. Miller, C. D. Yoder, and Catharine C. Stutzman, both of Holmes Co., Ohio.

Jan. 11th, at the residence of Abr. Kauffman, by Levi Miller, Benjamin Beachey, and Anna Kauffman, both of Holmes Co., Ohio.

Jan. 16th, in Putnam Co., Ohio, by Samuel Ayers, Eliphaz Reedy and Sister Matilda Huber.

Jan. 25th, at the residence of the bride's parents, by Jonathan Zook, Joseph Stutzman and Anna Kurtz, both of Fairfield Co., Ohio.

Jan. 27th, by Samuel Yoder, Moses Zook, and Barbara Yoder, both of Mifflin Co., Pa.

Jan. 27th, by Jacob Kurtz, Henry Culp, and Angelina witmer, both of Mahoning Co., Ohio.

Febr. 1st, at the residence of the bride's pareuts, in Rockingham Co., Va., by Samuel Coffman, Anthony Showalter, and Elisabeth A. Landes.

Febr. 3rd, by Daniel Brower, Jacob D. Brenneman, of Allen Co., O., and Sister Sarah Brenneman, of Putnam Co., Ohio.

Dec. 30th, by Pre. Christian Umble, Henry M. Hertzler, and Lavina Mast, both of Caernarven Tp., Lancaster Co., Pa.

May Henry and his chosen bride receive
The grace and glory Jesus has to give,
Adorn the gospel, spend a useful life,
Escape the snares which cause domestic strife.

Febr. 3rd, by Christian Umble, Isaac Kurtz and Elisabeth Hertzler, both of Caernarvon Tp., Lancaster Co. Pa.

May many happy years their portion be,
Their children's children may they live to see;
And while their days roll peacefully along,
The Savior and his love be all their song.

Feb. 12th, in the Morrison church, Whiteside County, Ill., by Henry Nice, John W. Brillhart and Regeni Schumacher.

## Died.

Feb. 10th, in Whiteside Co., Ill., Aaron H., son of Henry and Elisabeth Huber, aged 2 years, 11 months and 4 days. Buried on the 12th at the Morrison Mennonite Meeting-house. Funeral services by Henry Nice and J. Kornhaus.

Febr. 13th, in Elkhart Co., Ind., Ida Frances, daughter of Noah and —— Shank, aged 1 year, 5 months, and 2 days. Buried on Sunday Feb. 20. Funeral discourse by J. F. Funk. Little Ida has only gone before.

Jan. 30th, in Markham, York Co., Canada, very suddenly, Pre. Henry Berky, aged 71 years, and 6months. Buried in Wideman's burying-ground, in the presence of many to pay their last tribute of respect. Services by Christian Risser, from Ps. 39: 5—8. The deceased brother and servant of God preached the gospel earnestly, rebuked pride with zeal, and regarded it as a destructive pestilence in Christianity. He prepared to go to church, but before he started he sank down and died instantly.

"Eye hath not seen, ear hath not heard
The glories he will gain,
When from his Father's throne on high
The Lord shall come to reign."

Nov. 28th, 1875, in Adams Co., Ind., Christina Steiner, aged about 83 years. She came from Switzerland. Text, 1 Tim. 2: 9—11.

Dec. 18th, near New Carlisle, Ind., after a long spell of sickness and suffering, Sister Nancy Hays, at an advanced age. She lived and died a true, Christian woman, and endured all her sufferings without a murmur, trusting in Jesus. Blessed are the dead which die in the Lord.

"Her body in the earth we lay,
To heaven her soul is gone,
And though in tears, we humbly say,
Thy will, O God, be done."

Dec. 30th, near Masontown, Fayette Co., Pa., Bro. Levi Cain, aged 67 years, and 5 months. Services by the Brethren David Johnson and Chr. Deffenbaugh, from Ps. 88: 15.

Jan. 13th, at Blanchard River, Putnam Co., Ohio, of palsy, Bro. Samuel Shirtz, aged 67 years, 4 months and 26 days. Services by George Brenneman.

Jan. 14th, in Cheltenham Tp., Bucks Co., Pa., John Funk, aged 82 years.



Jan. 25th, in New Britain Tp., Bucks Co., Pa., of inflammation of the bowels, Philip Krehbiel, in the 64th year of his age. Buried on the following Friday, at the Perkasie burying-ground, in the preseuce of a large concourse of relatives and friends.

Jan. 27th, in Elkhart Co., Ind., of congestion of the lungs, Barbara Wiederholt, wife of Heinrich Jacob Arnbrecht, recently from Russia. She leaves an infant about 6 weeks old. She suffered with patience, and was fully resigned to the will of God. Buried the 29th, and on account of the roughness of the roads, the corpse was carried by the bearers to the place of burial, a distance of over two miles.

The child spoken of above, died the 5th of February.

Jan. 26th, in Elkhart Co., Ind., at the residence of Christian Henning, of consumption, Bro. Joseph Thomas, aged 20 years, 7 months and 23 days. He came from Karlswalde, Polish Russia to America in June 1874. He was a member of Bish. Tobias Unruh's church. A short time before his death he united with the church here, and died in the full assurance of faith. Peace to his ashes.

Jan. 29th, in Clay Tp., Lancaster Co., Pa., Samuel Eberly, aged 82 years, 11 months and 21 days.

Jan. 29th, in Miami Co , Ind., Amanda, daughter of Peter and Veronica Gerhart, aged 2 years, 1 month and 11 days.

Feb. 1st, in Arcadia, Ind., of typhoid fever, Toilettie May, daughter of John S. and Leah Correll, aged 5 years, 6 months and 23 days. Buried at the Dunker burying ground. Sermon by Elias Caylor, from 1 Cor. 15: 1—21. Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.

Feby. 5th, in Medina Co., Ohio, John Leatherman, aged 75 years, 5 months and 21 days. Services by Isaac Good and Henry Beery.

Jan. 13th, near Richfield, Snyder Co., Pa., Sister Rebecca S. Oberholser. Buried in Shelly's burying-ground. where funeral discourses were delivered suitable to the occasion by Samuel Winey, Thomas and Wm. Graybill, from Ju. 16: 22.

In the beginning of September 1875, in Blumstein, Russia, of palsy, John Harder. He suffered two or three hours, during which time he was speechless. May this be a warning voice to all.

Febr. 10th, near Richfield, Snyder Co., Pa. Preacher Christian Graybill, father of Bishop Jacob Graybill, at the advanced age of 86 years, 3 months and 8 days. He was a preacher 49 years. He was sick two weeks. He was taken with a chill, and still grew weaker. His suffering he bore with Christian patience unto the end He retained his senses fo the last; his desire, while on his death bed, was that Jesus would come soon. He was buried on the 13th at the family burying-ground, called Graybill's burying-ground, followed by a large concourse of frieuds and relatives, upon which occasion appropriate remarks were made by the brethren John R. Suyder, from John 17: 11; and Samuel Winey, from Eph. 6: 17, and Luke 2: 23—30.

He was the father of 11 children, 58 grandchildren, 7 great grand-children.

"Our gentle brother sleepeth
The slumber of the blest,
Unmindful of our sorrowing,
He peacefully doth rest."

## Letters Received.

H Egly, F A Rose, Ph. Schmutz, C Curtis, Henry Goerz, B Legron, D Sherk, L B Calvin, Christian Jutzi.

MONEY LETTERS.

Eli Wengerd sends $1.15 in a Registered letter, but does not give his P. O. address. We cannot send the books until wo have the P. O. address.

Received from New Providence, Lancaster Co., Pa., a letter with $1.50, but no name.

A—J K Andrews, Esther Armstrong, Jacob Augspurger, J J Albrecht, C B Amstutz, Chr A Augspurger, John U Amstutz, Christian A Augspurger, J L Amstutz,

B—Henry Byler, Elisabeth Brow.spurger, J Barkey, Valentine Birky, C B Breuneman, John Bock, John Burkholder, Joseph & Andreas Burkey, M Buckwalter, John Burkholder, David Bare, John Burky, John E Brubaker, William Bergy, Henry H Bergy, Noah Brillhart, Peter Balzer, Joseph N Burkey, Christian Belsley, Joseph Burky, J H Brubaker, Moses Baer, A M Blosser, D Burkholder, Henry F Breuneman, J J Berntreger, Samuel Blough, Christian Bomberger, C C Behm, Peter Bixel, Michael Bender, Jacob Brenneman, John Brunk, Simeon K Baker, Jacob Bachman, C Y Blauk Reg., Jonas H Blosser Reg., Henry Boyer Reg., Andrew Baechler, A H Brubaker, Drft. 1st Nat. N. Y., Jacob M Bender, J Bender, John Bender, Daniel Bender, Samuel H Bergy, Annie N Burkholder, Rachael Boorse, David Brubaker, Thomas Butcher, G Z Boller. Gabriel Baer, E M Barnes, Christian Baer, Christian Berklebaw, Jacob K Beutler, Christian Brenneman, John Baer, Andreas Bachman.

C—Jacob Cressman, John S Correll, Daniel Clack, Jacob Clemmer, Abraham D Clemens, John Culp Reg., Abraham B Clemmer.

D—Rev. Joseph Detweiler, Jacob F Durr, Joseph H Dohner Lydia Detweiler, David Diller, A D Dillor, Elias Durst, Samuel B Denlinger, Reg Andrew Dohner,.

E—Christian Eigstein, Henry Eyman, John Egli, Enoch Eby, John Eash, E W Eby, John H Eby, Jacob Eberhard, Peter R Engel, Peter Eby Reg., Abraham Ens, Joseph Emery.

F—Michael Fretz, M C Fretz, John Fast, John Freed, Henry Eisher, Rachie Fretz, J U Fauster, John Fretz, John Freed, Peter Friesen, Joseph R Fretz, Daniel B Friedt, Maria E Forry, John Fast, Reg., Christian Fox, Abm. Friesen, Reg.

G—Joel Good, David Grose, David Gehman, Michael Gingrich, Christian N Gerber, chk. Nat. Bk. McJoy, Christian Gingrich, Jacob Good, Abraham Good, Samuel Guengerich, Christian Gerig, Benjamin Gerig, Samuel G Good, Joseph Gascho Rev., Daniel Gerber, Reg., Solomon B Gehman, Mrs. Anna Groff, A K Good, Abraham Gerber, Christian Guengerich, Reg., John Gayman.

H—John Hostetler, Elias Hertzler, Moses N Hartz, Peter Halter, John Herr, Yost Hertzler, Amos Herr, Margaret Hendricks, Carrie Hartzler, J M Haldeman, Isaac H Herr, A R Hartman, Benj. J Hostetler, David L Hoover, Benj. F Hamilton, Henry Holse, Jan. 13. chk, Far. & Nat. Bank Lan., B F Herr. Jan. 10. 76, check Far. & Nat. Bank Lan. Samuel H. Hunsberger, Eusebius Hershey, Jacob Habegger, Louis Hershey, Joshua Harztler, Jonathan B Hartzler, Abraham High, Reg., Samuel Hunsberger, Samuel Z Hunsberger, Chk. Nat. Bank Pottstown, S C Harrington, Isaac Hartzler, Levi Hooley, Dr. F Herring, Chr. Hooley, A Hershberger, Jacob B Huber, John Huber, John Hagey, Jacob Hoerner, Jacob Heer, Aaron B Harnish, A R Houskeeper, Daniel B Huber, Reg., D E Hartzler, Henry L Hoffman. Jos. Holdeman.

J—Magdalena Johnson, Sem K Johnson, John Jansen, A James, John Imhof Reg., Jos. Jutzi, Samuel Jutzi, Elizabeth Jones, John Jausi, Reg.

K—Samuel Klopfenstein, Magdalena Konig, John Kauffman, Michael Kryder, Mary Kenedy, Stephen B Kauffman, John Kauffman, Jacob Kinzinger, Josiah Kohli, Dietrich Klassen, Magdalena Krehbiel, S S King, Daniel King, John Y King, Joanna Knepp, Kunhardt & Co., Jacob B Kolb, Reg., D B Keeports.

L—Christian Lehman, J Lintner, S B. Lehman, John Lintner, John B Landis, Jacob Loucks, John Lapp, Henry Lepard, Isaac K Lehman, Peter J Landis, S Y Lantz, Peter Lehman, Benj. Lesher, D H Landis, Henry Lantz, Reg., Isaac Lapp Reg., A S Lehman, Samuel Lehman, David Landis. Jacob Leichty, J W Lamb, Dav. Lehman.

M—Wm N Moyer, John J Miller, David Mast, J M Miller, Anna Musselman, Christian J Miller, John Moyer, David J Maust, Solomon Mericle, Sarah Miller, Geo. S Mann, Samuel Miller, Esther Miller, D H Musselman, Eli Mast, M M Mumma, Samuel Martin, David Murray, Adam Martin John Musser, R L Manly, Levi Martin, Moses B Miller, Annetta Mourer, Abm. Means, A A Miller, (Rev.), Wm. G Moyer, Adam Maust, Eli P Miller, Jacob Meyer, C J Musser, Joseph Musselman, Daniel Metzler, John Mallenhour, John Metzler, John M Miller, S H Musselman, S C Mellinger, Joel Miller, Reg., Abm. M Miller, John Moser, John Musser, Samuel J Moyer, Annetta Mourer, Emma C Mayer, Martin Miller, David Myers, A P Moser, Katie E Morrell.

N—Joseph Nafziger, Elizabeth Nusbaum, John Nusbaum sr., David B Nusbaum, J Norton, David Nold, Christian Neuhauser, Henry T Nice Daniel Nafziger, Simon K Nissley, Reg., Amos Neff, John Nissley.

O—N Otzenberger, C Overholt.

P—Samuel Plank, Barbara Plank, David Plank Rev.

R—Michael Rutt, Samuel Reesor, B F Reesor, C D Reesor, Jacob G Reesor, John G Reesor, Benjamin Rohrer, John Reisser, Abraham Rickard, Moses E Reist, Jacob Ramer, John Roth, Daniel Rudy, Philip Roulet, Joseph Roth, Ferdinand Roth, Reg., James Reed, Rev. Jos. Ruby, Jacob Roth, Aaron E Reist, Christian Ramseyer, Henry C Rife, W B Rittenhouse.

S—David Snyder, Joseph Shenk, Henry Sauder, Abm. Sherk, Christian Suter, C Steiner, J Strickler, D J Schrock, Peter Schrock Geo. Smith. Christian Shertz, David Sommer, Eli Schrock, John Steiner, Peter E Stucky, Christian N Sommer, Annie M Stutzman, Sallie Stafford, Aunie Sherk, Joseph Shick, Joseph Schmidt, Hettie C Stauffer. Henry Shumm, John Snyder, Christian Shertz, Mary Sohrook, Mary Jane Stump, A J Sprunger, John Sprunger, David Suter, J Schneider, Susanna, Schantz, John Silvius, Wm. Strow, Josiah Snavely, B B Snider, J E Shantz, John Schaupp, D B Stutzman, Lydia Stauffer, Elias Snyder, D M Smith, Christian Summers, Christian Schantz, Joseph Shertz, E Steiger, Henry Stoltzfus, Reg., Peter E Stucky, John Sprung, Jacob Summers, J B Stemen, Jonas Y Shultz, Peter E Schantz, Wendell E Schantz, Aaron Schantz, Samuel Y Schantz, Adam Sheffer, Jacob Swalm, John Schmidt, John Sloneker, Reg., Chr. J Sprunger, Adam Sohrock, Harmon Snyder, Reg., Gideon Stoltzfus, Samuel Stutzman, Daniel Schrock, John Schroeder, Rev. Jos. Stuckey, Joseph Schertz, Annie Salzman, P C Steiner, Reg Jos. Stoner, John Schoenbeck, E Steiger, John Schlatter.

T—Kate Thornberg, Elizabeth Troyer, Catharine Taylor. A M Tucker, Benj. Troyer.

U V—Magdalena Unsicker, J Unsicker, Peter Unruh, John Unzicker, Joseph Unsicker, H Voth,

W—Benjamin Werry, Martin C Weaver, Joseph Wenger, John Wingerd, Joseph Weaver, J D Wogley, Jesse Ward, A Wambold, Reg., A Welty, Henry Wyse, Reg., Abraham Witmer, Daniel Weaver, Dup. Check, Thomas C Walter, Wm. Wiler, Eli Wengerd Reg.

Y—Simon Yoder, Abraham Yoder, Joseph Yoder, (Bristol), Christian S Yoder, Jacob K Yoder, S B Yoder, Sarah Yost, Jacob Yoder. John C Yoder, Samuel H Yoder, J N Yoder, Jacob Yoder, Barbara Yoder, Jos. Yoder, David Yoder, Check from Wm Russel Lewistown, Pa. C P Yoder, Reg., Abner Yoder.

Z—Benjamin F Zimmerman, John Zehner, Jocob Zavits, Jonathan Zook, Levi L Zook, Peter Ziegler, David M Zook, D H Zook. John Ziegler.

## TIME TABLE.

### Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Nov. 21st 1875 leave Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.

| | |
|---|---|
| No. 8, Chicago Express, | 3.25 A. M. |
| No 72, Way Freight.. | 5.05 " |
| No. 2, Mail. | 11.00 " |
| No. 50, Stock Express | 3.05 P. M. |
| White Pigeon Train... | 2.15 " |
| " " " .. | 5.00 A. M. |

AIR LINE DIVISION.

| | |
|---|---|
| No. 74, Way Freight. | 5.00 A. M. |
| No. 4, Special New York Express | 12.45 P. M. |
| No. 6, Atlantic Express ... | 9.50 " |
| No. 14, Kendalville Accommodation, | 8.30 A. M. |
| C. W. & M. | 12.30 P. M. |

GOING WEST.

| | |
|---|---|
| No. 3, Toledo Express ... | 2.15 A.M |
| No. 5, Pacific Express...(Air Line)... | 4.55 " |
| No. 9, Michigan Accommodation... .. | 7.30 " |
| No. 1, Special Chicago Exp.(Air Line) | 5.15 P. M. |
| No. 7, Steamboat Express.. | 2.30 " |

KALAMAZOO DIVISION.

The Grand Rapids Express 5.00 a. m., and Accommodation 2.15 p. m., run direct to Grand Rapids.

Returning, ar. at Elkhart 12.25 p. m., and 9.35 p.m., making connections with Air Line trains.

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# Herald of Truth.

## EXTRA.

**"How beautiful are the feet of them that preach the Gospel of Peace."**

Vol. 13—No. 3½. ELKHART, IND., MARCH, 1876. Whole No. 147½.


### FROM 1st PSALM.

How blest is he who ne'er consents
By ill advice to walk,
Nor stands in sinners' ways, nor sits
Where men profanely talk.

But makes the perfect law of God
His business and delight:
Devoutly reads therein by day
And meditates by night.

Like some fair tree, which, fed by streams,
With timely fruit doth bend,
He still shall flourish, and success
All his designs attend.

Ungodly men, and their attempts,
No lasting root shall find;
Untimely, blasted and dispersed
Like chaff before the wind.

Their guilt shall strike the wicked dumb
Before their Judge's face;
No formal hypocrite shall then
Among the saints have place.

For God approves the just man's ways;
To happiness they tend;
But sinners and the paths they tread,
Shall both in ruin end.

### THE HUTTER BRETHREN.

A short account of the Christians of the Anabaptist Church, called the *Hutter Brethren.* Describing their separation from Popery, their subsequent persecutions, and their final settlement in Russia.—Written by HENRY DONNER, Bishop of the church at Ohrlofferfeld, West Prussia, in 1783.

(CONCLUDED.)

We went to a village, called Kommpin, where the nobleman would have gladly received us, but learning that his neighborhood was a bad one, we went on to a locality within a mile of Bucharest, the residence of the Wallachian prince, where we settled. This was in the beginning of the year 1768. Here we remained for one year and a half living in huts. The water being very bad, many of our people fell sick, which caused us, in 1769, to depart from our temporary dwellings and to proceed to a place called Breschezahn, two miles from our first settlement, where we built a dwelling house and for some time lived in peace. But this was not to continue. In consequence of Russia and Turkey going to war the prince of Wallachin deserted the cause of the Sultan, whose vassal he was, and joined the Russian camp; on hearing this, the nobility decamped and left the mob masters of the country. When the Russian troops, i. e. the Cossacks, entered Wallachia as a van of the Russian army, they were joined by the Old-greeks, who were the life-guards of the Prince, and together they one day fell upon us and sacked our dwellings. Not content with that, they tore our clothes from off us, and destroyed our furniture. Seeing that we had built a dwelling house (which is a rarity in Wallachia, the people mostly living in subterranean huts), they fancied we were very rich people and demanded money of us; not being able to comply with their demands they treated us with great barbarity. They struck us with iron hammers upon the back; they beat our women and children with leathern whips (scourges) and drove them into the house, which they threatened to set on fire should we refuse to tell them where the money was kept;—subsequently they again released them. None of our people suffered more from these maranders than Joseph Goor. They first beat him most severely with scourges and iron hammers till he had no power to move and his back seemed paralyzed. Then they put a red hot plowshare upon his back; then again tied his hands behind him, slung a rope round his feet and by this rope suspended him with his head downwards. This done they kindled a fire underneath him and scorched his face, hair and beard. But seeing that all this brutality availed them nothing and their victim could not tell them of any money, they cut the rope and let him drop into the fire. This cruelty very nearly killed him, for on the one hand he was almost burnt by falling into the fire, and on the other, he was smothered by the thick smoke. They indulged in this brutality from 6 a. m. till 5 p. m., when, at last this band of thieves left, taking with them all they could and destroying what remained. Bereft of everything else, it was a blessing for us that our horses, cows and goats had been kept all day in the woods by our herdsman and thus had escaped the notice of the robbers.

No sooner had they quitted, than we fled to the woods, where we remained all that winter, for there were always bands of ruffians, like the one just mentioned, around that neighborhood and prevented us from returning to our common dwelling house, save that sometimes one or the other would steal thither to find out in what condition it was. In the spring the Turks again visited Wallachia and took the prince prisoner, whom they strangled on the charge of treason. They destroyed everything they could find, and burnt everything they could not take along; the inhabitants, too, they took into captivity. Being much afraid of sharing such a fate, we resolved to leave Wallachia and immigrate to Moldavia, where at that time, the Russian army was encamped. Led by the guiding hand of our gracious God we left Wallachia and made for the Podolian frontier. Approaching Fort Chotim we were met by a Russian colonel, who inquired of us, who we were, whence we came, and whither we intended to go. We replied that we had come from Wallachia where everything we possessed was either destroyed or taken away, and that we trusted, God would show us a place where we might remain in peace. He asked again what trade or calling we followed. We told him that we had different trades, but were all accustomed to farm-work. Thereupon he turned to his officer and said, "This is a case for count Rumanzow." He rode away, but we soon received an order to come to Chotim and appear before the General-in-chief, who wished to see us. Some of our brethren went and had an interview with the count, who inquired whether we were of the same faith as those Mennonites, who lived in the neighborhood of Danzig. We knew nothing of the Mennonites of Danzig and could not tell. He asked after the doctrine of our faith, which we explained to him and added that we were called the Hutter brethren after Jacob Hutter, the founder. He finally said, "You will probably agree with the Mennonites. If you feel inclined to settle on my estate in Russia, you shall find there convenient homesteads." We accepted this offer and made a contract with him, in which he promised us full religious liberty, and also to advance us money for the purpose of building a common dwelling house. We should be at liberty to follow our trades without being subordinated to any trades-people in town. He moreover promised us provisions for a whole year, with the remark, that we could return these advances,

should we, at some future time, be able to do so. We should be allowed to leave whenever we wished to do so. All these points being put down in writing we were escorted by a detachment of Russian soldiers to our destination. On the 10th of April 1770 we, numbering about sixty, left Moldavia and by the gracious guidance of the Almighty we arrived in Russia and were shown to a village, named Wishinka, belonging to the estate of count Rumanzow. Here we built a common dwelling-house and here we lived peacefully until the present day. We had come from Moldavia a distance of 200 miles, and a great many of our cattle had died on the road, but God in his mercy had spared the people. In count Rumanzow we found a very kind master who still continues to show us many favors; may God graciously repay him! We are now very busy with weaving, pottery, and corn-grinding,—we have built a grist-mill and a forge, by working we have been enabled to repay the money which the count kindly advanced us. We cannot be sufficiently grateful to God for giving us such a place of refuge,—may he also grant us peace for our souls, through the merits of Christ Jesus, Amen.

With regard to religious practices, viz. baptism and Lord's Supper, the Hutter Brethren take the same grounds as the anabaptists in Prussia; as to the ceremonies, there is some little difference. In one respect they are far more strict than the anabaptists or Mennonites in Prussia, namely in excommunication. Excommunications they divide into three grades. In the first grade, the member is deprived of the "Peace and Kiss;" for this greeting is: "Peace be with you!" This is done in cases of minor offenses. In the second grade and for some graver offenses, the member is not permitted to take part in their councils. In the third grade, for offenses of a still more serious nature, the offending member is excluded entirely from the brotherly community, and even his daily bread is withheld from him, unless he promise to correct (better) himself, in which case food is again allowed him, though he must still remain separated from the rest of the church.

With regard to matrimony they differ from us in some respects. If any male member wants to get married, he has to apply to the Bishop, who makes known to him the person whom he is to marry, and he is punished by the church should he refuse to comply, unless he can make a reasonable objection against the person thus selected. This arrangement, which we would consider as being somewhat singular, is agreed to all the more, because, owing to the community of goods among them, no inequality of worldly possessions can prevail. Thereby an obstacle is removed which often causes much vexation. Their community of goods is instituted according to a custom of the early Christians, mentioned in Acts 4: 32—37.

Amongst the other anabaptist churches in Transylvania such a community also prevailed; but having been separated and scattered in the last century by many wars, they settled in many different localities and gradually relinquished their having all things common. In 1690 they made an arrangement very similar to that, which is generally adopted among the churches in Prussia; but the church at Wishinka has preserved the custom of community of goods since the time when her members first settled at Creuz. At present they have built a large dwelling, which they call "Bruderhof," and in which they all reside, having their receipts and expenditures all in common. The Bishop is here also the governor in temporal matters and, with the aid of the teachers and eldest brethren, he adjusts any difference that may occur. The trades people take whatever they have manufactured to one of the brethren, who is appointed overseer, and upon whom devolves the sale of the articles manufactured,—the receipts he has to pay over to the Bishop. There are two overseers, one has charge of the agricultural department, and the other of the grist-mill, which they have built.

The task of the women is spinning, knitting and sewing. The rule is: every one of them must do something, or the injunction of Paul, which says, "that if any would not work, neither should he eat" is followed out. At work the male and female members occupy different rooms. To their meals all, who are able to do so, meet in the large dining-room, where twelve persons sit at each table. Those who are employed in the mill and in the field have their meals brought to them. One of the sisters has charge of the kitchen, and there are again others, appointed to be her assistants. The day-work being done, every husband and wife retire to their own apartment, situate on the second floor.

When a woman is near confinement, she is taken to a room kept in readiness for such an emergency where she remains through her sickness, and during that period is waited upon. When she has sufficiently recovered she is taken to another apartment, where all nursing mothers are staying. Of these no work is required and such food is provided for them as is suitable for their condition. They are not allowed to nurse their children longer than 1½ years, after this time the children are placed in charge of a sister, called the school-mistress or mother, who again occupies a separate room and is assisted, according to her need, by several other sisters, whose task it is to undress the children in the evening and put them to bed, and also to look after them during the night, &c. Here the children remain for five years when they are given in charge of a school-teacher, who also has a separate apartment assigned to him, and who instructs them in reading, writing, &c. Here they are also taught the way of true Christianity, and they receive instructions from the Bible adapted to their tender years; and thus they are gradually introduced to the whole significance of the holy Scriptures, to make them wise, like Timothy of yore, unto salvation through faith which is in Christ Jesus. 2 Tim. 3: 15.

It is much to be regretted that this mode is not adopted by many of our brethren. What glorious results might be attained by such a training of the young; for the tender mind of a child resembles beeswax, which takes impressions without resistance—it will bear the impress of whatever seal it has been stamped with. If many would but follow the example of these brethren in this respect and impart to the dear children a biblical education by which they would day by day become more acquainted with the way of true godliness, instead of getting used to the modern laxity of morals, then our children would, according to the words of John, learn to know the Father, would as young men be strong in their faith; the word of God would abide in them, and they would overcome the wicked one; at length they would, as fathers, be imbued with a deep knowledge of divine matters, because they had known Him that is from the beginning. O what a glorious life of a Christian, what a magnificent harvest of sheaves! But, alas! how often do we behold the reverse! Many children are trained in the ways and manners of the world, are taught to conform in dress, manners, words and deeds to the requirements of the world. Upon such a training parents even pride themselves without remembering what Paul says in his epistle to the Romans (12: 2), "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This is a godly practice by which we shall grow in our faith and become firmer and truer Christians, and finally receive in our hearts the hopeful assurance of God being reconciled through Christ Jesus, and by which we, despite of persecutions, will be enabled to persevere in the truth of the Gospel.

But to resume. The children are left with the school-teacher until their twelfth year, when each has to choose a trade.—Every day at 5 o'clock in the afternoon the members meet for prayer, on which occasion the Bishop delivers a short exhortation preparatory to silent prayer; subsequently he together with the brethren and sisters engage in audible prayer. Such audible prayer is also offered by the teacher before and after the sermon, as we have learned from Joseph Miller at the time when he preached in our meeting-house. Disputes and litigations were unknown to them, and when Joseph Miller heard the word "Process" (lawsuit), he inquired for the meaning of it. When I explained to him the meaning of this word and asked him in my turn, whether they never had differences which had to be settled by the law, he answered, "No, because 'Mine and Thine' has ceased in our community and finds no place with any of us, such differences do not occur; and in case of any divisions, we ourselves settle them among us according to 1 Cor. 6: 1—6. Consequently we have no other business with the authorities than to pay our taxes. Should nevertheless, a member apply to such authorities for help and protection, he would not be considered a member any longer."

This brief sketch of the Hutter Brethren I have made to convince the pious reader that God even in our present time of religious darkness (when in our country, the sun of Christianity stands low in the horizon), is shedding the light of the Gospel abroad in other countries and preparing souls openly to accept it and show forth its glorious influence in their walk, their deeds, their conversation. Such souls we have found in the Hutter Brethren. Their love to God and his word is so strong, so fervent, that even the least among them studies the Scriptures so well, that he becomes firm in his faith and cannot be misled by the shifting doctrines of modern Babel, nor induced to worship with Israel strange idols, or to acknowledge the law and religious ceremonies of the country, but they all know the Lord, from the least to the greatest (Heb. 8: 11), and the wicked one cannot prevail with them.

Having learned from the foregoing description, the fate of the two churches, Sabbatisch in Hungary, and Allevienz in Transylvania, which in the time of persecutions relinquished their true knowledge of the Gospel and denied this truth, let us take this as a warning to show us, in the first place, that the denunciations which the Spirit of God makes against the church of Laodicea (Rev. 3: 14—16) were fulfilled upon these two churches. For, are not they forsaken by the Lord because of their lukewarmness? Should not this induce us to examine our own condition? Perchance we too are displeasing God, and our "Lord, Lord," is lacking sincerity? Let us be zealous and ever active in doing the will of God, lest he might spew us out of his mouth at the last day.

In the second place, the example of the church of Wishinka ought to stimulate us to make every effort to grow strong in the faith of Jesus, and rejoice in that faith, though for a season, if need be, we are in heaviness through manifold temptations. 1 Pet. 1: 6.

O how encouraging is it when we hear the voice of the Spirit of God speaking unto such souls, like he spoke to the church of Smyrna, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." What joy will be theirs who have gone through tribulations and have kept themselves unspotted from the world. Rev. 7: 9—17.



## THE MODE OF BAPTISM.

A discourse delivered by J. G. Biddle, Pastor of the Ev. Lutheran Church, in Elkhart, Feb. 6th 1876.

Text. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

Christian baptism is not a saving ordinance. It is the Symbol of regeneration. It is performed by the use of water, water has been wisely selected by the Savior in consequence of its abundance everywhere and its adaptation to express the signification of the ordinance. But the question arises. In what mode is the water to be used, in order to constitute scriptural baptism?

On this question there is a difference of opinion. Our respected Baptist brethren maintain that immersion alone constitutes true baptism; while on the other hand the great body of professing Christians, though divided into different denominations, consider it immaterial how the water is used; whether the subject is immersed in the water, or the water applied in some other way, as pouring or sprinkling. They maintain that it is not the water that produces the effect, but the word of God, which is connected with the water; for without the word of God, the water is mere water, and does not constitute baptism; but with the word it becomes a baptism, that is to say a graceful water of life, and the laver of regeneration in the Holy Ghost.

But in further considering this subject, let me call your attention to the meaning of the word which is employed to signify this sacramental rite.

It is a Greek word, *Baptizo*, which is derived from *Bapto*, the common definition of which is, to immerse, to wash, to sprinkle, pour on water and to color as with a liquid. Satisfactory evidence of these definitions can be given in classical authors to every one who possesses an unbiassed mind on this subject. And when we pass from classical authors to the sacred Scriptures, we come to the same conclusion

Carson, one of the best scholars in the Baptist Church, says, "I have all the lexicographers and commentators against me in that opinion, namely, that *Baptizo* signifies immersion only." Here you see there is one man's opinion, and one full of sectarian spirit; placed in opposition to a host of men who have no sectarian principles at stake: who give their views with candor.

Dr. Miller of Princeton, one of the best scholars of the age, says: I can assure you that the word which we render, *baptizo*, does signify the application of water in any way; and in the divine word it signifies very often sprinkling or pouring.

Luther, in his translation of the Bible, gives it the same definition. It is by him translated *tauffen*. If he had designed to give the word *baptizo* the definition, to *immerse*, only, he would not have employed the word *tauffen*, but *eintauchen*. Abundant proof of the above definition can be given from his own works.

Again the friends of immersion place great confidence in the Greek Church, as being the best qualified to define the meaning of these words. But even one of their leading men gives the definitions thus: "To wet, to moisten, bedew, to wash, to bathe, to draw, to pump water." He does not give immerse at all.

Without entering further into detail in relation to the meaning of that word, as understood by the Christian Church in general, I hasten to an examination of some of the passages in the Scriptures, where the word occurs which will fully illustrate and confirm the position laid down, namely, that it has other meanings than that of immersion.

1st. In Eccl. 34: 25, The Son of Sirach, speaking of one who had been purified from the pollution of a dead body, says, "He was baptized from the pollution of the dead." Now the question arises. How was an individual baptized from the pollution of the dead? In Numbers 19: 13, we read as follows: "Whosoever touches the dead body of any man that is dead and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel, because the water of separation was not sprinkled upon him; he shall be unclean; his uncleanness is yet upon him." This baptism was expressly performed by sprinkling water upon him, and cannot mean immersion.

Many other instances from the Greek of the Old Testament might be quoted to confirm my position, but I pass on to the New Testament. And here let it be impressed on our minds, that there is not a single passage in the Bible, that declares in so many words that any person at any time was baptized into water, but *with* water.

In Matt. 31: 16, it is said that John baptized "*with* water." In John 1: 31, we read, "Therefore I am come baptizing *with* water." In Acts 1: 5, it is said. "For John baptized *with* water, but ye shall be baptized *with* the Holy Ghost, not many days hence." Here, evidently the water was applied to the person, and not the person to the water. To controvert these plain passages, however, it is contended that the preposition *with* should be rendered *into*.

Now admitting this construction, it should not be forgotten that *into* is not *under*; while immersion does not signify into water, but particularly *under water*. Again the propriety of rendering "*with*" "*into*," is evident when we take the latter part of the sentence in connection with the former. In that case the baptism of the Holy Ghost, would have been performed by the person sinking into it; but this is contrary, not only to good sense, but also to the common language of Scripture.

The Holy Ghost is everywhere represented as coming down from above, as being poured upon. In Luke 24: 49 the Holy Spirit is described as, *sent down*. In Acts 2: 2 as "*shed forth*;" 2: 33 as, "*came*;" 8: 17 as "*fallen*;" 15: 8 as "*giving*;" 10: 44 as "*fell*," and Jn. 1: 32 as "*descending*." All these passages, show that the baptism of the Holy Spirit, was an application of it to the person baptized.

Again there is another important idea contained in the above passage (Acts 1) which is, that the baptism of the Holy Spirit is analogous to the baptism of water.

The Apostle Peter, Acts 11: 15, 16 in vindication of his own cause says: "As I began to speak, the Holy Ghost fell on them as on us at the beginning, then remembered I the words of the Lord, how that he said, John indeed baptized *with* water, but ye shall be baptized with the Holy Ghost not many days hence." Here evidently is not only an allusion to, but a fulfillment of the promise of John, in the above chapter, of the baptism of the Holy Ghost.

The direct conclusion to which we come is, That since the baptism of the Holy Ghost was effected not by immersion, but pouring, the baptism of water by John, was likewise effected not by immersion, but by pouring or sprinkling. Who will contradict this?

In the first epistle of Paul to the Corinthians, 10: 1, 2, we have a description given of the Israelites who were baptized in the cloud and in the sea, and yet passed through the sea, on dry ground, or dry shod. The question arises, how was this baptism performed? Certainly not by immersion. Is it not reasonable that the cloud, passing over them, would send its sprinkling rain upon them? for if they were under the cloud, then they must have received some of its contents upon them. The Egyptians were all immersed and no one lifted them out.

In the epistle of Paul to the Hebrews, 9: 10, we have the following language, "Which stood only in meat and drinks, and divers washings" (original, divers baptisms). Now if we refer to the old Testament, where these ceremonies were practiced, we will find that they were not performed by immersion, but by sprinkling or pouring.

In Numbers 19: 18, we read, "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave."

Also in Levit. 14: 7, we have these explanations, "And he shall sprinkle upon him that is to be cleansed from the leprosy, seven times." "And thus shalt thou do with them to cleanse them, Sprinkle water of purifying upon them." Num. 8: 7.

It is evident that these divers baptisms, or washings, were not performed by immersing them in water; in a word *immersion* and *immersing* are expressions that do not occur in the Bible at all.

From these considerations we pass on to examine some of the examples, recorded in the New Testament, in which the rite of baptism was actually performed.

In regard to the baptism performed by John, we have the clearest evidence that it was not Christian baptism. In the first place it was called by the apostle Paul, "John's baptism" (Acts 12: 5), in contradistinction to Christian baptism. "When they heard this they were baptized in the name of the Lord Jesus." They had been baptized by John.

2. It was the introduction of Christ, into his priestly office, as he himself says (Jn. 1: 31), "I knew him not, but that he should be made manifest to Israel, therefore am I come, baptizing with water." It was not instituted by Christ.

3. He did not baptize in the name of the Father, and the Son and the Holy Ghost, while our text expressly declares that Christian baptism should be thus performed.

4. We are told in Acts 19: 5, that those who had been baptized with the baptism of John, and believed on Christ, were baptized again. Now, if John's baptism had been Christian baptism, why were they baptized again? No, brethren, Christian baptism was not established until three years after that time, when it was established by Christ himself, when he uttered the words of the text, "Go ye and and make disciples of all nations, baptizing them," &c. Then was this ordinance established which from that time forward was to be the rite of admission into His church upon earth. This is the general view of this subject by the ablest divines!

Let us now examine the account of our Savior's baptism by John and see the manner in which it was performed. Before entering upon this examination, however, I remark, That if our Savior had been inducted into the priestly office, by immersion, then his induction into that office would have been contrary to God's own appointed way. In Exodus 29: 21, we have the following explicit language, "And thou shalt take of the blood which is upon the altar, and of the anointing oil and sprinkle it upon Aaron," &c. Aaron was the first High Priest, and was an eminent type of Christ.

This was God's own mode of induction into the priestly office. Now if Christ was inducted into that office by immersion, then the mode must have been changed; but we believe from the nature of the case that he was not inducted into office by immersion, but by sprinkling as the law required, thus fulfilling the righteousness of the law in God's own appointed way.

We are told in Matt. 3: 16, that when Jesus was baptized he "went up straightway out of the water." At first view this passage appears that Jesus had been actually in the Jordan, but there is, notwithstanding, no evidence that he was under the water. Immersion means going under water, but this passage does not say so. Every Greek scholar acknowledges that the little word "in," is frequently "at" in the original. So that we may say, "He went down at the Jordan," or "to the Jordan." From these considerations it appears evident that Christ was not immersed by John, but that water was applied to him, in accordance with God's own appointed way of consecrating the High Priest for his office.

The same remarks are applicable in the case of the Eunuch (Acts 8: 39), "They *both* went down into the water, *both* Philip and the Eunuch, and he baptized him." Here the word into can readily be rendered "*to*" instead of "*into*." And even if it were certain that they went into the water, this fact would not determine the mode, in which the water was used. If, however, it be insisted upon that the Eunuch was actually immersed, then it proves too much, for nothing is said of the Eunuch that is not said of Philip. "They *both* went down into the water," Philip as well as the Eunuch.

There are also other circumstances connected with this circumstance which do not favor immersion, which we must not fail to take into consideration. The Eunuch was returning from Jerusalem; he was riding in his chariot, and was engaged in reading in the prophecy of Isaiah, where a description is given of the humiliation of Christ, and in which Scripture this passage occurs: "So shall he sprinkle many nations." Isa. 52: 15. The prophet had been speaking of the kingdom of Christ in the world, and here declares how different nations of which he was one, should be introduced into that kingdom. He declares that it shall be done by sprinkling as the initiatory rite. And if it was to be done by sprinkling, then certainly the Eunuch would not have been willing to be immersed. Neither would Philip, in giving him instruction, teach one thing and practice another. The Eunuch then must have been sprinkled.

We have every reason to believe that this prophecy was fulfilled on the day of Pentecost, where the baptism of three



thousand converts is mentioned. We read (Acts 2), "And the prophet saith, so shall he sprinkle many nations." There were then present at Jerusalem "many nations," to hear the apostles; not less than sixteen or seventeen different nationalities were there represented, and three thousand of these representatives were at once introduced into the Christian church. This was as it appears the beginning of the fulfillment of this prophecy, and you will at once see that their introduction into the Christian Church could not have been by immersion, First, because this was not the teaching of the apostles, and, secondly, Because so great a number could not have been immersed in so short a time, and besides we do not read that they went in search of water. Considering the time required for preaching, and the preparation made for baptism, and assuming that all the apostles were present, there would have been about two hundred and fifty persons for each one to baptize, giving each one four hours of time, is it not reasonable to believe that they were baptized by sprinkling, in accordance with the Jewish custom, which was to dip hyssop in water and sprinkle over the people?

The case of the Jailor (Acts 16), being baptized in the jail does not favor immersion. There is no mention made that he and the apostles, Paul and Silas, went out, either to a stream or to a pond of water; besides, according to the Roman laws, it would have been death to the jailor, to have left the jail for any purpose whatever, with one of his prisoners. The apostles were his prisoners, and it was midnight when he was baptized. Besides this, the apostles on the following day would not leave the jail without permission of the ruling authorities. All these things favor baptism by effusion rather than otherwise. He evidently was baptized in the principal room of the jail, immediately after his conversion.

In Acts 9: 18, we have an account of the baptism of Paul. "He arose and was baptized." Now if this read, He arose and went out to be baptized, then it might favor immersion, but it simply says, "*He arose and was baptized.*"

No man laying claim to any scholarship in the Greek Language, would hazard his reputation by contending that the Greek word "*arose*" signified anything more than *to stand up*, to *arise*, &c. It implies no motion forward. Paul had been in the house, in a very weak condition, in consequence of not having taken food for three days; he evidently just stood up, and in this position was baptized, which could not have been by immersion.

In Acts 10: 47, we have an account of the conversion of Cornelius, his family and friends. Peter said, "Can any man forbid water that these should not be baptized?" This is just the language that I should employ to baptize by sprinkling or pouring. A Baptist clergyman would have to change the expression in order to be understood. The appropriate expression for such a one would be, "Can any man forbid us to go to the water that these should be immersed?" This shows that they were not immersed, but baptized in some other way. From the foregoing examples and illustrations, we can safely say that the apostles were accustomed to baptize wherever and whenever an occasion required them to administer the ordinance, whether they were in prison, or on a journey, in a sick-room, or wherever proper subjects presented themselves, there they baptized them. We do not, anywhere in the Bible, read, that they went out, to a river or pond in order to immerse their subjects.

But we will pass on to the passage so often referred to by these exclusively immersionists, Rom. 6: 4, where Paul speaks as follows: "Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." In order to satisfy the mind of an unprejudiced person, as to the real object of the apostle, in this passage, we need only quote the following verses, which are connected with the former one. "For," says he "if we have been planted together (still by baptism), in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old man is crucified (still by baptism), with him, that the body of sin may be destroyed, that hereafter we should not serve sin."

Had the apostle said, "We are buried under the water in our baptism," or, "had Christ died by being drowned," then there might be some resemblance, but since he died on the cross, there can be no possible resemblance; for, to immerse, signifies the sinking down of the body under the water; but to crucify, signifies to raise up the body and to nail it to the cross. Remember that Paul includes himself and the Romans in the burial. He says, "We ARE buried," not have been or will be.

Again, How can we reconcile the baptism INTO Jesus Christ? In Eph. 4: 5, Paul speaks of "one Lord, one faith, one baptism." It is maintained that baptism administered by water is here meant, and since there is but one baptism, there can be but one mode of administering the rite. Allowing that water baptism is here meant, there is even then nothing that favors any particular mode of using the water in this ordinance. Its oneness does not consist in the mode, but in the design. "The Father, Son, and Holy Ghost, these three are one,' or agree in one, and that which is done in the name of the three, must be and is in the mode of the three. 1 Jn. 5: 8. "There are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." The Spirit is poured out upon those baptized by it; the blood and water is poured out; the prophecy is, "I will sprinkle water upon them;" the blood is sprinkled: "Through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." 1 Pet. 1: 2. "The blood of sprinkling that speaketh better things than that of Abel." Heb. 12: 24. Truly they agree in one mode as well as in one object. If, then, immersion was the only scriptural mode of the ordinance of baptism, why then does the Lord bless the labors of those ministers and churches which administer the rite of baptism in other modes? I believe many souls are now in glory that have never been immersed.

Let us reason.—Does not the Scripture say that all things should be done to edification? Now, can a timid, delicate female go into the cold water and have her heart fixed on God and on Christ? No: God does not require us to torture our bodies to fulfill his commandments. God does not lay *heavy* burdens on men's shoulders. Again, the account given in Jn. 3: 23, that "John baptized at Enon, near to Salim, because there was much water there," does not determine the manner of his baptism, because we read that he also baptized at Bethabara, and in the wilderness, where there is no mention made of water, although there was, no doubt, sufficient for the ordinary purposes of life. (Bethabara was a locality, or enclosure). There is in these passages nothing to indicate or determine the mode, if so, he must have baptized in the other places in a different mode.

Again, why did the woman spoken of in Acts 16: 13, go to the river-side, where prayer was wont to be made? It evidently could not have been for the purpose of baptizing. No: for the sacred rite had not been known among them until the apostle came there and preached. That place was selected for its pleasant location, its beautiful scenery and convenience. So John, no doubt, selected Enon, so that from this circumstance no inference whatever can be drawn in favor of dipping.

You will see from our entire discourse, that the baptisms performed were by the application of water to the subject, not by applying the subject to the water; they baptized *with* water and not by immersing in the water; *with* the Holy Ghost and not *in* the Holy Ghost.

But I close my argument by asking you to look at its inconvenience. There are localities where not sufficient water to immerse can be secured, as for instance in the Sandy Desert, or in the colder climate of Greenland, &c. How many require the ordinance on a dying-bed? Would it do in the majority of cases, to take them out and immerse them in the stream, on a cold winter day? Would it not be imme-

diate death? O what inconsisteney! God said "Now is the accepted time; now, is the day of salvation," and God does not require anything of us that we cannot do at any time when required.

For the Herald of Truth.

## POPULAR ERRORS.

From a small work sent us, bearing the title, "Directions and Advice in reference to Revivals of Religion," &c., we make the following extracts, which are especially appropriate and needful for the present times in which men everywhere are so completely carried away by the excitements produced by religious enthusiasm and the uncontrolled outburst of passion and feeling.

"Few men have lived in an age of revivals, who have not discovered that, in every work of grace, the enemy tries to mix his tares with the wheat. When he fails to injure the souls of men, and to prevent the progress of religion through the avowed enemies of the Gospel, he enters the camp of its friends, in order more successfully to carry on his destroying work. Some he excites to *spiritual pride*, in consequence of which they become *selfish*, *commanding* and *overbearing*. Of others he gains advantage by their *ignorance*, inducing them to lay undue stress on non-essentials, and to fall into the ruinous practice of *judging* the religion of others by their own *particular mode* of worship. Others he induces to make religion consist wholly in *feeling*. These he leads to despise all knowledge, except that which, as they say, is directly imparted by the Spirit, * * * * * * and as they are led entirely by feeling, they often fall into strange and most ridiculous extravagancies, which notwithstanding their sickening absurdity, they have the presumption to denominate the work of the Spirit. When the old serpent sees that he cannot keep persons satisfied with a cold, formal, head religion, he tries to carry them to the other extreme. These and other evils greatly impede the progress of religion."

In reference to *prayer*, the same writer says, "Prayers should be short and to the point. All the prayers recorded in the Bible, all the prayers of the Savior, were short. Prayers having the least spirit and the most repetitions are always the longest."

Persons leading in prayer should never *overstrain their voices*. Some are so low as not to be understood—others raise their voices to the highest pitch. Speak so as to be understood through the whole house; that is enough. If the power of prayer consisted in the force of the voice, the man of the strongest lungs would have the readiest answer. Persons sometimes scream in prayer, knock with their fists on the seats, and throw their bodies about, as if they could by physical power, force the Almighty to grant them their requests. This is truly disgusting. This conduct almost universally proves, that such persons, however sincere, have not correct Bible views of prayer. 'Let all things be done to edifying.' 1 Cor. 14: 25. But I am sure it is not to the edification of the church, to overstrain their voices, and to produce such confusion in the meeting as to render their language unintelligible.

"During prayer no one should be heard but the one leading in *prayer*, unless it be the deep—sometimes unavoidable groan of the deeply agonized soul. The habit of groaning in prayer should be carefully avoided. A meeting to be solemn, must be silent. In social prayer, we must all join in one petition, or it is not social prayer; hence only he who leads in the petition should be heard. It is certain that God needs not our words; but we need the words of the one who leads in prayer, that we may join with him. Now, if another prays aloud at the same time, how can I listen to both? Is not this confusion? And if each prays for himself and offers up a distinct petition, does not this amount to secret prayer? does it not cease to be social prayer? (See 1 Cor. 14: 33). I have known persons to follow the one leading in prayer, with a voice so loud, or with their continual 'Amen,' or 'Lord grant it,' that I could not help but suspect that they cared more to be heard by those around them, than by Him who alone can answer prayer." There is often much self-willed habit in this. An individual in a meeting where I was, when she was not suffered to pray aloud, said to another near her, 'Now I wont pray at all.' We agree perfectly on the subject of noise and loudness in meeting and in prayer with Dr. Adam Clarke, a learned and pious Commentator, and we feel sure that the most intelligent and deeply pious of that society, agree with their commentator on this point. The following are his own words on the passage, 1 Cor. 14: 33:

'Let not the persons who act in this disorderly manner, say that they are under the influence of God; for He is not the author of confusion: but *two* or *three* or more praying or teaching in the same place, at the same time is *confusion*; and God is not the author of such work; and let men beware how they attribute such disorder to the God of order and peace. The apostle calls such conduct *akatastasiai*, tumults, seditions; and such they are in the sight of God and all good men. How often is the work of God marred and discredited by the folly of men, for nature will always, and satan too, mingle themselves, as far as they can, into the genuine work of the Spirit, in order to discredit and destroy it.'"

'Again the same Dr. Adam Clarke says, on the 1st verse of the 13th chapter of Corinthians, 'Being a sounding brass and a tinkling cymbal,' 'I will quote Joshua Gregory, an illiterate collier of Somerset, whose mind might be compared to a diamond of the first water, whose native splendor broke in various places through its incrustations; but the brilliancy of which was not brought out for want of opportunity. Among various energetic sayings of this great, unlettered man, I remember to have heard the following: 'People of little religion are always noisy; he who has not the love of God filling his heart, is like an empty wagon, coming violently down a hill; it makes a great noise because there is nothing in it.'"

"During singing and preaching there should be perfect silence. Sometimes all the solemnity and effect of the best hymn are destroyed by persons beating or rather stamping the time with their feet. Such bodily exercise profiteth little and should be avoided." 1 Tim. 4: 8.

### WOMEN SPEAKING OR PRAYING.

"Females should never be called upon to pray in the *public promiscuous* assembly. 'Let your women keep silent in the churches: for it is not permitted unto them to speak.' 1 Cor. 14: 36; 1 Tim. 2: 12. If Philip had four daughters (Acts 21: 9) who prophesied, it does not follow that they expounded the Scriptures, or that they prayed in public. But suppose they were permitted to do it, as having been under an immediate, divine inspiration, is that a reason that uninspired females should violate so clear a divine injunction as that in 1 Cor. 14: 36? When Paul speaks of females praying or prophesying (1 Cor. 11: 5) with their heads uncovered, it is evident that the apostle here does not intend to determine the question whether women should or should not pray and prophesy, but has reference to the *manner* of doing it. He does not here say whether they did well or ill in praying or prophesying; but if the woman did do it with her *head uncovered* she dishonored her head—the husband. Hence the apostle might in another passage disallow the thing itself, as he really does (1 Cor. 14: 34), whilst he, in this passage, reprehends the manner in which they attended to it, without contradicting himself in these passages. "But suppose they did pray and prophesy, does it appear that they did this in the public promiscuous assemblies? Could they not do this in the private and especially in the female circle? And if they even had permission to speak in the public assembly, where they were under immediate inspiration (which however must first be proved), this is no more a reason that uninspired females, in all ordinary cases, should be permitted to pray and speak in the promiscuous assembly of the church or prayer-meeting, than that persons uncalled and unordained have permission to administer the ordinances of God's house. It ought to be remembered that, in the primitive age of the church, they had females to labor among females; as the females, especially among the gentiles, were much excluded from the ordinary intercourse with the male sex. Hence they had their Deaconesses—(female servants of the church, Rom. 16: 1), who had to labor among the females. Here, no doubt, they often prayed and prophesied—expounded—that is, they explained in the *colloquial* (conversational) way. All this is more than stfficient evidence that females ought not to speak, either praying or preaching, in the mixed assembly."



### FEELING.

"Be very careful to distinguish between *animal feeling* and the work of the Holy Spirit. Ascertain whether the sorrow expressed is '*Godly sorrow*,' sorrow for sin because it is committed against God. Often persons mistake an overwhelming tide of animal feeling for the work of the Spirit, when in fact, all that feeling is sheer selfishness. Some, when they feel some of the effects of the truth, work themselves into a state of great excitement, and think they cannot be converted without it. Even some professedly pious, run into this mischievous mistake, aiming more at ecstacy of feeling, than the faithful discharge of their duty. Nor is it unfrequently the case, that persons of this description will look upon others, who have not precisely the same feeling, as destitute of piety, or as very unfaithful Christians. The great question to be decided is, whether there be sincere sorrow for sin, submission to God, confidence in the Savior, and a willingness to take up his cross."

### DEALING WITH SINNERS AND INQUIRERS.

"Be very careful not to minister comfort where there is no *true sorrow for sin*, or evidence of a gracious change. The reason of the awakened sinner's distress is his unwillingness to submit to God—hence we should not hold up promises, before he has expressed his consent to accept salvation on God's own terms.

"Try to get the anxious sinner to *exercise his mind properly*. Aim to enlighten his understanding more than to affect his feeling. Let the natural effect of the truth make him feel; but do not try to excite his feelings so as to get *the better of his judgment*. Sometimes Satan takes advantage through the ignorance of well-meaning persons in meeting, and while some are talking, some singing and others praying, or all praying aloud, the sinner has scarcely room to look soberly at the subject which exercises his mind. Hence it happens, when persons are carried along and overcome by mere feeling, that when this feeling is gone, all is over. Here is the reason why so many persons, instead of being really converted, fall back so soon, and who are then falsely said to have *lost their religion*, when in fact they never had any. Such persons, then, after their supposed conversion, you can not induce to do their duty, unless you just get them into a similar state of excitement. All they seem to live for is their own enjoyment, and any meeting that does not bring a pleasant glow of feeling, is not a good meeting. It is true, there are those, who would allow us to feel on every subject, only not on the subject of religion. Genuine religion is not without feeling; but if we care more *how we feel*, than what God requires us to do, we have fallen into a most dangerous device of satan.

"When anxious persons are prayed for, *let the people of God keep quiet*. If sinners, oppressed by the burden of their sins, unavoidably give vent to their feelings let it be so, but while one Christian prays, let those present, silently join in the petition offered up. Confused noise will never do any good. 1 Cor. 14: 7, 8, 9. I know some say, they can not help being loud and breaking out into praying and shouting in the midst of the most solemn services, and that to suppress such feelings is quenching the Spirit. But is it possible that God's Spirit should contradict himself, breaking in upon order, of which he is the author? Dr. Clarke the author already quoted, says, in his note under the 32nd verse of the 14th chapter of first Corinthians, '*God grants no ungovernable gifts*.' Such persons, then, who tell us that they cannot control their feelings, but that they must break out into loud cries, have great reason to doubt that their feeling is from God.

"If the anxious sinner has found no rest, do not tell him to, *only to hold on or to persevere* till he gets through. It is sickening to hear such a perverse idea advanced. There is a 'controversy between God and the sinner.' God is right and the sinner is wrong. The rebellions will of the sinner will not yield. He holds out in rebelion; and now some one tells him to hold on till he gets through. Is not this virtually telling the sinner to persist in his stubbornness a while longer before he yields to God? Sinners in this state are often falsely said 'to mourn to know the love of God,' when, in fact, did they but know their own hearts, they would mourn that they are to give up their sins, which they are unwilling to do. * * * Sinners often sorrow because of their unwillingness to submit to God, just as a stubborn child may weep because the father wants it to submit, and the child will not do it. This is not true penitence. If the child were humble, sorrowing on account of its disobedience, and seeking its father's forgiveness in a proper way, it would soon sweetly fall into its father's arms. Do not tell the anxious that they are not convicted enough, and never hold up the idea that they must wait for some uncommon impulse, neither should we encourage visions or dreams."

In reference to feeling, in religion, D. L. Moody, the great revivalist, says, "People are constantly saying, We want something new; some new doctrine, some new idea. Depend upon it my friends, if you get tired of the word of God, and it becomes wearisome to you, you are out of communion with him. What you want, is some one who will unfold and expound the Scriptures to you. We cannot overcome satan with our feelings. The reason why some people have such bitter experiences is, they try to overcome the devil by their feelings and experiences. Christ overcame satan by the word. He simply said, 'It is written'; and a second time, 'It is written'; and satan came again and tried to misquote the Scripture, but Christ said again, 'It is written,' and that was the arrow that shot right into him and drove him away. The devil does not care a bit about our feelings. He can play on our feelings just as a man can on a harp. He can make our feelings good or bad; he can take us upon the mountain, or down in the valley; and we can only vanquish him by the Word, which is the sword of the Spirit."

## "GO, WASH IN THE POOL OF SILOAM."

How simple the direction; and yet it is like all of our Lord's directions. He came to save men—this was his great mission, for nothing else did he come into this world. He ministered to the body and the soul, for both body and soul needed to be saved. His gospel was for the whole man, and not for a part of him. We sometimes forget this and only attend to the wants of one part of our being. The body is as much the work of God as the soul. We are told it will rise from the dead and be a part of ourselves forever. It should, therefore, be treated with the tenderest care. Our Lord teaches this in the case of the blind man. He was born blind—he had never seen. What a calamity! Jesus pitied him—He pities all who suffer from infirmities of any kind. If they will but come to him, he will sooner or later cure them—make them whole—make them happy. The blind man was anxious to be cured. He listened to every word Jesus said. He made no objections, asked no questions. When he was directed to go and wash in the pool he did not hesitate as Naaman did, but went and washed. He did not even speculate as to the why and wherefore, but in the simplicity of his heart he did as he was commanded. The result was: "He came seeing."

How this simple record teaches us that we have nothing to do but hear, believe, accept and be saved! When God speaks, we should be silent. His reasons and ways are above us. With them we have nothing to do. What we want is to be made whole—to be cured—to be saved. "Believe on the Lord Jesus Christ and thou shalt be saved."—*Parish Visitor.*

# Herald of Truth.

**Elkhart, Ind., March, 1876.**

To our Subscribers. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to send Money.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions


*Our Extra Number.*—We favor our readers again with an extra number of the Herald ofTruth, with the assurance that it will be appreciated by all our readers. This number contains a discourse on Baptism which we have no doubt will be read with much interest by a large majority of our readers. Some may feel that this subject of late is having an over share of attention, but we hope they will bear with us. The article on *Popular Errors*, is one that is just to the point in these times. Read it with care. Other articles of equal importance, will also be found in this issue.

*A New German Bible.*—We have recently added to our stock a fine Pictorial German Bible, descriptive and explanatory (Luther's translation), containing the old and new Testaments, apocrypha and concordance, with over one hundred thousand marginal references and readings, printed on fine paper from new electrotype plates.

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*Our Catalogue.*—In this number we publish a full Catalogue of books and prices, which we ask all our readers to preserve for further reference. We have an excellent stock of books and stationery, and shall use all diligence to give our customers satisfaction in the purchases they may make of us.

We furnish all the different books published and used in the church, giving our special attention to church books, Bibles, &c. Any books named in the catalogue will be sent free of postage to any part of the United States and Canada, on receipt of annexed price, except such books as are too heavy for the mails, which are sent at the expense of the purchaser, by express. We ask special attention to our books, and publications, of those who wish to purchase Hymn books, Bibles, Testaments, &c. We have a very superior stock of English and German Bibles at the very lowest prices. We feel that parties desiring to purchase Bibles, would save a large percentage by dealing directly with some well established house instead of buying from agents, as so many at the present time do. We can furnish all books at publishers' prices.

*The Philharmonia again.*—Our new tune-book receives from various quarters the highest commendations. Bro. Samuel Gotshalk of Bucks County, Pa., says, "I was much pleased to receive your tune book; it is certainly one of the best now offered to the public, and more particularly for our churches. It is so well adapted in both words and music, having them in both English and German. In my opinion it excels all others now offered even for singing classes. I prefer spiritual exercises for the young so that they will learn what they want to sing. Children should learn what will aid them to sing to the honor and glory of God.

In my boyhood, I was acquainted with Smith, Lyttle, Wieth, Eyer, Musselman, Mason's Sacred Harp, and Duleimer, as they made their appearance. Later we have the Golden Chain and other Sunday School Books, but I would prefer the Philharmonia, even for the children in Sunday Schools, because in this they have something, which if properly learned, will reach the heart. It ought to find a hearty reception and welcome among the brethren and Christians everywhere."

*Unexpected.*—A few days ago Bro. Samuel Buchwalter from Mercer County, Pa., dropped in upon us very unexpectedly. He accompanied his mother to her friends in this county.

*On the 9th* of February a minister was ordained at Miller's Meeting-house, Lancaster Co., Pa. There were nine candidates, and the lot fell on Bro. Amos Shenk. May the Lord be with him and strengthen him in his mission, that through his instrumentality many souls may be brought from darkness to light and from the power of Satan unto God, and that he may ever be ready with the balm of Gilead to minister to the wants of sin sick souls.

*Encouraging.*—About two months ago, thirteen precious souls were baptized and received into the church at Deep Run Church, Bucks County, Pa. Some twenty-five have also made application to be received into the church, at Perquesea Church, in the same county. May the Lord give them grace and strength to hold out faithful to the end, and may many more be awakened to seek the salvation of their souls in the accepted time and day of salvation. We hope to hear similar reports from other places also.

## TO ALL WHOM IT MAY CONCERN.

The work of the *Kansas Local Relief Committee*, is well nigh concluded, at least so far as the extending of aid is concerned. The money contributed for the Canton Church and others in need is about exhausted. And as most of the families are now so situated that under the blessing of God they will be able, by industry and economy to help themselves, it is the desire of the Committee to settle up their business at as early a day as possible, and they would herewith advise all who are now in the East, and have situations, to stay there, or, at least, not to come to Kansas with the expectation of being aided by the Committee, because this can no longer be done.

## CONFERENCES.

The Annual Conference for the state of Ohio, will be held in Mahoning Co., on the third Friday in May. The nearest



stations are Leetonia and Columbiana, on the Pittsburg, Ft. Wayne and Chicago R. Road.

The Semi-annual Conference for the Eastern district of Pennsylvania, will be held on the first Thursday in May, in Franconia Meeting-house, Montgomery county.

The Semi-annual Conference in Lancaster Co., Pa., will be held on the Friday before Good Friday, at Brubaker's Meeting-house, about three miles west of Lancaster City.

The Semi-annual Conference in Virginia, will be held on the last Friday in April of each year.

The Annual Conference for the state of Illinois, will be held in the church near Sterling, in Whiteside Co., on the fourth Friday in May. The nearest station is Sterling, on the North Western R. R.

The Annual Conference of the Amish Mennonite Church will meet on Whit-Sunday, in Fulton Co., Ohio. The Conference will continue from day to day until the business of the Conference is disposed of.

The Semi-annual Conference for the Eastern portion of Canada and the Western part of New York state, will be held on Friday the 12th of May, in Clarence, Erie County, New York. The brethren from other parts are invited to be present.

The Annual Conference, in Canada will be held in Moyer's Meeting-house at the Twenty, on the 26th of May.

## ENCOURAGING.

One of our subscribers writes as follows: "Please receive my kind regards and best wishes for the Herald of Truth. I believe it is engaged in a good work, although there are some who allow their prejudices too much room, never thinking for a moment that it is wrong to hold unfounded opinions. I have heard some express themselves that it was just designed to make money, seeming to envy the publishers.

I reason thus: Publishers cannot be expected to work for nothing; they must live and have material to work with, and all this costs money. I do not regret the giving of the dollar as long as I can feel that I am getting the worth of it. I have single numbers that I would not take the subscription price for, if I could not replace them. The press is a great power in temporal things, and why should we not use it to advance religious knowledge? If some of our preachers would write sermons and have them printed in the Herald, all its numerous readers would have the benefit of them, while otherwise only a single audience is benefited."

*Remarks.* The above view of these matters is a very plain and practical one. No one on earth can estimate the good it has already done, and by a more general support and aid in all these things, it could do much more. We trust that all may feel as our correspondent feels. There is power in love and united effort. Let us, therefore, all work together for the good of the cause of Christ.

## A VISIT TO OHIO.

The 28th of December 1875, with my wife and children, we went to visit my dear mother, brothers, sisters, and friends in Columbiana Co., Ohio. The following day we arrived at my mother's home, and I can scarcely express the joy I felt in meeting her at the old homestead; and the enjoyment over our conversation concerning that which relates to the eternal life, for this is the most necessary in these troublesome times, in which Satan goes about and seeking in all manner of ways, whom he may deceive. By our coming together I have learned much, for which God be praised.

In this and Mahoning counties we visited many brethren and sisters, and were strengthened, and rejoiced to meet such warmhearted brethren in the Lord.

We would gradly have remained longer with them, but time would not permit it; hence we ask pardon of those friends whom we were unable to visit. Of those who desired us to write we ask forbearance. During our stay we had the privilege of attending preaching four times, at which times the brethren Kolb, Bixler and Boesinger preached with great earnestness.

My wife desired me to add the following lines:

"Nun laszt uns alle munter sein,
In unserem pilgerstand;
Bis wir gehen zur ruhe ein,
Im rechten Vaterland."

The 1st of February we took our departure for home where we arrived safely, and wish all the blessing of God.

*Goshen Ind.* Samuel Yoder.

## CENTENNIAL.

The Centennial fair causes a great deal of consideration among different classes of people. One class are only studying how much enjoyment and pleasure they can derive from it. Others are thinking a great deal about the great buildings and the many curious and strange things that will be on exhibition there; others are curious to see the vast number of people of the various foreign nations, and the great men that will be present, and to know of the great name, the great honor the nation will reap by thus grandly celebrating the 100th anniversary of the birth of a great and respected nation.

Another class, looking from a more religious standpoint, are depressed in their minds, their hearts are full of sorrow, and anxiety. They feel thankful to God for the blessings of free institutions, and as a free government which gives us the full and free right to worship God, as we believe the Gospel teaches us; they feel thankful to God for the abundant privileges which we possess, and which we have so long enjoyed; they think too of the great corruption, wickedness, and folly which men practice, the empty honors which they seek, the great name they try to establish, the honor and excellence they are seeking to attain in every department of life; and they fear, that the nation is building a tower of Babylon which sooner or later will bring sorrow and terror over the whole land; like the republics of ancient days; they fear that these things are only breeding internal corruption, which may eventually be the cause of the destruction of this now free and peaceful government. There is surely cause for the anxieties, felt by many of the true followers of Jesus.

Many too are looking upon such demonstrations of natural power, and wealth, as antagonistic to Christian piety and humility. This one thing is evident, that the whole of these proceedings do not have a tendency to teach men their dependence upon God; they continually encourage and foster the spirit of independence, self-exaltation and pride. The very purpose and object thereof is designed to prove the greatness, the power, the glory of the nation and of its people. The purpose, object and design of the Christian religion is to teach men their dependence on God; to make them more humble; to think less of themselves and more of God. Hence, it appears that the tendencies of such a display of human power and human greatness are to lead man to trust in his own strength, and glory in his own power, like the builders of Babel in olden time, and thus draw them away from God; while the religion of Jesus has a directly opposite tendency, and that the display of human power on this wise, is entirely contrary to the tendencies and principles of true religion; and thus when professing Christians, as hundreds do, put forth every effort to aid this great work, they fall into a most serious error—a very snare of the devil; they fight against themselves; they become a house divided against itself; and the Savior says, "a house divided against itself shall come to nought." They are forging chains wherewith to bind themselves and fetter the progress of the religion which they profess to love more than all besides

on earth. We may be called short-sighted and bigoted, we may be looked upon as a man without patriotism, without love of country or without the spirit of a true citizen; we may be despised and laughed to scorn for maintaining such feeble sentiments, but we care not—if it is only truth. "Let the world despise and hate me," for Jesus' sake, I can bear it all. And I will ask any candid, sincere Christian whether these things are not so? Whether these premises are not incontrovertible? From these facts we would naturally conclude that any church, sincerely devoted to the cause of Christ, should not have any part in this work.

But to draw a little nearer home, a little nearer to ourselves: how does this work coincide with those churches which profess plainness and non-resistance—who profess not to follow high things, but to condescend to men of low estate, who profess to hold firmly to the doctrine that whatsoever is highly esteemed among men is an abomination in the sight of God; who hold it wrong to take any part in political or military display? now will it be right for them to take part in this vain and foolish display, where there is "confusion and every evil work?" Brethren, think of these things. An old Bishop a year ago already, with the most earnest and anxious feelings, warned the people, and requested them to take no part therein. Recently I received a letter from a brother in the Western portion of N. Y., in which he says, "I received a letter from a friend in Lancaster Co., Pa., asking my opinion about the great, centennial Fair about to be held in the city of Philadelphia. I think it is very unwise to spend so much money so foolishly." Not only upon the expensive buildings erected, but also in going there, and foolishly spending the precious time which might be devoted to a better purpose. So also thousands of dollars will be spent by men who would need their money for the very necessities of life, for food and clothing for their families and to honestly pay their debts; and then the crimes of every character which will be committed by the multitudes of unprincipled and corrupt men, who will gather there from all parts; these and other reasons already given should be sufficient to convince the meek and humble followers of Jesus that they should not take any part therein, that they may give a good example to all God-fearing people and to all others.

The right way to commemorate this event is to return thanks to God that he has given us such a good and generous government, that he has permitted us to live under its protection in prosperity and peace, and to pray to him to make us more humble and more appreciative of his goodness and mercy to us, to help us in our efforts to lead all men to love and serve Him, and to continue to bless us in the future as in the past, that this good land and free government may be preserved, that good and god-fearing rules be given us, that through the power and influence of the Gospel, crime and wickedness may cease from the earth, and that the pure principles of the Gospel may be more and more instilled into the minds of the people, until the kingdom of Christ shall be established on the earth and peace and good will may prevail throughout the whole earth.

We must not be idle in the vineyard of the Lord; our prayers must be seconded by our efforts to do good; and in this direction we find the Friends (usually known as Quakers) taking time by the forelock, and seeking to distribute good and Christian literature on the very vantage ground or sin. These people have recently purchased of the Mennonite Publishing Co., 100 copies of that excellent Book, "Dymond on War," in the German language, for free distribution among the many strangers who will visit the fair. This course is truly commendable. And in this they imitate the apostle Paul, who hesitated not to preach Christ and him crucified to the Athenians on Mars Hill, in the very presence of idols, and idolatrous worshipers, with a boldness that could not be refuted. Pure religion and undefiled before God and the Father is this, To visit the widows and the fatherless in their afflictions, and to keep himself *unspotted from the world*.

What communion has light with darkness? or the church of God with the unfruitful works of darkness? "Ye are the light of the world: * * * therefore let your light so shine before men (your good example), that they may see your good works, and glorify your Father which is in heaven." * * *

## "ARE YOU SURE YOU ARE RIGHT?"

A young lady, who was taught by her parents the doctrine of Universalism, was early called to die. In her sickness she was in great trouble of mind. She was not satisfied with her religious belief. It gave her no comfort. She did not feel prepared for the great change at hand. Again and again did she anxiously inquire of her parents, "*Are you sure* you are right?" They could give her no satisfactory reply. They were *not sure*, nor could they make sure their dying child. She passed away in doubt and distress. How great the guilt resting upon those parents who teach their children soul-destroying errors. "The tender mercies of the wicked are cruel."—*Am. Mess.*

It is said of God's people that they are like stars, which shine brightest in the dark; like gold that is purer for the furnace; like incense that becomes more fragrant from burning; like the camomile that grows faster for being trampled on.

# Children's Department.

"Don't think there is nothing
For children to do,
Because they can't work like a man;
The harvest is great
And the laborers few;
Then, children, do all that you can."

## HOW YOUNG SHOULDERS MAY BECOME STRONG PROPS.

It is a very pleasant thing to feel that we are being of real help and use to persons, and it has struck me very much lately how keenly alive children are, for the most part, to the pleasure of being useful to those around them.

I suppose there are very few children—at any rate few good children—but derive great pleasure from the consciousness that they are being of use to some one or other, and I am quite sure there is nothing which sooner drives away angry tempers and cross looks than being busily employed. There is no boy or girl so young but that he or she may be of use to others.

In the first place remember that you belong to God. To many of you God has given strong, healthy, active limbs; but he does not intend you to use them as you like.

You know that the great and good apostle St. Paul wrote this to the Corinthians: "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

We have not been sent into the world merely to drink and eat, and enjoy ourselves, and spend our time as we like.

Jesus laid down his life for us, and it ought to be our delight to do what we can to show our gratitude and love to him.

A second way, dear children, by which you can get persons to trust (lean upon) you, is by always speaking the truth.

What confidence we feel in any boy or girl who always speaks the truth. Is it not delightful to hear such a remark as this, when any one has been relating an anecdote or conversation—"I know that what I have been saying must be true, as I heard it from ——, and she always speaks the truth."

I honor those children who always speak the truth, for very often it needs a good deal of courage—moral courage—to be truthful.

By speaking the truth always, people are sure to trust us. By speaking the truth we not only please our best Friend, who is "the Truth," but we gain the love and confidence of those around us.

The third way by which children may be trusted or believed is by always being punctual.

Now I know a great many persons who laugh at the very idea of punctuality. They will say, Why what difference can it make, just being a few minutes before or after time, when there is the whole day before one?

I would assure my little friends that very often most important events have been determined by a few minutes. Suppose a man was in danger of being drowned, would it not make all the difference in the world whether any one jumped into the water to try and save him a few minutes sooner or later? Of course it would. Dear children, be very careful of the moments. Time is *more* than money, far more precious and costly; money cannot buy it, and it can never be recalled when once it is gone.

Let me in conclusion, dear children, invite your attention to the Giver of all good gifts, and the Source of all real strength.—*Children's Friend.*

## FOR THE CHILDREN.

If you have a mother who is ever ready to supply your wants, try to obey that mother. We often forget to love our mothers and fathers as we ought until they are taken from us. I had a kind mother once, but she is dead now, and gone to that world of light and joy, where all God's people are.

"I sometimes dream her pleasant smiles
Still on me sweetly fall,
Her tones of love I faintly hear
My name in sadness call.

I know that she now happy is,
With her heavenly plumage on;
But yet my heart is very sad
To think that she is gone."

Some children are very disrespectful to their parents, disobey them, and speak saucily to them. This is very wrong, and very displeasing in the sight of God. I hope all my young readers will be kind to their mothers.

Not long since I visited a family and while there the mother tried to correct and admonish her children. She told them to live and conduct themselves in such a manner that they might be useful in this world when they became men and women. It seemed the more kindly she talked to them the worse a disposition they manifested. They both struck her and called her bad names. What an awful thing it is for children to act thus. The wise man Solomon says: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

Children should always remember the kindness, care and love of their parents. They should think how their parents have watched over them in their earlier years, how they toil and labor for their future welfare, of the hundred kind attentions they bestow upon them, and which none but a parent thinks of; how they watch over them perhaps all night long when they are sick, and how they attend to every want when they are faint, and cold, and hungry; how with kind words and cheerful look they are cheered in all their little trials and troubles by a mother's love and tenderness. Oh! remember the good words, the sweet counsels and the anxious prayers of your mother as long as you live. The first command of promise is, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

"I ought to love my mother,
She loved me long ago;
There is indeed on earth no other
That ever loved me so." M. G.

## BE KIND TO THE ERRING.

We have somewhere seen the following beautiful and appropriate sentiment: "There is no greater sign of your own perfection, than when you find yourself all love and compassion toward them that are very defective and weak." If the Christian world were governed by such a principle what a glorious change would occur. It is mournful to see how readily even good people call for retribution and vengeance upon the erring and the fallen. We would by no means be understood as inculcating a false and unbecoming sympathy for the wrong-doer. We consent to the punishment of the offender, because it is necessary for the security and welfare of society. Many years ago we learned the following:

"Speak gently to the erring,
For is it not enough;
That peace and hope have fled,
Without thy censure rough?

To the weak and halting in the way, we should bear ourselves with kindness. If some of our fellow-travelers seem now and then to be weary, give them a word of good cheer. If occasionally they step aside, do not rebuke them unkindly. Be not excessively rigid in requiring them to measure up to some particular standard you may have felt called upon to adopt for your own government. If their views and faith and conduct be weak and defective, judged of from your stand-point of superior strength and enlightenment, instead of denouncing, pity them. Let it be apparent that toward them you have only the most tender and loving compassion. The exercise of this kind of charity will not only be a kindness to them, but also a blessing to you. Love is sweeter than revenge—pity is more effective than denunciation. In this way the fallen may be restored—the weak may become strong. Let all be kind and gentle to the erring and unfortunate.—*Christian Standard.*

Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.



# Miscellany.

## HAPPINESS.

Happiness! thou lovely name,
Where's thy seat? Oh! tell me where;
Learning, pleasure, wealth and fame,
All cry out, "It is not here."
Not the wisdom of the wise
Can inform me where it lies;
Not the grandeur of the great
Can the bliss I seek create.

Object of my past desire,
Jesus! crucified for me;
All to happiness aspire,
Only to be found by thee;
Thee to praise and thee to know
Constitute our bliss below;
Thee to see, and thee to love
Constitute our bliss above.

Lord! it is not life to live
If Thy presence Thou deny;
Lord! if Thou Thy presence give
'Tis no longer death to die.
Source and giver of repose,
Only from Thy smile it flows;
Peace and happiness are Thine:
Mine they are if Thou art mine.

Whilst I feel Thy love to me,
Every object teems with joy;
Here, Oh! may I walk with Thee,
Then into Thy presence fly!
Let me but Thyself possess,
Total sum of happiness!
Real bliss I then shall prove—
Heaven below, and heaven above.

—*Selected by J. Kinsinger.*

## ECLIPSE OF THE SUN.

No historical notice of an eclipse occurs in the Bible, but there are passages in the prophets which contain manifest allusion to this phenomenon (Amos 8: 9; Micah 3: 6; Zech. 14; 6; Joel 2: 10, 31; 3: 15). Some of these notices probably refer to eclipses that occurred about the time of the respective compositions; thus the date of Amos coincides with a total eclipse, which occurred Febr. 9, B. C. 784, and was visible at Jerusalem shortly after noon; that of Micah was the eclipse of June 5, B. C. 716. A passing notice in Jeremiah 25: 9, coincides in date with the eclipse of Sept. 30, B. C. 610, so well known from Herodotus' account(i, 74,103). The darkness that overspread the world at the crucifixion cannot with reason be attributed to an eclipse, as the moon was at the full at the time of the Passover.—*Bib. Dic.*

*Pen.*—The ancient pen was a stylus of hardened iron. Jer. 17: 1. sometimes pointed with a diamond, for writing on hard substances, like metallic plates; when waxen tables were used, the stylus had one end made broad and smooth, for erasing errors. 2 Kings 21: 13. For parchment, cloth, and similar substances, a reed pen was used, or a fine hair pencil, with ink. Judg. 5: 14; Job 19: 24; Isa. 8: 1; Jer. 36: 23; 3 John 13.

## Married.

March 4th, in Bucks Co., Pa., by Isaac Moyer, JACOB LEATHERMAN and SARAH GEHMAN, both of Deep Run Church, Bedminster township.

Feb. 8th, by John Stahli, CHRISTIAN UMMEL, of McLean Co., and LYDIA KOHLER,, of Woodford Co., Ill.

Feb. 15th, by the same, JOHN UMMEL, and ELISABETH A. DONNER, both of McLean Co., Ill.

Feb. 10th, in Logan Co., Ohio, by John P. King, JACOB KING and BARBARA KING.

Feb. 24th, at the same place by the same, MENNO YODER and SALOME KAUFFMAN.

## Died

August 15th, 1875, in Putnam Co., Ohio, MARY E., daughter of Henry N. and —— SHANK, aged 15 months.

Dec. 20th, 1875, near Mt. Joy, Lancaster Co., Pa., Sister CATHARINE STAUFFER, aged 73 years, 1 month and 20 days. Funeral the 23rd. Text, Philip. 1: 21. Sister Stauffer was an example of patience.

Jan. 3rd, near Salunga, Lancaster Co., Pa., after a short illness, MARY S. EBY, wife of Henry N. Eby, aged 35 years, 7 months and 16 days. Text, 103 Ps. 15—18.

Jan. 3rd, in Mt. Joy, Lancaster Co., Pa., of lung fever, Sister ELISABETH RISSER, aged 67 years, 2 months and 17 days.

Our gentle sister sleepeth
The slumber of the blest,
Unmindful of our sorrowing
She peacefully doth rest.

Jan. 21st, in Baltimore Co., Md., of inflammatory rheumatism, JOHN KENNEL, aged 48 years, 7 months and 14 days. He leaves a wife and five children to mourn their loss. A very affecting sermon suitable to the occasion, was delivered by John P. Mast from 2Cor. 5: 1.

Jan. 19th in Bucks Co., Pa., AMOS WISMER, aged 30 years, 6 months and 2 days. Buried the 22nd at Deep Run.

Feb. 10th, buried at Deep Run, HENRY MEYER, of Bedminster, aged 40 years, 11 months and 12 days.

Feb. 19th, in Bucks Co., Pa., ANNA ANGENY, aged 62 years, 9 months and some days. Sermon by S. Godshalk and Isaac moyer. Buried the 22nd at Deep Run.

In the borough of Strasburg, Lancaster Co., Pa., of congestion of the Brain, Sister BARBARA BACHMAN, widow, in the 72nd year of her age. The funeral was held at her late residence on Feb. 1st. Sermon by the brethren Benjamin and Amos Herr.

Feb. 8th, in Medina Co., Ohio, of lung fever, JOHN LEATHERMAN, aged 75 years, 5 months and 21 days Funeral sermon by Henry Beery and Isaac Good.

Feb. 14th, at Salem Center, Steuben Co., Ind., ANDREW ROSENBERGER, aged 63 years, and 22 days. Services were held on the funeral occasion by C. D. Beery and Eli Stofer, from 2 Tim. 4: 7, 8.

Feb. 12th, in Lagrange Co., Ind., —— wife of E. RITTER, aged 18 years, 10 months and 28 days. She had been sick a few days, and became concerned for her salvation, desiring to make a covenant with God and be baptized, but when the minister came she was no longer able to speak, and he commended her to the mercy of God. Her death is a most solemn warning to all, not to waste the day of grace, and put off the solemn work until too late. She was buried on the 13th, and leaves a deeply afflicted husband to mourn his loss. Her two children preceded her into the eternal world. Funeral services by H. A. Miller and J. J. Weaver.

Feb. 20th, in Fulton Co., Ohio, of long continued illness, Sister REGINA, wife of Jacob FIGY, aged 44 years, 2 months and 8 days. She leaves a husband and 5 children to mourn their loss. She suffered much during her sickness, which she bore with christian fortitude. She was a sister in the Amish Mennonite church. Buried the 22nd. Services by N. King, J. Nafziger, and C. Stuckey, from Eph. 5: 14—16.

Feb. 21st, in Rockingham Co., Va. of paralysis, Pre. Peter Shoemaker,, aged ——. The labors of our brother here have come to an end, and he has gone to be with his Master for whom he labored. Services the 22nd by the brethren J. N. Driver and David Heatwole from Matt. 24: 44.

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

Feb. 22nd, near Hanover, York Co., Pa., of affliction of the liver, Sister POLLY BARE, aged 45 years, 3 months and 3 days. Our faithful sister has gone to meet the God whom she loved; on Him her hope was placed. Services by Jacob Hershey from Rev. 14: 13, by Daniel Shenk from 1 Cor. 4: 14.

The soul of our sister is gone,
To heighten the triumph above;
Exalted to Jesus's throne,
And clasped in the arms of his love.

Feb. 23rd, in Allen Co., Ohio, of consumption, Sis. MARY KOHLI, aged 35 yrs., 10 months. and 12 days. She leaves a husband and 3 children to weep over their loss. Services by Abraham and Christian P. Steiner, from Malachi 3: 16—18.

Feb. 19th, in Perkiomen Tp., Montgomery Co., Pa., Bro. JACOB LANDES, aged 71 years, 3 months and 21 days. Buried the 24th in Skippack grave-yard. Services by John B. Hunsberger and Jacob B. Mensch, from 2 Tim. 4: 7, 8.

Remember, friend, as you pass by,
As you are now, so once was I;
As I am now, so you must be,
Prepare for death and follow me.

March 5th, in Montgomery Co., Pa., MARY LEAR, aged 85 years, 10 months and 8 days. Services by Samuel Godshalk and Isaac Moyer, at Plumsteadville.

December 31st, 1875, in Hilltown township, Bucks Co., Pa., of Neuralgia, Bro. HENRY ALLABACH, aged 44 years, 11 months and 15 days. He took sick at half past 3 o'clock in the morning and died in a few hours. Buried on the 3rd of January at Perkesa. Services by A. Moyer, Isaac Overholt, and Abel Horning.

Jan. 22nd, in Lancaster City, Lancaster Co., Pa., Mrs. MARY ANN HASTINGS, aged 47 years, 7 months and 22 days. Funeral on the 24th. Text, 2 Kings 20: 1. A large concourse of friends assembled to sympathize with the bereft family.

Jan. 26th, in Salunga, Lancaster Co., Pa., Sister CAROLINE MCGIRL, aged 40 years, 9 months and 25 days. Funeral on the 29th. Text, Rom. 5: 4, 5. Sister McGirl was sick about nine years of consumption. She was patient. She died in assured hope. Heavenly joys often filled her heart. We hope she has entered the full enjoyment of heaven.

Jan. 29th, on Sporting Hill, Lancaster Co., Pa., Sister MARGARET MAY, aged 55 years, 6 months and 19 days. Funeral on Feb. 1st. Text, Mark 10: 17.

Feb. 7th, in Springville, Lancaster Co., Pa., HENRY GARMAN, aged 70 years and 19 days. Funeral an the 9th. Text, Rom. 6: 23.


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## Married.

March 4th, in Bucks Co., Pa., by Isaac Moyer, JACOB LEATHERMAN and SARAH GEHMAN, both of Deep Run Church, Bedminster township.

Feb. 8th, by John Stahli, CHRISTIAN UMMEL, of McLean Co., and LYDIA KOHLER,, of Woodford Co., Ill.

Feb. 15th, by the same, JOHN UMMEL, and ELISABETH A. DONNER, both of McLean Co., Ill.

Feb. 10th, in Logan Co., Ohio, by John P. King, JACOB KING and BARBARA KING.

Feb. 24th, at the same place by the same, MENNO YODER and SALOME KAUFFMAN.

## Died

August 15th, 1875, in Putnam Co., Ohio, MARY E., daughter of Henry N. and —— SHANK, aged 15 months.

Dec. 20th, 1875, near Mt. Joy, Lancaster Co., Pa., Sister CATHARINE STAUFFER, aged 73 years, 1 month and 20 days. Funeral the 23rd. TEXT, Philip. 1: 21. Sister Stauffer was an example of patience.

Jan. 3rd, near Salunga, Lancaster Co., Pa., after a short illness, MARY S. EBY, wife of Henry N. Eby, aged 35 years, 7 months and 16 days. Text, 103 Ps. 15—18.

Jan. 3rd, in Mt. Joy, Lancaster Co., Pa., of lung fever, Sister ELISABETH RISSER, aged 67 years, 2 months and 17 days.

Our gentle sister sleepeth
The slumber of the blest,
Unmindful of our sorrowing
She peacefully doth rest.

Jan. 21st, in Baltimore Co., Md., of inflammatory rheumatism, JOHN KENNEL, aged 48 years, 7 months and 14 days. He leaves a wife and five children to mourn their loss. A very affecting sermon suitable to the occasion, was delivered by John P. Mast from 2Cor. 5: 1.

Jan. 19th in Bucks Co., Pa., AMOS WISMER, aged 30 years, 6 months and 2 days. Buried the 22nd at Deep Run.

Feb. 10th, buried at Deep Run, HENRY MEYER, of Bedminster, aged 40 years, 11 months and 12 days.

Feb. 19th, in Bucks Co., Pa., ANNA ANGENY, aged 62 years, 9 months and some days. Sermon by S. Godshalk and Isaac moyer. Buried the 22nd at Deep Run.

In the borough of Strasburg, Lancaster Co., Pa., of congestion of the Brain, Sister BARBARA BACHMAN, widow, in the 72nd year of her age. The funeral was held at her late residence on Feb. 1st. Sermon by the brethren Benjamin and Amos Herr.

Feb. 8th, in Medina Co., Ohio, of lung fever, JOHN LEATHERMAN, aged 75 years, 5 months and 21 days Funeral sermon by Henry Beery and Isaac Good.

Feb. 14th, at Salem Center, Steuben Co., Ind., ANDREW ROSENBERGER, aged 63 years, and 22 days. Services were held on the funeral occasion by C. D. Beery and Eli Stofer, from 2 Tim. 4: 7, 8.

Feb. 12th, in Lagrange Co., Ind., —— wife of E. RITTER, aged 18 years, 10 months and 28 days. She had been sick a few days, and became concerned for her salvation, desiring to make a covenant with God and be baptized, but when the minister came she was no longer able to speak, and he commended her to the mercy of God. Her death is a most solemn warning to all, not to waste the day of grace, and put off the solemn work until too late. She was buried on the 13th, and leaves a deeply afflicted husband to mourn his loss. Her two children preceded her into the eternal world. Funeral services by H. A. Miller and J. J. Weaver.

Feb. 20th, in Fulton Co., Ohio, of long continued illness, Sister REGINA, wife of Jacob FIGY, aged 44 years, 2 months and 8 days. She leaves a husband and 5 children to mourn their loss. She suffered much during her sickness, which she bore with christian fortitude. She was a sister in the Amish Mennonite church. Buried the 22nd. Services by N. King, J. Nufziger, and C. Stuckey, from Eph. 5: 14—16.

Feb. 21st, in Rockingham Co., Va. of paralysis, Pre. Peter Shoemaker,, aged ——. The labors of our brother here have come to an end, and he has gone to be with his Master for whom he labored. Services the 22nd by the brethren J. N. Driver and David Heatwole from Matt. 24: 44.

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

Feb. 22nd, near Hanover, York Co., Pa., of affliction of the liver, Sister POLLY BARE, aged 45 years, 3 months and 3 days. Our faithful sister has gone to meet the God whom she loved; on Him her hope was placed. Services by Jacob Hershey from Rev. 14: 13, by Daniel Shenk from 1 Cor. 4: 14.

The soul of our sister is gone,
To heighten the triumph above;
Exalted to Jesus's throne,
And clasped in the arms of his love.

Feb. 23rd, in Allen Co., Ohio, of consumption, Sis. MARY KOHLI, aged 35 yrs., 10 months, and 12 days. She leaves a husband and 3 children to weep over their loss. Services by Abraham and Christian P. Steiner, from Malachi 3: 16—18.

Feb. 19th, in Perkiomen Tp., Montgomery Co., Pa., Bro. JACOB LANDES, aged 71 years, 3 months and 21 days. Buried the 24th in Skippack grave-yard. Services by John B. Hunsberger and Jacob B. Mensch, from 2 Tim. 4: 7, 8.

Remember, friend, as you pass by,
As you are now, so once was I;
As I am now, so you must be,
Prepare for death and follow me.

March 5th, in Montgomery Co., Pa., MARY LEAR, aged 85 years, 10 months and 8 days. Services by Samuel Godshalk and Isaac Moyer, at Plumsteadville.

December 31st, 1875, in Hilltown township, Bucks Co., Pa., of Neuralgia, Bro. HENRY ALLABACH, aged 44 years, 11 months and 15 days. He took sick at half past 3 o'clock in the morning and died in a few hours. Buried on the 3rd of January at Perkesa. Services by A. Moyer, Isaac Overholt, and Abel Horning.

Jan. 22nd, in Lancaster City, Lancaster Co., Pa., Mrs. MARY ANN HASTINGS, aged 47 years, 7 months and 22 days. Funeral on the 24th. Text, 2 Kings 20: 1. A large concourse of friends assembled to sympathize with the bereft family.

Jan. 26th, in Salunga, Lancaster Co., Pa., Sister CAROLINE MCGIRL, aged 40 years, 9 months and 25 days. Funeral on the 29th. Text, Rom. 5: 4, 5. Sister McGirl was sick about nine years of consumption. She was patient. She died in assured hope. Heavenly joys often filled her heart. We hope she has entered the full enjoyment of heaven.

Jan. 29th, on Sporting Hill, Lancaster Co., Pa., Sister MARGARET MAY, aged 55 years, 6 months and 19 days. Funeral on Feb. 1st. Text, Mark 10: 17.

Feb. 7th, in Springville, Lancaster Co., Pa., HENRY GARMAN, aged 70 years and 19 days. Funeral an the 9th. Text, Rom. 6: 23.


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# Herald of Truth.

**A RELIGIOUS MONTHLY JOURNAL.**

"How beautiful are the feet of them that preach the Gospel of Peace."

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For the Herald of Truth.

## REPENTANCE.

Repent ye sinners great and small,
Both rich and poor, I bid you all;
'Tis the commandment of the Lord,
So plainly taught in his own word.

With broken hearts your sins confess,
If you would peace of mind possess.
Let godly sorrow work in you
Repentance which is always true.

Repent and to your Jesus bow—
O come, and be converted now,
Become as little children are
And with them gain in heaven a share.

Repentance was the first command,
Which Jesus taught in Judah's land,
And was one of the last he gave
After he rose up from the grave.

Repentance should be preached, said he,
To all mankind where'er they be;
Forgiveness also all should have
Who heed unto his doctrine gave.

Repent ye sinners while you may,
With tears your sins confess and pray,
Thus, God have mercy on us all,
When we in Jesus name do call.

Repent, therefore, and be baptized,
As Peter every one advised,
In Jesus sacred, holy name,
And he'll blot out your sin and shame.

Once more I call you to repent,
To Jesus yield with full consent:
Become converted, faithful, true,
And angels will rejoice o'er you.

J. M. B.

For the Herald of Truth.

## AN ENCOURAGEMENT TO PENITENT SINNERS, AND JOY OVER THEIR CONVERSION.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15: 7.

When once the deeply fallen sinner becomes truly convicted and wakes up from the sleep of sin, and by the Spirit of God is brought to a true selfknowledge, that he becomes aware, what a poor, lost sinner he is, and that his sins now as a burden, become too heavy for him to bear, that he in sorrow and penitence, feels truly contrite and cast down, he would, in such misery and sore distress, have to sink into utter despair, if it were not for the consoling and encouraging promises and kind invitations of God in his word, such as the following:

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." 57: 15. "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." 66: 2. "Look unto me and be ye saved, all ye ends of the earth." 45: 22. "As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Ezek. 33: 11. "Where sin abounded, grace did much more abound." Rom. 5: 20. "Draw nigh to God, and he will draw nigh to you." James 4: 8. "Who (God) will have all men to be saved and to come unto the knowledge of the truth." 1 Tim. 2: 4. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15. The Lord "is long suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3: 9. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31. "He that believeth on him shall not be confounded." 1 Pet 2: 6. But especially consoling and encouraging, for the penitent sinner, are the words of our text: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.'

That God is willing that all truly penitent souls should be saved, may be easily known by this, that he sent his beloved Son into the world, for the express purpose of saving them. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world; but that the world through him might be saved." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." In the Son of God was the prophetical Scripture fulfilled. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4: 18, 19.

Jesus wrought many signs and wonders among the people, he "went about doing good, and healing all that were oppressed of the devil." He made the blind to see, the lame to walk, cleansed the lepers, and raised the dead. He preached the glad tidings of eternal salvation, and of the kingdom of God so convincingly, that "the people were astonished at his doctrine, for he taught them as one having authority, and not as the Scribes." So affecting and penetrating was his teaching, that many were touched thereby, and caused to reflect; even his enemies acknowledged that, "never man spake like this man." He invited all who "labored and were heavy laden, to come unto him, and he would give them rest;" "and him that cometh to me,' said he, "I will in no wise cast out."

So kind, so merciful, and benevolent was Jesus, that all the people were very attentive to hear him; and in him was the prophecy of Jacob fulfilled: "And unto him shall the gathering of the people be." Gen. 49: 10. And in the beginning of the chapter from which our text is taken, we find that "then drew near unto him all the publicans and sinners for to hear him, and the Pharisees and Scribes murmured, saying: This man receiveth sinners, and eateth with them."

The Pharisees were a very strict sect in their outward worship, and also did many good works, merely to be seen and heard of men, to gain their applause. But Jesus, who well knew what was in their hearts, frequently rebuked them for their hypocrisy: "Outwardly," said he, "ye appear righteous unto men, but within ye are full of hypocrisy and iniquity." For that reason they were his enemies and hated him, and sought whenever there was an opportunity, to make him odious before the people. Therefore they accused him that he received sinners and ate with

them, as if he had been a very bad man, because he made company with such sinful men. But thereby they gave to him, though unconsciously, a most glorious testimony of his kindness. We have great reason to thank God, that Jesus receives sinners, and that he was sent out of love into the world, to seek and to save them; if such was not the case, we would all be lost.

The publicans were those who received or collected the tribute—toil—or tax; and it is likely that there were also bad men among them, who sometimes deceived the people, by collecting too much of them. Therefore did John the baptist warn them, to "exact no more, than that which was appointed them." Luke 3: 13. Zaccheus, who was chief among the publicans, said to Jesus, "Behold Lord the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." He joyfully received Jesus into his house. Such publicans Jesus gladly received, or such as the publican who went into the temple to pray, and "smote upon his breast, saying, "God be merciful to me a sinner." (Reader, did you ever thus confess your sins to God and pray for mercy, with a sincere and contrite heart?) Or such as the publican named Levi, who was sitting at the receipt of custom:" (collecting custom money) at the bidding of Jesus, "left all, and followed him;" or such as the woman called a sinner, who wept and washed the feet of Jesus with tears, and did wipe them with the hairs of her head, kissed and anointed them, her he also did not send away comfortless, but said unto her, "Thy sins are forgiven," and bid her, "go in peace." Such penitent sinners did Jesus receive, and doth still receive, and eateth, and holdeth spiritual communion with them.

Jesus well knew how to defend himself before the scribes and pharisees, by setting forth beautiful and well adapted parables. "And he spake this parable unto them, saying, What man of you having (owning) a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it." So valuable was a single sheep then estimated, although the man had yet ninety and nine (a goodly number) left as his own, he yet considered it worth the toil, perhaps out of compassion, to go after the one strayed sheep, seeking it until he had found it. "And when he hath found it, he layeth it on his shoulders rejoicing." Was it so weary that it could not walk any more? he took it in mercy on his shoulders and carried it home. "And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost." If ye then so anxiously take pains, in seeking one single strayed sheep (Jesus means to say), and thus rejoice when ye have found it, why then do you blame me for seeking, and by grace accepting, poor, strayed and lost mankind, who are so much better than a sheep? for therefore did he indeed come, to seek "the lost sheep of the house of Israel," and to save them, as he also had promised, saying: "I, even I, will both search my sheep, and seek them out." Ezek. 34: 11. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." O how consoling and encouraging are these words for a sorely distressed, and truly penitent and mourning sinner! "I say unto you, that likewise joy shall be in heaven, over one sinner that repenteth." Do then give ear, poor, troubled sinner: wilt thou not also create a joy in heaven by your repentance? which if it is sincere, must be of great value, otherwise it could not cause a joy in heaven. Yea, doubtless, your everlasting joy and wellbeing is depending upon it. O then, neglect it not.

The word *repentance* in our text, signifies more than merely acknowledging our sins with our mouths before men; it means a deep, heartfelt sorrow for sin; for where true repentance exists, the sinner will most painfully feel the burden of his sins, will feel deeply stricken and bowed down because of them, and is brought into such a penitent and mourning condition, as will cause him now to forsake and sincerely to hate sin, and earnestly to pray for forgiveness of the same; and by the influence and power of God's Spirit and true faith in Jesus, he now turns, or becomes converted, from darkness to light, and from the power of Satan unto God, and through his Holy Spirit becomes changed and renewed; yea, is born again, and thus is translated into a spiritual, godly and heavenly state and life, that he from henceforth will walk in newness of life. For a true, evangelical, heartfelt repentance, which alone is pleasing to God, and a true conversion, belong together, and are so closely connected, that it is impossible to separate them, because where true repentance exists, or has taken place, there is also a true conversion to God.

In the Dutch (Holland) our text reads as follows: "Thus shall be joy in heaven over one sinner that converteth himself, more that over ninety and nine righteous ones, which have no need of conversion." The latter clause of this passage is doubtless to be understood of those who need not that total change or conversion, which is requisite at the beginning of the Christian course, where a person passeth from death unto life, and from the broad road, to the narrow way. This rendering is not at all opposed to the English translation, because we know that true repentance and conversion are closely connected, and where one in truth exists, the other must also be. Peter said: "Repent ye therefore and be converted, that your sins may be blotted out." Both are necessary to the having our sins blotted out.

The word turn, or return, is frequently used in the Bible to signify conversion, and I wish in particular to have it so understood in this discourse, where it is used. It is often so rendered in the German, which is also correct, because true conversion in reality, is a turning, from darknes to light—from the power of Satan unto God, and from sin to holiness. "Repent, and turn yourselves * from all your transgressions; so iniquity shall not be your ruin." Ezek. 18: 30. "Turn ye, turn ye, from your evil ways." 30: 11. "Therefore also now saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping; and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious, merciful, slow to anger, and of great kindness." Joel 2: 12, 13.

It is true, in this earnest call to turn, nothing is said of repentance, but where fasting, weeping, mourning, and heartrending take place, there doubtless repentance is also included. Paul "shewed unto them of Damascus, and at Jernsalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should turn to God, and do works meet for repentance." Here repentance and turning (that is, conversion), are joined together.

Jesus testified of the Ninevites that they repented at the preaching of Jonah. Now we find that when Jonah began to enter into the city of Nineveh a day's journey, "he cried and said: Yet forty days, and Nineveh shall be overthrown, so the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth." The king himself arose from his throne and laid his robe from him, and covered himself with sackcloth, and sat in ashes, and caused it to be proclaimed," * * * that "neither man nor beast," * * * should "taste anything," * * * and that they should "cry mightily unto God, yea, let them turn every one from his evil way, and from the violence that is in their hands." And when "God saw their works, that they turned from their evil way,' he "repented of the evil, that he had said that he would do unto them; and he did it not.' Here it is said, "that they turned." The Savior says, "They repented."

Thus turning and repenting were connected. And although, we do not always find these sentences together, the one is nevertheless generally included in the other. As for instance: God "now commandeth all men everywhere to repent, because he hath appointed a day, in the which he will judge the world." And again, "The Lord is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." In neither of these passages is conversion mentioned, but is evidently included in both. Jesus' first instruction was: "The time is fulfilled, and the kingdom of God is at hand; repent and believe the Gospel." It was only his last command, that "repentance and remission of sins should be preached, in his name among all nations." This command, the apostles were also diligent to fulfill. When on the day of Pentecost, the word preached, entered into the hearts of the people, and they said, "Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Paul "testified both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." In none of these passages is conversion mentioned, yet we know that without conversion, repentance would have been of no value.

We also read "of the conversion of the Gentiles." Acts 15: 3. "My sentence is, that we trouble not them, which from among the Gentiles are turned to God." Verse 19, "And a great number believed, and turned unto the Lord." Chap. 11: 21; "And preach unto you, that ye should turn from these vanities, unto the living God." Chap. 14: 15, "Ye turned to God from idols." 1 Thess. 1: 9. In these passages there is nothing said of repentance, but we also know, that without repentance, there could be no true turning, or conversion to God. Paul said unto the Jews: "Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.' Acts 3: 26. Again, "Him hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Acts 5: 31. Thus, then, was Jesus raised up and sent to the Jews, to bless them and turn them, and was also exalted to be a Prince, to give unto them repentance, that is, to call, and have them called, to repentance. And where sincere repentance, and turning to God with earnest prayer take place, or be joined together, there will also, without doubt, a new life commence, because there a person is born again of God, out of his Spirit, and becomes a child of God. There is also true faith, out of which obedience will follow. Such persons will willingly take the yoke of Christ upon them, and keep his commandments and precepts; they will also, "as new born babes, desire the sincere milk of the word, that they may grow thereby." They will "let their light shine before men, that they may see their good works." With them, old things "have passed away, and all things have become new." Among them will be brotherly "love without dissimulation." They "are risen with Christ," and "seek those things which are above.' They "are led by the Spirit of God," and walk after the spirit, which "will guide them into all truth." They will "live soberly, righteously and godly in this present world."

We have also a clear representation of true repentance and conversion, set forth in the parable of the prodigal son, in the chapter of which our text is a part. When he had wasted all his substance, and found himself in great need, and unable to sustain himself any more, "he came to himself," that is, to a selfknowledge, he said: "How many hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee." He also carried out his resolution: he arose, and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. (Such a confession doth still accompany true repentance). But the father said to his servants, "Bring hither the best robe and put it on him," which may signify the robe of righteousness. "And put a ring on his hand," which may signify that confidential trust and love, which will now exist between God and a true convert. "And shoes on his feet," which may perhaps signify the having our "feet shod (spiritually) with the preparation of the Gospel of peace." (Eph. 6: 15) to enable us to walk on the narrow path, and to tread "on serpents and scorpions, and over all the power of the enemy," without being hurt. Luke 10: 19. "And bring hither the fatted calf, and kill it, and let us eat and be merry, for this my son was dead and is alive again, (mark); he was lost, and is found. And they began to be merry." Thus "likewise joy shall be in heaven," our text says, "over one sinner that repenteth."

The prodigal son was not reproached, on account of his great sins; he confessed them, and received forgiveness. "He that confesseth and forsaketh his sins, shall have mercy." Prov. 28: 13. Thus, if the wicked "turn" from his wickedness, "none of his sins that he hath committed, shall be mentioned unto him." Ezek. 33: 16. Poor, troubled, penitent, sinsick sinner, take comrage. "Draw nigh to God (in fevent prayer), and he will draw nigh unto you." "Turn and live." Thus the penitent, converted sinner, obtains peace with God, and the spirit of adoption, through which he can, with a filial confidence, "cry, Abba, Father." Such a conversion and reconciliation of a sinner to God, causeth joy in heaven, "in the presence of the angels of God," (verse 10) who are ministering spirits, sent forth to minister for them, who shall be heirs of salvation." Heb. 1: 14. They are said to be "innumerable." When Jesus was apprehended by his enemies, he might have prayed to his heavenly Father, who should presently have given him "more than twelve legions of angels," to rescue him. A legion is said to be about six thousand. Twelve legions therefore would be seventy-two thousand. Now if one angel could smite, in one night, in the camp of the Assyrians, one hundred fourscore and five thousand men (2 Kings 19: 35), what think ye could twelve legions do? They are frequently called "mighty angels." One angel could preserve the three Hebrews in the fiery furnace unhurt, and also Daniel in the lion's den, and could rescue Peter ont of prison. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

It seems that our conditions here upon earth are well known unto the angels; they know whether we fear God or not. These mighty angels seem to be deeply interested in the salvation of sinners (and why then should sinners themselves be careless of it?). The birth of Christ was made known to the shepherds by an angel. "Behold," said he, "I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, * * * a Savior, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, on earth peace, good will toward men." Thus the angels rejoiced at the birth of the Savior, who had come to call sinners to repentance, and to save them; and it is therefore no wonder that they also rejoice over penitent and converted sinners, because they doubtless well know, that the converted children of God, shall, in the resurrection, "be equal" unto themselves. Luke 20: 36. But not only the angels, but doubtless also all truly converted persons will rejoice over penitent, converted sinners; yea the converted themselves will rejoice over their own conversion. The jailer "rejoiced believing in God with all his house." And the Emuch after he was baptized, "went on his way rejoicing." And O, how shall we rejoice with the holy angels, if we may ever be so fortunate as to get to where they are, in the presence of God, where is "fulness of joy, at his right hand, and pleasures for evermore." Although we here "sow in tears," we shall there "reap in joy." Yea we shall "rejoice with joy unspeakable and full of glory."

But who are the ninety and nine just persons, which need no repentance? On this expositors differ in their views. The reading both of the German, and Dutch (Holland), is, "righteous ones." But these

*Convert yourselves, German.

different terms have precisely the same meaning, because he who is truly righteous, is also just, and the just, righteous, as we shall yet see. Some assert, that by the ninety and nine, just, or righteous persons, which need no repentance, the Savior refers to the angels in heaven. Others again say that he has reference to little children. And a third class maintain, that the selfrighteous are meant, such as the scribes and Pharisees, and many of the Jews, who went "about to establish their own righteousness." Rom. 10: 3. And yet a fourth class maintain, that the truly converted, justified children of God, called the sheep and flock of Christ, are referred to in the text. That the first three assertions are incorrect, and the fourth one correct, is the honest belief of the writer.

Jesus said, Luke 5: 32, "I came not to call the righteous, but sinners to repentance." Now there is not the least doubt that these righteous, and the righteous referred to in our text, are the same kind or class of persons; therefore they can not be angels, but must be men here on earth, because it would not have made good sense, for the Savior to have said, I came not to call angels to repentance, because their residence is in heaven. That the Savior did not refer to little children, seems quite clear also, because the word righteous is nowhere applied to them in the Bible, to my recollection. The Lord was willing to spare Sodom for the sake of ten righteous persons, but that number could no more be found there; but who would assert, that there could not ten little children be found there? That the ninety and nine righteous or just persons, which need no repentance, are not the selfrighteous, to whom Jesus referred, seems to me very plain, because none stand in greater need of repentance than they. The selfrighteous scribes and Pharisees, belonged to the lost sheep of the house of Israel, to whom Jesus was especially sent, and how often would he have gathered them under the wings of his mercy, and they "would not?" His first teaching to them was, "Repent and believe the Gospel." And before his ascension to heaven, he commanded that "repentance and remission of sins should be preached in his name among all nations;" consequently also to the selfrighteous. If in our text, Jesus had reference to the selfrighteous, then the joy over the conversion of sinners is not near as great as I believe it is.

When it is said, that there is *more* joy over one sinner that repenteth, than over ninety-nine just persons, which need no repentance, it is evidently implied, that there is also some joy over the ninety and nine. The word "more" does not include all the joy. But who would maintain that the angels in heaven, could in the least degree, rejoice over ninety and nine selfrighteous persons? Much more would they have reason to mourn over them, because the selfrighteous are in a very dangerous condition; they fancy themselves to be "rich and increased with goods, and to have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked." I wonder that ministers of the Gospel ever conceived such a thought, that the ninety and nine signify the selfrighteous, because it is the duty of ministers to make dark things plain, and not plain things dark.

Now if it can be fully substantiated by the word of God, that the fourth view is correct, then that will sufficiently prove the first three incorrect. The fourth assertion is, that the ninety-nine righteous or just persons, which need no repentance (need not that converting repentance, that total change, or reformation), are regenerated, justified, believing children of God, who have "passed from death unto life," "and from the power of Satan unto God," and "walk in newness of life," and "are in Christ Jesus," so that "there is now no more condemnation against them." Rom. 8: 1.

Dear reader, have you experienced such a change? Examine yourself honestly, as nothing can be more needful, than a true conversion to God, in order to be happy in eternity. Peter in writing to the believers, says, "Ye were as sheep going astray; but are now returned (converted, German) unto the Shepherd and Bishop of your souls." Evidently, they were now no more strayed sheep. Jesus says, "I am the good Shepherd, and know my sheep, and am known of mine." And again "*My sheep hear my voice, and I know them, and they follow me.*" Jesus' sheep then are converted, justified, and newborn souls, who "*hear his voice, and follow him*" on the narrow way. And these are they, who in the Scriptures, are expressly called, "the righteous," "the just," because they "are justified, in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6: 11. When men are justified, they are pardoned, and made free from the bondage of sin (Rom. 6: 18) and are received into the favor of God as righteous. But here some one might answer with the quotation of Paul, Rom. 3: 10, "There is none righteous, no, not one." But these words can not at all, with propriety, be applied unto the converted children of God, but only to the unconverted children of this world, who yet live in their old state of nature. The apostle had just mentioned in verse 9, that "both Jews and Gentiles," "were all under sin, as it is written, There is none righteous, no, not one." This passage, in verse ten, as also the eight following verses, the apostle quoted from the old Testament, and these nine verses stand in close connection or belong together, so that he who would appeal to Rom. 3: 10, "there is none righteous," &c., to prove the unrighteousness of all men, converted as well as unconverted, and is yet willing to have these words applied unto himself, must also, upon the same ground, be willing to have the eight following verses applied unto himself; because Paul applies them all, unto the same unrighteous characters. They read as follows: "There is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one, their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes."

I hope that no enlightened man will maintain, that the above described wickedness, may yet be committed, or practiced by a converted child of God. I doubt not in the least, that he who is yet guilty of such vices and transgressions, is a wicked and unrighteous person, and "the *unrighteous shall not inherit the kingdom of God.*" Therefore they must be made righteous, that is, must be justified. Now after the conclusion of the above description of the wicked, the apostle says, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (all boasting be excluded). Therefore, the above description of transgressors, can by no means be applied to the converted, because they "are not under the law, but under grace." "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6: 14, 15. And again, "If ye be led by the Spirit, ye are not under the law." Gal. 5: 18. "They that are led by the Spirit of God, they are the sons of God." It was doubtless the design of Paul in this chapter (Rom. 3), to show that all men were sinners by nature, and that they stand upon an equal footing before God. He says: (verses 22, 23) "For there is no difference, for all have sinned, and come short of the glory of God."

Some one might ask, How then are they justified? The apostle tells us in the next verse: "Being justified freely by his grace, through the redemption that is in Christ Jesus;" and, verse 28: "Therefore we conclude that a man is justified by faith, without the deeds of the law." To be justified then means to receive the full pardon and forgiveness of our sins, and by faith in Christ, and through, or on account of his atoning blood to be received into the favor of God as just and righteous. "By him (Jesus) all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. "For Christ is the end of the law for righteousness, to every one that believeth." 10: 4. "By his knowledge shall my righteous servant justify many. Isa. 53: 11. (Ger. make many righteous). "For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5: 19. "He that doeth righteousness is righteous." 1 John 3: 7. "The righteous hath hope in his death." Prov. 14: 32. "Say ye to the righteous, that it shall be well with him." Isa. 3: 10. "The righteous shall go into life eternal." Matt. 25: 46.

That the righteous are also called the just, may be seen in the following: "The path of the just is as the shining light." Prov. 4: 18. "Noah was a just man and perfect." Gen. 6: 9. "The Lord said unto Noah, Come thou and thy house into the ark; for thee have I found righteous before me." 7: 1. Joseph, the husband of Mary "was a just man." "There was a man in Jerusalem, whose name was Simeon; and the same was just and devout." "Herod feared John, knowing that he was a just man and holy." "The just shall live by faith."

If any should ask, How people were justified before Christ made the atonement, I would answer that it was through faith in the promised Redeemer who was to make the atonement; like Abraham, who "believed God, and it was counted unto him for righteousness." Rom. 4: 3. It seems to me that our text contains precisely the same meaning as Matt. 18: 12, 13. There the Savior asks his disciples: "How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray."

Now who would here undertake to maintain that the ninety-nine sheep which went not astray, signify selfrighteous persons? Do but impartially, with open eyes, take a proper view of the matter. A man has a hundred sheep, they are all his own, only one of them is gone astray; do not the ninety-nine sheep which went not astray, still continue to be his sheep the same as before? doubtless you must answer in the affirmative. Thus also has the Lord a flock upon earth, which he calls his own—"the righteous"—"the just." But if once in a while, one of them should fall as did Peter, the same will also, like Peter, have to be converted again, and do the first works, in order to be saved.



Tell me, were not each of the nine pieces of silver, which were not lost, precisely equal in value, with the piece which was lost and found again? Certainly, and yet it was only for the found piece, that the woman said, "Rejoice with me." For instance, a father has ten children, and one of them wanders away, and is lost in a forest; the father, with his neighbors, painfully seek, day after day, for the lost child; and if so be that they finally find it, the joy over that child will now be much greater, than over the nine, which were not lost; nevertheless, the nine would still be the father's dear and beloved children, even as before. And if he even had yet ninety-nine children, the joy would still be greater over the one which was found.

In the very darkest ages of the world, the Lord had still a people upon the earth, greater or smaller in number; even under idolatrous Israel, he reserved him seven thousand, which had not bowed the knees unto Baal. When Jesus expired upon the cross, "the graves were opened; *and many bodies of the saints* which slept, arose." The righteous are called saints. One would almost be inclined to suppose that at the time of Christ's crucifixion, very few righteous persons were left upon earth any more, and yet we find, that before he ascended to heaven, "he was seen of above five hundred brethren at once." These brethren, doubtless, were just persons. The "great multitude" which John beheld, which no man could number, clothed with white robes, were "of all nations, and kindreds, and people, and tongues." Rev. 7: 9.

God ever had, since men have existed, a people upon earth, called his own, his children, the just, "the righteous nation, which keepeth the truth." Isa. 26: 2. Also "a holy nation, a peculiar people." Sometimes called "his flock," "his church," "the saints," the "perfect," "the upright." Not that any person here in this life, is strictly, in the full sense of the word, really perfect: but the children of God are so called, perhaps because they are upright, sincere, honest and sound in the faith, to distinguish them from the ungodly. Doubtless God's children are daily aiming and longing to become more and more perfect, but a full state of perfection they can only obtain beyond the grave.

Job was a man that "was perfect and upright, and one that feared God, and eschewed evil." "The just, upright man is laughed to scorn." Job 12: 4. God said to Abraham: "Walk before me, and be thou perfect." "The generation of the upright shall be blessed." Ps. 112: 2. "The prayer of the upright is the Lord's delight." Prov. 15: 8. "Mark the perfect man, and behold the upright, for the end of that man is peace." Ps. 37: 37. Unto such a one it will finally be said: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." There is not the least doubt, but those who live upright before God, will meet a happy end; they are the righteous, with whom "it shall be well." "Verily there is a reward for the righteous." "Let me die the death of the righteous, and let my last end be like his."

Dear reader, Do you hope such to be your end? if so, upon what are your hopes grounded? We find in Matt. 9: 11—13, the Pharisees said unto Christ's disciples: Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick; but go ye and learn what that meaneth, I will have mercy and not sacrifice; for I came not to call the righteous, but sinners to repentance." The sick here signify sinners, and the whole, the righteous ones. A physician cannot cure or heal those that are whole, but the sick. Ministers of the Gospel must call sinners to repentance, and not the righteous. Abel "obtained witness that he was righteous." Heb 11: 4. Noah was righteous before God. "Rejoice, O ye righteous, for praise is comely for the upright." Ps. 33: 1. "The righteous shall flourish like the palm tree. Ps. 92: 12. "The righteous shall be in everlasting remembrance." 112: 6. Zacharias and Elisabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." The righteous shall shine forth as the sun in the kingdom of their Father." "The effectual fervent prayer of a righteous man availeth much."

Surely these things are not spoken of the selfrighteous. For charitable deeds, men "shall be recompensed at the resurrection of the just." Luke 14: 14. "The memory of the just is blessed." Prov. 10: 7. "The way of the just is uprightness." Isa. 26: 7. "If a man be just, and do that which is lawful and right." * * * "he shall surely live saith the Lord God." Ezek. 18: 5, 7. Thus the people of God are denominated by these different terms, as righteous, just, upright, and good, to contradistinguish them from the wicked and the sinner, with whom they are often placed in contrast in the Bible, as may be seen in the following:

Abraham spake unto the Lord saying: "That be far from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked." "The little that a righteous man hath is better than the riches of many wicked." "They that are of a froward heart, are abomination to the Lord, but such as are upright in their way, are his delight." Prov. 11: 20. "The sacrifice of the wicked is abomination to the Lord, but the prayer of the upright is his delight." 15: 8. God "maketh his

sun to rise on the good and on the evil, and sendeth rain on the just and on the unjust." Joseph of Arimathea is called a good and just man. Barnabas "was a good man, and full of the Holy Ghost." "A good man, out of the good treasure of his heart, bringeth forth good things." Paul taught that there was to be a resurrection both "of the just and the unjust.' "The Lord is far from the wicked, but he heareth the prayer of the righteous." Prov. 15: 29. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." 11: 31. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous, for the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." "We know that God heareth not sinners (while impenitent); but if any man be a worshiper of God, and doeth his will, him he heareth." John 9: 31. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

And although the just or righteous need no more such a repentance and reformation, as do the unconverted, which is necessary at the beginning of a Christian life, yet are we not at all, or by any means to understand, that the converted are now so unspotted, pure and holy, that they could in no wise, commit the least fault any more, or had any more need to pray, "forgive us our transgressions and sins;" for the reverse is but too often, and clearly manifested. The apostle James says: "In many things we offend all (including himself). If any man offend not in word, the same is a perfect man;" which, as already intimated, is not to be attained in this life. And Paul says: "Let us lay aside every weight, and *the sin* (mark) *which doth so easily beset us.*" This the children of God do yet daily feel, more or less, which they must often with pain, shame and sorrow, confess and lament, before God and man. And the farther they advance in Christianity, the more vile and depressed, they will ofttimes feel in themselves.

Yet is this difference to be observed, that the converted do no longer, like the unconverted, knowingly and willingly, maliciously and designedly live in sin, but do earnestly hate, and seek to avoid it; and also daily strive and struggle against it, and feel like Paul to ask, "How shall we that are dead to sin, live any longer therein?" Rom. 6: 2. Neither are they any more "the servants of sin.' v. 22. God's children do not wish to sin any more, neither do they live in vicious sins. But nevertheless, are they frequently, out of weakness, overtaken unawares, to do that which they would not; for which they will earnestly pray for forgiveness, and do also lead a penitent life. And although they often painfully feel their great weakness, with which they are yet encompassed, they are nevertheless in Christ, as the branch is in the vine. And it is also, and will remain, an incontestable truth, that no man can at the same time, serve two opposite masters; that no man can, at the same time, walk on the broad and narrow way; that no man can, at the same time, hold with Christ and Belial; that no man can, at the same time, be in the light and in darkness; and that no one can, at the same time, be converted and unconverted; and that no one can at the same time, be pious and ungodly, righteous and unrighteous, holy and unholy, a saint and a sinner, a child of God, and a child of the devil: "for he that is not with me, is against me (says Jesus), and he that gathereth not with me, scattereth abroad." Depend upon it, here it will never do to "halt between two opinions." Neither can any man be cold and hot, at the same time. Therefore, O man, prove your own self, whether you are with or against Jesus.

Oh, I hope, dear reader, that you are not against Jesus, such a kind and lovely friend! O, how could you be opposed to Him who died for you out of love, to save you from sin and death, and to make you happy forever? Do pause and reflect seriously. Also think of the great love of God toward poor, fallen mankind, and that he was so kind and willing, that all who would, might obtain mercy and find grace, and be saved from their sad condition; yea, that he even therefore sent his beloved Son into the world "to save sinners." Who also out of pure love, gave himself willingly as a sacrifice, to accomplish that end, and offered his innocent life upon the cross, and shed his precious blood, which will cleanse true believers from all their sins. And after his resurrection, he also commanded "that repentance and forgiveness of sins should be preached in his name, among all nations.' These glad tidings are still as valid as ever, and stand unaltered to this our day, in favor of contrite sinners, if they will avail themselves of them. God still commandeth all men to repent. Therefore all those who are truly sincere in seeking after salvation with all their heart and soul, need not at all to be discouraged, but may confidingly and cheerfully come to Jesus, who so willingly receives mourning and penitent sinners, to save them, and to make them eternally happy. Therefore, O ye poor sinners, do "repent and be converted;" delay no longer, in true faith to come to Jesus, the true friend of brokenhearted sinners, to be converted to him, and he will comfort you, "and ye shall find rest unto your souls." And besides, you can also thereby yet create a joy in heaven before the angels of God. O how encouraging and comforting to a contrite, penitent soul, are the words, "I say unto you, that likewise joy shall be in heaven, over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.'

Thus there is joy in heaven above
When sinners do repent;
O come then, sinners, great and small,
Now turn, your sins lament.
Create a joy in heav'n's domain,
Before the angels there;
Where you shall with them equal be—
O what a graceful share!

Joy in the beauteous heavens there,
Before God's angel band—
O, how consoling is the word!—
There all who will may land,
Where will be joy in full supply,
There at God's own right hand;
How lovely and how beautiful
'Tis in the fatherland.

O joy! how great that joy will be!
Which ever will remain;
There is no grief nor sorrow there,
Nor ever any pain.
O do but come, poor sinners now,
Ye who yet go astray,
To Jesus who yet calleth you
As Shepherd and the Way.

He will you in his kingdom lead,
Of joy and glory fair,
Where you shall be as Jesus is—
O come and do prepare;
And harden now your hearts no more,
Come, seek to-day God's face;
Your highest duty yet fulfill,
Now in the time of grace.

J. M. BRENNEMAN.

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For the Herald of Truth.

## QUALIFICATION OF MINISTERS.

### III.

A minister should be very careful of the company he keeps and the places to which he resorts. All men are more or less influenced by surrounding circumstances. The village store and the bar-room of the neighboring taverns, with the associations found there, are not usually calculated to promote practical piety or advance our growth in grace. The village store is of course a necessary convenience (and so is the country tavern, as well as the city hotel; much of the evil tendencies of the latter, however, could be avoided if the sale of intoxicating beverages would be dispensed with,) but to make these places a general resort, as is sometimes done, and spend hours during the day, as well as whole evenings with no other purpose than to get the neighborhood gossip, the latest political news, development of crime and dishonesty, witness the idle performances and listen to the senseless, vain and filthy conversation of the company that usually (I will not say always, for there are some noble exceptions) gather there, is to say the least, out of place, and to the minister a great injury, for while he should be under pure and heavenly influences, while he should be led nearer to God, improve in the knoweledge of his word, grow and increase in holiness and virtue, in order that he may be fitted to lead others into the path of rectitude and virtue, his mind is led by opposite influences, and instead of being as he should be, a power, for good,



a magnet drawing others toward him, a leader for good to others, he becomes perhaps involuntarily and unconsciously a follower of sinful men in ways of vice and wickedness, a follower of evil to evil. He is then no longer a light in the world and a salt of the earth. Under the circumstances the words of the apostle (Eph. 5: 11,) are applicable, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

If he shall not be given to wine, it is a very plain case that he should not go where *wine*, in other words, intoxicating liquors are kept and sold. We are to avoid every appearance of evil. We know that drinking saloons are places of evil. We don't expect to find there any thing that is good for the soul or even the moral nature of men, we make no exceptions; a man that gets down to keeping saloon, has advanced very far on the way of sin and destruction—no good man would, neither could, undertake such a business and retain his goodness—his virtue. A man who makes no pretentions to goodness, who lays no claim to religion, said to me a few years ago, "There are two kinds of business in which a man cannot be a Christian, that is keeping a saloon and a livery-stable." He himself was a livery-man and knew whereof he affirmed. We know that in a saloon the devil has undisputed sway. Saloons are moral volcanoes vomiting forth the fire, lava, smoke and ashes of moral corruption over all the land, and what has a christian man to do in these degraded dens of vice and pollution, which send 60,000 souls to a drunkard's grave every year? Ah! may I ask what has a minister of the gospel to do there? How does it comport with his profession and calling?

Strong drink has been the curse of millions, and has an inconceivable prevalence all over the country, and as christian ministers and christian men, we should give our influence against it. No drunkard shall enter the kingdom of heaven; no drunkard can be tolerated in the church of Christ, or in the communion of the saints; and hence, how very appropriate the injunction of the apostle, "not given to wine." That is, not one that loves wine, makes a habit of drinking, or using intoxicating beverages.

There are many other very reprehensible practices to which many of the professional ministers of the present day are greatly devoted, such as playing croquet and other idle games. What an employment for one to whom is entrusted the care of never-dying souls! to see him spending much of the precious time which God has given us for such an important work, in the company of a gay and frivolous party of young people, striking croquet balls about the yard. One must certainly think, the man who does this must have very little regard for the precious souls of his fellow creatures and indeed very little for his own.

He must not be a *striker*, he must possess the spirit of love, meekness, patience and long-suffering, forbearance, gentleness, kindness and an earnest desire for the welfare of others; he must be given to hospitality; open-hearted to strangers, willing to entertain according to his ability, willing to do what he can for the needy in a temporal as well as a spiritual sense. He must not be a brawler, or one who loves to sound a trumpet before him as to what he has done, or what he can do; he should be exceedingly modest to tell about himself; his own person and abilities should sink entirely out of sight in the presence of Christ. As an ambassador for Christ he should wholly lose himself in the perfections, glory and merits of Christ, he should say with David of old, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Ps. 8: 4.

He should not be greedy of filthy here. Wealth and worldly possessions must not stand in the way of duty. The souls of men must be saved, even if the minister must sacrifice his all. If self-sacrifice is a virtue in the christian professor, it is doubly so in the minister. The question often comes up in his mind, and I spend so much time and means upon this work, when I can expect no earthly return; but this should not be any impediment, nor should he allow it to hinder him in the least.

George Mueller, of Bristol, England, commenced with nothing, and the Lord blessed his works and sent him the means to build houses sufficient to entertain two thousand orphan children, and support them, and he never questions the promises of God. The apostles left all and followed the Savior and they did confess that they never were in want. I think many of us ministers reason too much after the manner of the world in these things—we need a stronger faith; a more earnest zeal, a stronger love for souls. Never mind the gains and the losses of earth; in heaven, he that turneth many to righteousness, shall shine as the stars forever. We recently heard of a devoted Christian who proposed to give all his goods to the poor, borrow money to take his family to a distant State, and then labor for their support. This may seem to many who are seeking after earthly treasures very foolish, but such self-denial is certainly commendable.

A MINISTER.

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## A WORD FITLY SPOKEN.

There once lived in the city of Boston a merchant, who, like many another, was wholly indifferent to personal religion. He was a prosperous man of the world and entirely engrossed in business. He had a godly wife. While she went to the sanctuary on the Lord's day, he used the time in examining his accounts, or in any way that inclination suggested. While he loved her, and wished her to enjoy [without hindrance her religious privileges and duties, he disregarded for himself the claims of personal religion.

On one most genial day in June they were riding together to Cambridge. He had business there. All nature was arrayed in the fulness of spring-tide beauty. Being a great lover of natural scenery, he spoke with enthusiasm on the subject. "Who made all this?" quietly asked the wife. "Why, God Almighty, of course," he replied, with some surprise at the question. "Do you love God?" she asked. It was a natural question directly suggested, and so having no abruptness. It arrested his attention in a manner that was at once observed by his wife. She thought and prayed within herself that it might be the Holy Spirit's means of conviction and conversion. He made no reply, and said little during the rest of the journey.

On arriving at his destination, he attended to his business without unnecessary words with any one, and at once started for home. As the hour of retiring drew near, the wife ventured to ask her husband the reason of his unusual silence. He replied, "Wife, that question that you asked me this morning has not been out of my mind since. You asked if I loved God. Certainly, I have no reason to say I do. I have paid no regard to the subject. I am sensible that my whole course of life has been wrong. I know that I need something I do not possess. When you have told me of the Savior I have always put off the subject. But I am resolved to do so no longer. Will you help me now? Will you pray for me now?"

The wife with an overflowing heart bowed in prayer on his behalf, and he also kneeled. She felt that her many petitions for his salvation were now to be answered. Soon he found forgiveness and peace in Christ Jesus, and henceforth led a new life. He soon became a member and then a deacon of the Church, honored and influential until the close of life. And all resulted from "a word fitly spoken."

The power of words is not in their number, but in their fitness. The humble, consecrated soul sees in all the natural world the emblems of religious truth and duty. All nature is full of these analogies. This was our Savior's mode of instruction. He turned the minds of his hearers by means of the things that are seen and temporal, to the things that are unseen and eternal. So should his followers do. "Out of the abundance of the heart the mouth speaketh." Yet it is not the multitude, but the fitness of words that gives them power, and the heart that has this abundance, or fulness, sees spiritual truth in the analogies of the natural world. And from such a heart will come words fitly spoken.—*The Christian.*

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Abstain from all appearance of evil.

# Herald of Truth.

**Elkhart, Ind., April, 1876.**

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions


"*The Song Crowned King*" is now out of print, we have none on hand, and cannot fill any more orders.

*Wanted.*—Several copies of Denner's Predigtbuch for which a reasonable price will be paid. Parties having such books they wish to sell will please inform us and the price. MENNONITE PUB. CO.

*George Henry Gruen, of Belsfield*, Rush Co., Kansas, wishes to know where his brother Andrew Gruen is. He came with his family, to America, about the first of December last, from Rosenfeld, in Samarishen Gouvernment, Russia. It is supposed that he obtained a home with some of the brethren in Ohio. If any one knows his address please let me know. Address as above.

*Aid For The Russians.*—We call attention to the article of D. S. Holdeman in another column, in reference to the needy Russians. It is proposed to throw all the healthy and able-bodied on their own resources, and let them earn their own bread, which they can all do, but as Friend Holdeman says, there are the aged and the widows, who still need some aid, and from whom we cannot well withhold our charities. Let each read, and, as his own conscience prompts him, so let him give as the Lord hath prospered him remembering that the Lord loveth a cheerful giver. We heartily endorse Friend Holdeman's plan.

*The Russian Aid Fund.*—Some of the brethren who have contributed to the Aid of the needy Russians by Loans, have been anxiously looking for their notes for some time, and we have received several letters in reference to the matter, and we would here say that we expect some time in May to be able to distribute these notes.

The notes for the moneys given for passages are also yet in the hands of the Secretary, and we will try and have these filled out and distributed at the earliest possible period. In the meantime we ask our friends to bear with us patiently as it requires a great deal of labor and care to get everything in proper order.

If any there be, who are inclined to censure, we ask them to remember that Charity covereth a multitude of FAULTS.

*The Weather.*—It is said that forty-seven years ago, we had just such a mild and open winter as the present one has been. Twenty years ago we were teaching school near Phoenixville, Montgomery Co., Pa., when a snow fell on the 29th day of December (1855) and for nine consecutive Sundays, the people came to meeting in their sleighs, and the last of the snow disappeared between the 1st, and the 7th, of April (1856). On the 27th of March it was cold and blustering, with considerable snow on the ground. That year St. Patrick's (March 17th) was a pleasant day. Twenty-two years ago there was a very heavy snow storm about the middle of April, continuing for two days and snow fell to the depth of several feet.

*Sensible.*—We hear that the so-called United Mennonites are considering the propriety of changing their name. This is as sensible and appropriate a move as they have yet made. They despise, and slander the Mennonite church; they condemn her members as a formal, pharisaic people, whose religion consists only in the putting on of apparel and the way of wearing the beard and the hair of the head, as a church upon whom has fallen the abomination of spiritual desolation and yet they themselves thus far have been unwilling to let go the name of this people. Now, however, they seem to have come to the conclusion that they do not wish to be distinguished by a name upon which rests such a great moral stigma; they do not wish to be any longer called after a people who cannot follow them in the deluded fanaticisms into which they have fallen, and we must give them credit for it. They really should not bear a name so full of inconsistency as they seem to hold that name. If Mennonite religion is so worthless, that they must throw it aside and reject it, they surely ought to throw away the name also.

*Fire.*—On Thursday evening, March 16th, in the village of Gruenfeld, Manitoba, at about half past 9 o'clock in evening, while most of the men of the village were on their way to Winnepeg, where they do their trading, suddenly there was a cry of fire, and the buildings of Cornelius Toews were found to be in flames, and were entirely consumed. Four head of cattle perished in the flames. The loss falls heavily on Bro. Toews.

*From Minnesota.*—There are now in the vicinity of Mountain Lake, Cottonwood County, Minnesota, about 130 Mennonite families, recently emigrated from Russia. Among them are five preachers. They, however, have not yet organized themselves into a church. They were visited by two of our American brethren last Fall, one of whom was a minister, but they did not stay to hold a meeting. The writer of the letter from which this information is taken, desires that the church there might be visited by some of our American brethren, and that the word of God might be preached to them by such visitors when they come. And we would herewith encourage our brother ministers to accept the invitation and visit them when they can. A brotherly intercourse between our American and Russian brethren, may be of great benefit to them and us. If there are some of our Russian brethren who lack in true christian spirit, the same may be said of our American brethren also. And if this is the case, so much the more reason for those who prefer a higher degree of piety to go and teach those who have not advanced so far. The strong must help the weak; the wise should teach the foolish; and if we feel that God has highly favored us, freely give also of that which we have so freely received. But while this is true of some, there are others, we know, at whose feet we may sit and learn with the greatest profit. Thus in love, in meekness, with a desire to grow in grace and exercise our talent for good; let us seek to do good to all men while at the same time we learn from them, the good that they possess.

We have been greatly interested in their emigration to America, and have given of our means to aid those who were not able to help themselves. Now that they are here, we must not forget our prosperity as a church, as well as theirs, depends a great deal upon how we maintain our own spiritual development. We indeed may be a great help to each other, if the spirit of true Christian love is permitted to govern our actions and our intercourse one with another. Let *brotherly love* be the ruling principle of our hearts.



## CONFERENCES.

The Annual Conference for the state of Ohio, will be held in Mahoning Co., on the third Friday in May. The nearest stations are Leetonia and Columbiana, on the Pittsburg, Ft. Wayne and Chicago R. Road.

The Semi-annual Conference for the Eastern district of Pennsylvania, will be held on the first Thursday in May, in Franconia Meeting-house, Montgomery county.

The Semi-annual Conference in Lancaster Co., Pa., will be held on the Friday before Good Friday, at Brubaker's Meeting-house, about three miles west of Lancaster City.

The Annual Conference for the state of Illinois, will be held in the church near Sterling, in Whiteside Co., on the fourth Friday in May. The nearest station is Sterling, on the North Western R. R.

The Semi-annual Conference for the Eastern portion of Canada and the Western part of New York state, will be held on Friday the 12th of May, in Clarence, Erie Co., New York. The brethren from other parts are invited to be present.

The Annual Conference, in Canada will be held in Moyer's Meeting-house, at the Twenty, on the 26th of May.

The Semi-annual Conference in Waterloo County, Ont., will be held on Thursday, April 13th.

## CONFERENCE IN VIRGINIA.

Conference in Virginia will meet on Friday and Saturday, the 28th and 29th of April, in Hildebrand's Church. A general invitation is hereby extended to all ministering brethren, both North and West to meet with us. I believe much more good could be done if the brethren from other parts would attend our conferences, for it would stir up our brethren to visit other conferences also, and thus we would become more acquainted with each other, and might be the means of doing much good in the cause of Christ. Those coming from the north through Winchester will stop at Mount Sidney, and inquire for Bro. John Landis, who lives one mile from the station. Those coming from the west by way of Huntingdon, will stop at Waynesboro, and inquire for my place, five miles north of that place.

JACOB HILDEBRAND.

## AMISH CONFERENCE.

The Annual Conference of the Amish Mennonite Church for the present year will commence on Whitsunday, June 4th, at the residence of Peter Schad, near Archbold, Fulton County, Ohio. All the ministers and brethren throughout the United States and Canada, are cordially invited to be present and meet with us. Those coming from the East, will come on the Air Line of the L. S. & M. S. Railroad and stop at Pettisville. Those coming from the West, will stop at Stryker or Archbold, where on the 2nd and 3rd there will be brethren with teams to receive them. Should any come before that time, they will please inform us, and we will provide for their accommodation.

N. G. KOENIG.

*Pettisville Ohio.*

## QUESTIONS AND ANSWERS.

Rom. 9: 15, 16.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion; so then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

These passages confirm what the Savior before tells us, "Without me ye can do nothing." Jn. 15: 5. We are perfectly helpless without God: it is the gift of God that we live; it is the gift of God that a Savior has been provided; it is the gift of God that we obtain or possess that principle by which we can see ourselves, as sinners, by which we can repent, believe and trust in God. It is not of our own selves, for within us dwelleth no good thing; but God in his mercy calls us to flee from the wrath to come; he calleth all men, so that none can plead, "no man hath hired us," and has no pleasure in the death of the wicked, but desireth that all men should come to a knowledge of the truth and live. By his grace we receive strength to serve him, and by his grace we are saved. So that all we have, cometh from God as a free gift. We cannot get it from ourselves; we can get it only from him; but he is always ready to give it whenever, by his grace, we become willing to receive it. And this is the mercy he showeth. *That he will have mercy on whom he will have mercy*, &c., means, that he will have mercy and compassion without reserve on all who are willing to accept it; a mercy and compassion which will save from all sin; not only a half way compassion, but a full, free and complete salvation. We do not think that this nor any other passage in the Bible, lays any restrictions on the part of God, to the salvation of any man, or any class of men. He that feareth God and worketh righteousness, in every nation, is acceptable with God." Acts 10: 35.

Matt. 7: 6.

"Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you."

We should be discriminating as to time and occasion for the successful proclaiming of God's truth. It would be the height of folly to speak to a man under the influence of liquor concerning the interest of his soul. He would only spurn it, and turn again and abuse, or mock both the word and God's minister. It would be inappropriate to make any effort to preach the word of God to persons who are set in their opposition to God's word that they have become blasphemers, mockers, and despisers; infidels and atheists whose minds are so full of prejudice that they will not listen with reverence and attention—such as are to our knowledge confirmed in these things. To preach to such would only be casting your pearls, "the pearl of great price," the heavenly treasure, the truth of God's word, before swine—men who will not receive it. But we must be very careful that we do not despise as mockers and blasphemers, persons who by any means might after all be gained and gathered to the fold of Christ.

## AN INQUIRY.

A correspondent inquires, whether Mennonites belong to the Farmer's Grange, and if not, why not?

This question has been fully answered in several numbers of the Herald in previous years, which our correspondent, however, may not have read. We should think, however, that by this time, the dupes of Grangerism would have their eyes opened to such an extent, that they would much more be prompted to ask, "Do Mennonites belong to the Granges? and why do they allow themselves to be thus misled?" than to make any inquiry as to why they do not.

But we will answer briefly:

1st. That Mennonites, by the articles of their faith and the rules of their church, are not allowed to belong to *any* secret order. The reason for this church rule they believe to have in plain terms in the gospel of Jesus Christ, their only rule of faith and practice.

2nd. The operations, ceremonies, and aims of the Granger are not consistent with the requirements of the gospel, and a non-resistant profession.

3rd. The cry of economy and retrenchment so extensively harped about by their societies, is nothing less than a most heartless deception. With the vain cry of economy they lead men to pay their hard-earned means to the support of an institution, which, under the disguise of effecting lower prices, are in many instances as we have learned, only as I for selfish ends.

But it is not our purpose to enter upon a discussion of the corruptions of the in-

stitutions. We would only say aside from all secular questions, that no member of the Mennonite church, can join the society of the Grangers, without proving false to his promise and denying the faith which on bended knees before God and man he acknowledged and confessed. This may fall hard on some who profess to be Mennonites, but we cannot help it. Truth is truth, and will stand though the heavens fall.

For the Herald of Truth.

## A DUTY.

Beloved readers of the *Herald of Truth*, again I feel moved to write a few lines for instruction and admonition; and in order to accomplish my design I refer the reader to 2 Thess. 3: 12, 13; Gal. 6: 7—10. Before proceeding further, it is necessary to make the reader acquainted with the circumstances, or situation of the destitute Russians in the West, and more especially those in Kansas. Some may say: How do I know about those in other places? In reply, experience has taught me that the newer the country, the more difficult to obtain employment. And most of the Russian settlements are newer than those here. From experience I know the many difficulties and inconveniences that must be endured in a new country; hence it is that I feel moved to make frequent appeals to the brethren and friends in the older States, to obtain aid for the destitute.

Heretofore I have written only concerning those under our immediate care and supervision, yet I feel that aid is just as necessary in other places also. The aid fund is nearly or altogether exhausted. At the last meeting of the *Kansas Local Relief Committee*, it was decided only to grant 200 pounds of flour and meal to each poor family, and by the time that was consumed, they could support themselves.

It is now nearly two months since that meeting, and the provisions are nearly exhausted, so that there are again appeals made for aid; on account of no means we could refuse any further aid, but on examining the matter we find a number of widows, and a few old, infirm families, who are not able to support themselves, we found it necessary to extend aid to them; hoping that by bringing the matter before the readers of the *Herald* they would see and feel that there is yet a duty to perform. The passages of Scripture above referred to are so well adapted to our present condition that they were deeply impressed on my mind before commencing this article, so that I desired to lay them before the readers of the *Herald*; and especially to such as might think they have done enough.

Let me here ask. Have we any promise of a reward if we do not hold out faithful to the end? We must not become weary in well-doing. If we look back upon what we have been doing, we sometimes forget our duty, and think we have done enough. It is well, often to reflect on our past actions, but with a view to improve on them in the future. To think that we have done enough in any good cause that is not completed, is not in accordance with God's word.

I wish to bring the condition of the poor in the west, especially the widows and the aged, more closely to our hearts. They use mostly graham, rye flour, and corn meal; but the aged widows have begged with tears in their eyes for some fine flour, on account of their not being able to eat such hard bread. Of this I cannot speak from experience, but will leave it to those who can. I have not had the courage to refuse those petitions; for I fear, by doing so, I would transgress God's most holy command, "Love thy neighbor as thyself." To those of us who know nothing of want in comparison to these poor people, how necessary is it for us to take heed to God's word.

We know not what God has appointed for our lot. We might soon be placed in a worse condition than they are; for we cannot boast of our actions and deeds, and it is only God's mercy that has spared us; but how long he will yet extend his mercies is unknown to us; but this we know, if we should escape God's chastisements on earth, we cannot escape a just Judge who will reward us according to the deeds done in the body.

I have somewhat deviated from the subject, but I ask your forbearance. God will bear with us if we are only willing at all times to receive proper instructions, and improve the talents which he has given us. Hence I am ever ready to receive good instruction from any source.

I have refused aid to such as are able to go and get work, and shall not grant them any aid until I am convinced that I have done wrong. I find, on certain occasions, that it is necessary to use rather harsh measures. The apostle also commanded that he that would not work should not eat.

I have now laid the matter before the readers of the *Herald* as correctly as possible. If the ministers of the different churches will take hold of the matter and lay it before their congregations, no doubt sufficient would soon be raised to supply their wants. I deem it unnecessary to have a committee any longer; and, as the time for which the committee was chosen has nearly expired, I think the sooner it closes its labors the better. We have a plain rule laid down in the word of God how to proceed in all circumstances. I shall decline to fulfill the position I now occupy as soon as possible. Yet I do not expect to withdraw from the duties laid upon every one who wishes to meet his God in peace, so that when death shall come, his message will be received with gladness.

In the next *Herald* I will try and give a more definite account of the condition and necessities of the widows above mentioned. Written in love.

D. S. Holdeman.

## RIVER OF LIFE.

Rev. 22: 1, 2.

Out of the throne of God in heaven,
Flows a river pure and clear;
Where saints are meeting on that shore
There to rest from all their care.

There's Abram, Isaac, ancient pilgrims
And all the saints that worship God
There hosts of angels join in concert,
Shout as they cross cold Jordan's flood.

There by that river stands a tree
That yields her fruit monthly,
And from its leaves do virtue flow
To heal the nations here below.

This is the tree that life doth give
If we partake, we all shall live;
Let us draw nigh and eat and live
The fruit that God will freely give.

There, O, there on the banks of the beautiful river
Shall anthems of rapture unceasingly rise;
While angels and saints reunited forever
Unite in the chorus that gladdens the skies.

James Culbertson.

## CORRECTIONS.

One of our correspondents writes as follows:

"In the March No. on page 36, in the middle column, the writer uses the expression, 'Paul was caught up into the third heaven!' Where in the Scriptures do we find that Paul was caught up into the third heaven? The expression does not occur in this form. In 2 Cor. 12: 2; we find this expression. 'I knew a man in Christ, above fourteen years ago, (whether in the body, I cannot tell; God knoweth;) such a one caught up to the third heaven.' The writer of the article, no doubt, assumed the meaning which is generally attached to the passage, that Paul himself was the person here spoken of, and feeling entirely confident of this fact he does not hesitate to say so."

In the succeeding article, pages 36, 37, "Ye must be born again," there occurs a passage to which another of our correspondents also takes exception. On page 37 occurs this passage: "God has not placed us here on this earth, merely to gratify our carnal appetites, but to serve him and obey his commandments; to forsake the world and all its sinful lusts, the lusts of the flesh, the lust of the eyes and the pride of life. *If we forsake these and all evil ways, we are then new-born creatures in Christ and we have the promise of eternal life and salvation*". This passage our correspondent thinks, and not without good reason, would be very likely to mislead many readers, by teaching them to trust their salvation on works instead of the blood of the atonement. "It would be well," says our, correspondent "for the writer of this article to read the following passages of Scripture. Acts 13: 39; Rom. 8: 3; Gal. 2: 16; 3: 11; Rom. 3: 28; Gal. 11: 6; 2: 14—21; 5: 4; Jn. 5: 24; Rom. 3: 20; 5: 1; 1 Cor. 6: 11; 1: 30; 2 Cor. 5: 31."

We feel confident to say that our correspondent has no other belief than that given by the Scriptures, namely, that we are saved alone through the merits of the blood of Christ. The statement above referred to was evidently an oversight, and we gladly make the correction. We should not lose sight of the duties required of us in our christian service; we must, and every converted person will keep God's commandments and perform good works, works of righteousness and charity; but these will not save. The blood of Christ alone will bring salvation, and works are rather the fruit or result of God's grace in the soul. That is, there is no power in works to save, the power of salvation lies in the gift of God; but the Spirit of God, dwelling in the renewed heart, prompts and leads to the performance of that which is right and acceptable in the sight of God.



## CONFERENCES.

Few men seem to have a correct estimate of the value of a conference, and the proper way of holding it. At least, to judge from the manner in which conferences are usually conducted, the manner in which they are, in many places attended, and the results, or the impressions they leave, one would conclude that there must somewhere, be a very great mis-conception in regard to these meetings.

Conferences are intended as counsel meetings, where the brethren, particularly ministering brethren, meet for the purpose of considering the interests of the church under their charge, and desiring ways and means, through which the church may be sustained, preserved in its purity, fulfill its proper mission, and in every respect, in every duty, become more efficient, and better fitted to show forth the mystery of goodness.

Another of its chief purposes is to prove or examine the ministers in charge of the work, whether they be in the faith, whether they be sound in doctrine, and have a mind in all things to submit to the word of God, and labor faithfully to support the church and conference in their efforts to cary out the practices and customs of the church, as directed in his word.

A third object of the conference is to compare notes on points of doctrine, as well as on the practices of the church; and if a complete union of sentiment does not exist to seek to obtain this, if possible; so that they may be all of one mind and one heart.

Again, when difficulties arise among some of the members of a church, or between different churches, such councils are called to consider the matter in dispute, and arrange them with a proper understanding to all concerned.

Leaders of a conference, as well as all who take part therein, should not act arbitrarily nor selfishly, and should not show partiality; neither should they be disrespectful or abusive in their language and demeanor toward others. They should remember that a conference is a council of brethren to consider various questions, and points of doctrine and practice, and by a deliberation in the fear of the Lord, and in the light of the gospel, with the consent and concurrence of the whole conference, or at least their acquiescence to determine and decide such considerations. No man, if he is even a bishop, has a right to stand up before a conference and say that a certain measure must be adopted, and be law and custom, because he thinks so, or because it is his opinion, without first consulting and obtaining the acquiescence of the conference. Every minister who is worthy to be received as a minister, and as a member of the conference, is entitled to a voice in the decision of the conference and will naturally feel more or less hurt when questions, in which he, in common with every member of the conference is decided without an opportunity to give expression to his mind. A disregard of these things, by the directors of a conference, is often the cause why many decisions are so little respected, and sometimes entirely ignored. A proper consideration of this one point, we feel sure would, if acted upon, result in good.

But there are always two sides to a question. We would not rob the elders or bishops of their proper rights and privileges. They are older and more experienced than the younger ministers, and they are sometimes compelled to take a strong and determined position. Men who have very little regard for the gospel and very little real piety; men who have some selfish ends to attain, and cannot comprehend what is best for the church and who care very little about it if they do know, men who are seeking for prominent positions, and who like to hear themselves talk, set themselves against the men whom they should respect as fathers, to whose counsels they should listen as children, and whose godly example they ought to follow in all humility and meekness.

The great point to be kept in view in all our councils is, that *we are brethren*, and as such we should deal one with another as brethren. The Savior said, "The Kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are benefactors. But ye shall not be so, but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve." Luke 22: 25, 26; Mark. 20; 42.

During the sessions of a conference, good order should be maintained. There should be no unnecessary moving about the house; or going in and out; there should be no private conversations carried on between persons in the house; all should be kept quiet and orderly; there should no two be allowed to speak at the same time, and when some question is under consideration the person who has anything to say upon it should say it in a manner and a tone of voice that all present can hear, and all present should listen; some persons have a habit of talking too much and too long; taking much valuable time and not benefiting any one; this should be carefully avoided. Persons should say as briefly as possible, what they have to say, and then give some one else an opportunity to say something also. No one at a conference must feel that he has a right to appropriate more than his share, or proportion of time.

Finally, when a decision is made at conference and agreed to by all, we must remember that this is a solemn promise to do just what we agreed to do, and we are responsible if we do not do it. Brethren, bear in mind that it is only a perfect mockery to go to conference year after year, and decide, and agree, and promise, and go home and do just the contrary. Do we not by just such actions deny all our religion, make the work of God of none effect, and make ourselves guilty before God?—It is a most wicked deception. Oh! let us ask God to make us faithful in all these things.

## "ARISE, HE CALLETH THEE."

They spake to him of old who sat
In darkness by the way,
But heard the Savior's passing feet,
And cried to him for day;
They spake to scorn, they spake to chide,
But o'er that living sea
His cry went up, till it was said,
"Arise, He calleth thee"

The suppliant rose, and saw his Lord
With new unclouded sight,
Bestowed by his almighty word
Who said, let there be light.
And thou, that in thy dark estate
Hast the same Lord to see,
Why sitt'st thou by the wayside yet?
"Arise, He calleth the."

Man of the busy days, immersed
In countless cares, and schemes
For place or gold to have or hold,
Hast thou no loftier aims?
Is there no glorious heaven to gain?
No wrath to fear and flee?
Up from the coil of mammon's chain,
"Arise, He calleth thee."

Christian's Choice.—I am frail, and the world is fading; but my soul is immortal, and God is eternal. If I set my affections on earthly enjoyments, either they may take wings like an eagle that flieth towards heaven, or my soul may take its way like the poor fool, and go to hell; but if I choose God for a portion, then mercy and goodness shall follow me whilst I live, and I glory and eternity shall crown me when I die. I will now therefore leave that which I shall soon loose, so that I may embrace that which I shall always enjoy.

# Children's Department.

He prayeth best who loveth best
All things both great and small;
For the dear God, who loveth us,
He made and loveth all.

For the Herald of Truth,

## SUNDAY SCHOOL.

The Sunday school is an important place for children and grown persons to spend part of the Holy Sabbath day. There we will hear the word of God explained, and young boys and girls will be taught not to form any bad habits nor travel on the broad road which leadeth to destruction, but to seek the narrow way which will lead them to glory and heaven; where the Lord has prepared a home for all who love him. There will be no sorrow, temptation, tribulation and no more parting there. They will also be taught to become Christians, and love to do good to one another, and try by the help of God to make them intelligent and useful in this world and be happy in the one hereafter.

I feel very sorry when I see so many boys and girls spend their time foolishly, and so many are led astray by Satan, just because they have not the proper instructions, or know not what God teaches in the Scriptures. Every Christian should take an interest in this matter, for when the tree is young it is very easily straightened, but the older, the harder to correct it; just so with children. Youth is the time to learn.

I am a teacher in a Sunday school here. Oh, how I love to tell them of Jesus, and what he will do for them if they are good children. I also try, by the aid of God, to instruct them in His word, so that the Sabbath will be spent in a pleasant, and profitable way for our spiritual good; and not be at playing ball or other kind of games while their parents are at church. Parents should not forget that their dear little children have souls to save as well as the older persons. Children should go with their parents to church and to Sunday school, then when Sabbath evening comes they would all feel happy.

Let us pray diligently for the young. Parents pray and talk with your children, so that we may all go to heaven hand in hand, both young and old, both great and small. May the Lord bless us all abundantly. B. M. Rutt.

## BIBLE RIDDLE.

There was a thing but small in size,
'Twas neither wood nor stone;
Some teeth it had and yet no eyes,
In nature it was grown,
Out of it, there water came,
To quench the thirst of man
With it some hundred men were slain,
Since nature first began.

For the Herald of Truth.

## WHICH LOVED BEST?

The following bit of poetry, written by Joy Allison, contains a good kernel of truth for every body who has a father and mother. I have read it several times to a little girl, and with a few words of explanation, I found she was much interested with the ideas contained therein. I believe that other little folks who read it carefully several times, or have some one read and explain it to them, will find it not only interesting, but, after thinking about thoughtless John, naughty Nellie, and faithful Fannie, it will be strange indeed, if each boy and girl does not find something within pressing the question, *How do I show my love to my mother?*

N. G. R.

"I love you mother," said little John.
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the water and wood to bring.

"I love you mother," said rosy Nell.
"I love you better than tongue can tell."
Then she teased and pouted full half the day.
Till her mother rejoiced when she went to play.

"I love you mother," said little Fan.
"To-day I'll help you all I can.
How glad I am school doesn't keep!"
So she rocked the babe till it fell asleep.

Then stepping softly she fetched the broom
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said—
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best?

## WHAT MUST I DO TO BE SAVED?

Dear children, we are all sinners; did you ever think of this? We have all broken God's holy law. The Bible says, "There is none that doeth good, no, not one."

Perhaps you have never seriously thought of this. You take it for granted you are going to heaven. I never asked a child this question, "My dear, do you expect to go to heaven when you die?" but the answer came very quickly, "Yes." If I were now to look each one of my little readers in the eye, and ask, "Little one, where do you expect to go when you die? I believe every one would be surprised at the question, and would reply, "Why, to heaven, of course." And yet there is not one of you that has not broken God's law.

Are you troubled to know what you are to do? Well you may be, for it is a very serious thing. The Bible says that we shall be safe if we are *found in Christ.* What does it mean to be in Christ?

It means that you must go to Jesus just as you are, sorry that you have sinned, and ask him to take you up and carry you with him to heaven. He will receive every one of you; for he has said, "Him that cometh to me I will in no wise cast out." And God will receive you too. He will not frown upon you when he sees you coming up to the pearly gates with Jesus. You will be "accepted in the Beloved." God will smile on his dear Son with sweetest love for every little lamb thus brought into the heavenly fold; and he will smile with sweetest love on every little lamb who is willing to trust Jesus, and take refuge in his righteousness and love. We cannot get there by trying our own selves to be good, but only through and in Jesus who has died for us, and by whose blood we are washed and saved.—*Morning Light.*

## THE LITTLE PREACHER IN MEXICO.

His father preached Christ there before him. For this he was cruelly persecuted and finally suffered death. This little boy has learned his father's sermons by heart, and preaches them every week before a large gathering of children. He is only ten years old, but so great is his earnestness and power in preaching the love of Jesus that crowds come to hear him. His great desire is to take his father's place in preaching the Gospel, and he will study for the ministry when he is older. The Children's Society in Mexico meets every week in a large hall. There is a boy president, who is seated by a table in the centre of the room. The secretary is the boy preacher. He keeps and reads the minutes of the society, and talks to the children, not always in his father's words, of the Lord Jesus and His great salvation. Many besides children come to hear the sweet old story from the lips of this little child. Through the week these children try to do all they can for Jesus, and help each other on in the heavenly way. They have found out that they need not wait till they grow up, to tell the blessed story of Jesus' love, and do good in His name.

## SEEK HIM WHILE HE MAY BE FOUND.

"My son, know thou the Lord;
Thy father's God obey;
Seek his protecting care by night,
His guardian hand by day.

Call while he may be found;
Seek him while he is near;
Serve him with all thy heart and mind
And worship him with fear.

If thou wilt seek his face,
His ear will hear thy cry;
Then shalt thou find his mercy sure,
His grace forever nigh.

But if thou leave thy God,
Nor choose the path to heaven;
Then shalt thou perish in thy sins,
And never be forgiven."

Christian graces are like perfumes—the more they are pressed, the sweeter they smell; like stars that shine brightest in the dark.



# Miscellany.

There yet is room! the arms of love
Stretch wide to welcome sinners home;
Oh, haste, no more in sorrow rove,
"The spirit and the bride say, *Come.*"

## THE LORD'S LILIES.

"Blessed are the pure in heart."

We are told that the lilies of Palestine, mentioned in the New Testament are very beautifully colored. But in Old Testament times the name lily signified purity—the lily was used as an emblem of purity. Jesus is called the lily of the valley, because of the spotless purity of His character, and he calls the pure in heart His lilies. We read in the Song of Solomon "as the lily among thorns, so is my love among the daughters.' How blessed to know that He who has called us out of darkness into His marvelous light, is able and willing so to cleanse our hearts, that, like the pure white lilies we shall be without spot or stain.

The Lord delights in His lilies—His pure ones. We read again, "He feedeth among the lilies," and, He has said, "if a man love Me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." What blessedness! To have Him abide with us! Not tarry for a moment, not to catch sweet glimpses of His face, and then have it hidden from us by clouds of doubts and fears, but to have Him with us always, a present help in every time of need; and this joy may be ours, for it is promised to the pure in heart.

We are told to "consider the lilies, how they grow," and do any of God's children grow in grace like those whose hearts He has cleansed? When evil desires and passions, that like weeds have sprung up in our hearts, and not "kept down," are cast out, there is nothing to prevent the growth of the Christian graces. Yet some object to the doctrine of heart purity, because, they say, they do not expect to reach a point in this life, where they will not grow in grace, they believe they must advance or go back. My friend, growth and purity are not the same thing. There are lily buds, and lily flowers. A bud may be perfect and yet it will expand into a flower, but who would expect a perfect flower from an imperfect bud? Jesus expects us to grow, but we cannot be made pure by growth; that can only be done by the application of the precious blood of Jesus, in answer to our prayers of faith, and then He leads us on, and we run in the way of His commandments, with hearts glad and free.

We are not all called to preach the gospel. We have not all many talents to trade with for Jesus, nor the time and means that we would like to use for Him; some of us have been lain aside from active service for a long time, yet we can all be pure in heart and holy in life, and there is a power in the daily life and holy example of one who walks with God, that the unconverted cannot resist. They admire the Lord's lilies. They covet the friendship of a Savior who is able to make the heart so glad, that the countenance is all aglow with holy light, though as Moses when he came down from the mount, wist not that his face shone; sometimes the lowly follower of Jesus knows it not, but the unconverted takes knowledge of it, and it is often the means of their conversion.

O, I am so glad that this great blessing of heart purity is for all God's children. Let us yield up our hearts to Him to be made pure and clean. Let us trust Him to keep us clean, that we may glorify Him on the earth that in a little while, when He comes into His garden "to gather lilies," we may be found without spot or wrinkle or any such thing, and so be transplanted from this valley, to bloom in the in the Paradise of God.—*Christian Standard.*

## A DESCRIPTION OF THE PERSON OF JESUS CHRIST.

The above was found in an ancient manuscript which was sent by Publius Lentulus, President of Judea to the Senate of Rome.

"There lives at this time in Judea, a man of singular character whose name is Jesus Christ. The barbarians esteem him a prophet, but his followers adore him as the intermediate off-spring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or a touch. His form is tall and elegantly shaped; his aspect amiable and reverend; his hair flows in beautiful shades which no united colors can match, falling into graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head, like the head-dress of the Sect of the Nazarites. His forehead is smooth, and his cheeks without a spot, save that of a lovely red. His nose and mouth are formed with exquisite symmetry; his beard is thick, and suitable to the hair of his head, reaching a little below his chin, and parted in the middle like a fork. His eyes are bright, clear and serene.

He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language. His whole address, whether in word or deed, being elegant, brave, and strictly characteristic of so exalted a being. No man has seen him laugh; but the whole world has frequently beheld him weep; and so persuasive are his tears that the multitude cannot withhold theirs from joining in sympathy with him. He is very modest, temperate, and wise, in short, whatever this phenomenon may be in the end, he seems at present a man of excellent beauty and divine perfections, every way surpassing the children of men".

The *Montreal Witness* is a daily paper published, in Montreal, Canada. It is a bold advocate of civil and religious liberty. It has a large circulation, and wields a strong influence in favor of Sabbath observance, temperance, and religion. As a proof of their appreciation of the good influences of this paper in the midst of a strong Catholic community, its friends have determined to give the publishers a fine, new building, as a publishing house for the Witness. It is indeed refreshing to know that a paper that dares to advocate what is right, is appreciated, and that its friends are ready to show their appreciation of it in so substantial a form. We wish many other papers would be a little more bold in advocating truth, right, honesty and good moral principles. How much good they could do.

Congress.—The Senate has passed a bill authorizing the appointment of a commissioner possessing scientific and practical knowledge, to collect information relative to the Rocky Mountain locust or grasshopper, and other insects injurious to vegetation, in order to devise remedies; and one to enable the people of New Mexico to frame a State Constitution to be submitted to the people for ratification or rejection in November next, and if ratified the State to be admitted into the Union by proclamation of the President.

By cable it is reported that the Christian subjects of Turkey have offered to serve as soldiers in the army, instead of paying, as hitherto, an exemption tax. This the Sultan's Government refuses, "on the ground that the Christians are not to be trusted in his army." They certainly do not belong there or in *any other army* to fight with carnal weapons. Perhaps it is the Sultan's apprehension of this that prevents him from trusting them.

Holland.—A dispatch received in London from Paris on the 25th ult., said that the dykes protecting Herzogenbosch or Bois-le-Duc, had been swept away by the floods, the railway bridge and roads destroyed and the town completely isolated. Hundreds of houses had disappeared, 6,000 persons were homeless. The town is at the junction of the rivers Dommel and Aa, 28 miles S. S. E. of Utrecht.

A violent storm on the 12th, did much damage in various parts; 600 vessels took refuge in the Downs, a roadstead off the southeast coast of England, to which the shoal called the Goodwin Sand, forms a kind of break-water. The storm extended to the Continent.

A land-slide at Cant, a small town on the Rhine, in Northern Germany, on the night of the 10th, inst., caused by recent heavy rains, carried eight houses and killed 26 persons. Further slides were feared in the vicinity.

In Russia there are upwards of 81,000 flouring mills driven by wind, water, treadle, or by steam.

## CONSIDER.

We have something important to bring before you, and we pray you to give heed thereto. We have no secret to disclose informing you how you can make a fortune, but we wish to tell you how you can escape eternal bankruptcy and ruin, and gain a heavenly inheritance. One who knows something about the value of the soul asks the question: "What shall it profit a man if he gain the whole world and lose his own soul?" You look upon a beautiful farm or house and you inquire: What did its owner pay for it? You are told that it cost him so many hundred dollars. Perhaps it cost him more than the sum named. Perhaps it cost him his soul. God knows that many in their haste to be rich barter their souls for the things of time. Many come out to this western country to push their fortunes, and while they rise as merchants or farmers they sink as Christians. Their wealth increases, but their souls become shriveled and dead. When they left their distant home, a fond mother imprinted upon their cheek the farewell kiss, saying, with a voice choked with emotion: "I commend you to God." And many were the earnest wishes and earnest prayers that followed them. Sad to think that the prayers and counsels of pious parents have been forgotten, the vows of early youth unfilled, the first love forsaken. Spiritual insensibility has been gradually increasing; around the heart once so tender, a hard crust of worldliness has gathered; already there is a beginning of what Scripture calls eternal death. The soul is dead to God, dead to goodness, dead to spirituality, and unless it be quickened by heavenly grace it will die eternally.

Have you thought, dear reader, what life has been given to you for? Are you seeking to fulfill the end for which you have been sent into the world? If life were to end now would you say with a dying man we visited lately, "My life has been a blank, a total failure?" It is a solemn thing to die, but it is a more solemn thing to live; for upon this short fleeting and uncertain life hang eternal issues. Will you then drift down life's stream heedless of what the end will be? O, pause and think! When you begin to think half of the work is done. God's constant complaint is that men do not consider. There is plenty of thought given to trifles, but little to the things of eternity. Sometimes locusts swarm so thickly in the air as to obscure the light of the sun, so swarms of vain thoughts intercept the beams of heavenly truth and keep them from falling on the heart. Men are lost for want of thought. Let me ask you, my reader, if you have given one hour during the last year to anxious thought about your soul? Has the body's wants and comforts engrossed your sole attention, and have the interests of your precious, immortal spirit been uncared for? Then you have been acting like a man who feeds his dog and starves his child. Have you thought what the result of such conduct must be?

Remember, a day of reckoning is coming. Therefore, O, man, "prepare to meet thy God;" meet him you must. The solemn time steals on apace when your naked spirit must confront the living, holy God. All expedients to avoid that meeting will fail. It is appointed unto all men—all men—once to die, and after death the judgment. Meet him at the cross and then you will be prepared to meet him on the throne. Meet him in penitence and faith and receive his proffered mercy, and upon the great day you will meet him without fear.

"O, that men were wise, that they understood this, that they would consider their latter end!" These words are the wail of God over the folly of his human family. He knows the awful end to which so many are fast hastening. With the yearning solicitude of infinite love, he cries after spiritual wanderers, "Turn ye, turn ye, why will ye die?" He warns in love: O, pause and ponder ere it be too late. Push not wisdom out of sight. Be not of those who "will not be wise till they are fools forever." Turn to God now. Behold now is the accepted time; behold now is the day of salvation.

## RUSSIAN AID.

| | |
|---|---|
| Jacob K. Beutler for the poor in Kansas | $8.60 |
| Abm. Metz | 4.00 |
| From a Friend M. O. | 10.00 |

*Correction.*—In the January No., we reported from Rebecca Funk $10.00. The amount should have been $25.00. The amount was correct on our books, but in the report for the *Herald* a mistake was made. We are glad to make the correction.

## FOR AUFMUNTERUNG.

| | |
|---|---|
| Jno. Gilliom | $ .50 |
| Abraham Bitchy | 1.00 |
| Abraham Yoder | .50 |

## Married.

Feb. 24th, by Elder Samuel Yoder, AMOS NAFZINGER and ELISABETH HARTZLER, both of Mifflin Co., Pa.

March 18th, by P. S. Lehman, JOSEPH OESCH and CATHARINE HOFSTETTER, both of Hickory Co., Mo.

## Died.

Jan. 29th, 3 men perished in a lime kiln near Bainbridge Lancaster Co., Pa., named ABM SHIRES, leaving a wife and 10 children, age 50 years, 4 months 15 days. WM. HENRY STRAYER, single, age 28 years, 3 months 12 days. CYRUS STRAYER, leaving a wife and 2 children, age 26 years, 6 months and 26 days.

Particulars.—One of the men descended into a lime-kiln to level the stones. He was overcome by the gas. The second descended to help him. He was also overcome, then the third descended he was also overcome. A fourth one was also nearly overcome, thus all three perished. Their funerals took place on the 1st, of February, forenoon in Bainbridge, afternoon in Springville. A large number of persons assembled together to witness the solemn ceremony of burying the remains of the unfortunate men. Two bodies were put into one grave and the other body buried by itself. Many tears were shed, many sympathies were tendered to the bereft ones.

Feb. 13th, in Landisville, Lancaster Co., Pa., of Cancer, internally, Sister ELISABETH KURTZ, aged 37 years, 3 months 26 days. Funeral on the 15th, Text, Isaiah 35: 10. Sister Kurtz suffered much pain. She was patient.

Feb. 19th, near Old Line, Lancaster Co., Pa., Bro. JOHN STAUFFER, aged 68 years, 5 months 9 days. Funeral on the 21st, Text, Phil. 1: 21.

September 4th, 1875, in McLean Co., Ill., DAVID, infant son of Jacob and Magdalena AUGSPURGER. Services by Joseph Lichty of Canada, Christian Schlagel, and John P. Schmitt, from 1 Cor. 15.

Oct,——1875, in Livingston Co., Ill., a daughter of Ferdinand and Maria Schertz, aged 3 days. Sermon by J. P. Schmitt.

Nov. 17th, 75, in Livingston Co., Ill., Bro. PETER SCHMITT, aged 38 years, 4 months and 27 days. He was sick eleven weeks, and he bore his suffering with Christian patience, manifesting to those visiting him a good example. He gave his family and friends a good admonition before his departure. Services by Joseph Gasho, Chr. Schlagel, and Jn. P. Schmitt.

Dec. 20th, 75, in Livingston Co., Ill., of the infirmities of age, Bro. ANDREW SCHERTZ, at the advanced age of 80 years, 5 months and 26 days. This aged pilgrim reached his fourscore years; he lived in the fear of God. He went asleep in Jesus, beloved by his children and children's children. Blessed are the dead which die in the Lord. Services by Benj. F. Hamilton, and J. P. Schmitt.

Our aged brother sleepeth
The slumber of the blest,
Unmindful of our sorrowing,
He peacefully doth rest.

Dec. 28th, in Livingston Co., Ill., of the infirmities of age and inflammation of the bladder, Bro. JOHN NEWHAUSER, in his 76th year. Buried in the presence of many relatives and friends the 30th, when appropriate remarks were made by J. P. Schmitt.

Feb. 1st, 1876, in Salisbury Tp., Lancaster Co., Pa., Sister POLLY SAUDER, widow, in the 77th year of her age. Services by Amos Herr.

Feb. 10th, in Woodford Co., Ill., Sister BARBARA NAFFZINGER, at the advanced age of 80 years, 4 months and 16 days, eight days previous to her death she attended meeting; her seat now is vacant, but she will occupy a seat in the heavenly mansions, to which she looked forward with an eye of faith. Services by Christian Rupp, and J. P. Schmitt, from 1 Cor. 15.

'Tis said death loves a shining mark,
He seeks the brightest, best,
So he hath laid our sister low—
The loving, loved, and blest.

And when we gather often
Unto the house of prayer,
Ah! then we miss our sister dear,
Her seat is vacant there.

Feb. 18th, in Wayne Co., Ohio, MARY wife of Fredric RAMSEYER, aged 20 years and 21 days. Buried on the 20th at the Amish Mennonite meeting-house. Funeral services by Jonathan Smucker, from Ind. in German and Henry Davidson, in English, from 2 Corinthians, 6: 1.

Feb. 26th, in Wayne Co., Ohio, MAGDALENA daughter of Gideon and Magdalena SMOKER,



aged 5 months and 8 days. Funeral services by David Z. Yoder, and John Smiley, from John 16: 16; and 2 Cor. 5: 10.

March 3rd, in Stark Co., Ohio, BARBARA SLONEKER, at the advanced age of 87 years, 3 months and 8 days. She lived in the holy bonds of matrimony 63 years. She leaves 9 children, and 52 grand-children. Funeral services by Chr. Klopfenstein and J. K. Yoder, from John 16: 16.

March 9th, in Wayne Co,, Ohio, of lung fever, DAVID STUTZMAN, aged 52 years, 6 months and 8 days. Buried the 10th, at the Hoff meeting-house. Funeral services by John K. Yoder and John Smiley, from Isaiah 38: 1; and John 5: 24.

March 10th, in Wayne Co., Ohio, of lung fever, ELISABETH, daughter of Joseph and Nancy PLANK, aged 17 years, 2 months and 5 days. Buried on the 12th, at the Amish meeting-house. Funeral services by John Smiley, and John K. Yoder, from 1 Peter 1: 24; and Rev. 16: 15.

"Dear sister, don't think of me as in the tomb,
For I shall not fear its dark shadows and gloom
And I shall not fear though the river be wide,
For Jesus will carry me over the tide."

March 17th, in Mifflin Co., Penna., of scarlet fever, EURIEL D. only child of Jacob K. and Nancy ZOOK, aged 9 months and 19 days.

Dear Euriel it is hard to part
With one we loved so well,
But still we feel there is a power,
Our aching hearts can quell.
And yet why should we mourn thy loss
When we know 'tis thy gain;
And thou art now at rest with God,
And free from earthly pain?

March 15th, in Woodford Co., Ill., suddenly of hardened lungs, MATTHEW HERR, aged 56 years.

March——, in Howard Co., Ind., JOHN ZUG, aged 59 years, 3 months and 28 days. Services by D. L. Miller, and Nobardias Schroht.

March 9th, in Mifflin Co., Pa., JAMES SHEERER, aged 68 years, 4 months and 12 days.

March 12th, in Mifflin Co., Pa., MARGARET (Peggy) YODER, aged 65 years, 9 months and 12 days. She was a sister of James Sheerer, and a kind-hearted, and peaceable member of the church.

March 12th, Elkhart Co., Ind., of dropsy of the heart, Bro. SIMEON L. MILLER, aged 46 years, 9 months and 5 days. During his suffering he manifested his Christian spirit by patience in affliction. His father, Bishop Levi Miller aged 77 years, of Holmes Co., Ohio, was also at the funeral. He leaves a deeply bereaved wife and 11 children to mourn their loss. Sermon by John Gnagy and John Schlabach.

March 20th, in Blair Co., Pa., MARGARET, daughter of Jacob and Elisabeth EBERSOLE, aged six years, 1 month and 2 days. Herman Snyder officiated on the funeral occasion, Text 2 Kings 4: part of verse 26.

March 7th, in Elkhart Co., Ind., JOHN DOUSMAN, son of Jacob and Susanna Dousman, aged 18 years, 1 month and 10 days. Funeral services by M. E. Grider and J. M. Christophel.

Dec. 20th, 1875, in Somerset Co., Pa., of jaundice, POLLY, daughter of Moses D. and Polly OESCH, aged 2 years, 7 months and 20 days. Funeral services by M. C. Miller and I. Hershberger, from Mark 10: 13—16.

March——, in the Chambersburg congregation, Franklin Co., Pa., Sister LEHMAN, widow, aged 79 years, and 9 days. Thus one by one the aged saints are called home to their everlasting rest.

"Asleep in Jesus! Oh how sweet,
To be for such a slumber meet!
With holy confidence to sing,
That death has lost his venom'd sting."

March 29th, in Washington Co., Iowa, Sister LYDIA MAST, wife of Joseph Mast, aged 49 years, 8 months and 15 days. Sister Mast bore her afflictions patiently. Buried the 30th. Sermon in English and German. Text 1 Cor. 15: 35—50.

Farewell Sister, a long farewell,
For we shall meet no more,
Till we are raised with thee to dwell
On Zion's happier shore.

On the 28th, of March, 1875, in Bedminister Twp., Bucks Co., Pa., at the residence of his son David, HENRY LANDIS, aged 80 years, 7 months and 8 days. Buried at Deep Run on the 31st, Text Rev. 7: latter part of 14 v.

He washed his robe and made it white,
In the blood of the Lamb;
To do God's will was his delight,
This is a soothing balm.
The children's loss is his great gain,
The righteous arc at rest;
Be faithful and pious remain.
And lie forever blest.

## Letters Received.

Abm. Wismer 2, N. G. R., D. Sherk, Benjamin Legron, Henry Yother, Peter Schrock, L B Calvin, S Godshalk, John Holdeman, Jacob F Reinland, G Breuneman.

### MONEY LETTERS.

A—Christian B Allebach, H F Andrews, Conrad Allert, Chr A Angsburger, Jacob Albrecht, W B R, Joseph B Allabach, George Angermeir.

B—David Basinger, Witmer J Barge, Joseph S Baer, Samuel Blough, Asa Bearss, John Bean, Tobias Bowman, John E Berntreger, Joseph Brenneman, John B Bechtel E J Blough, Abraham Bitschy, Noah Bechtel, Samuel C Bower. Henry Bally, Chr B Lehman, Jos. L Brant, John Bingaman, Conrad Brehm, Moses Bowman, Jacob Bowman, D Bixler, Jacob Boller, Peter Bachman, Henry Bachman, Joseph Burki, Cottlob Brown Henry D Bowman, Daniel K Buervey, Noah Blough, Abraham Bechtel, Allen Boyer, Valentine Berkey, U Binkley, Samuel Book, Emanuel Bowman, Jacob Brand, Jacob Birky, J S Bare.

C—Elias Conrad, Jacob Culp, Joseph Clauden, Joseph Charles, Isaac Cressman, Joel Clemmer

D—Peter Dueck, JJ Durr, Peter Dueck, Joseph F Derstine, Tobias Denlinger, Joel Detweiler.

E—Henry Earnst, Daniel Eicher, Jacob B Erb Benjamin Ehy, Samuel Eash, Jacob Eshbach, John Enus, Peter Ehrisman. Peter Engle, Moses Esh.

F—Daniel B Friedt, Peter Friesen, Klaas Friesen, Albert E Funk, Reuben Fretz, John Fast, John Fisher, Andrew Fretz, Rebecca F Funk.

G—Jacob Gerig, John Giliom, Jacob M Greider, Michael Gardner, Elias Gnagy, David Groff, Catharine Gerber, Mrs William Fretz, Lizzie Gilmore, Jacob Gehman, John Good (BurrOak), Henry Gable, Hershey Groff, Anna Gerig, P Gilioin, S Godshalk, Joseph Gander, Henry Good, Abraham Good, M Gingrich.

H—Christian Hartzler, Isaac Holdeman, C. B Herr, Christopher Hoover, David Habecker, —— Hershberger, Benjamin, Hershey, C. J. Hostetler 2, T A Hirschler, Isaac Hertzler, David Hershey, Z B Holcomb, Michael E Honderick J Hoffman Hershey, Jos High, Dilman High, Sam S Hartman, Samuel Hirstein, Paul Hostetler, E M Hostetler, Jos F Haldeman, Benj Huber, Wm Hofstetter, Anna Horning, J B Houser, Anna Hossler, Andrew Habecker, J N Hockman, Christian Hunsberger, Jacob Hassfurter, Jacob Hollinger, H R Hurst, Maggie B Herr, David Hartzler, John Holdeman, M J Hochstetler Leonard Hoover, Kate L Harpst, John Hostetler.

J—Nicholas Johnson, John B Jantz, Sem K Johns.

K—John F Kolb, Rebecca Kauffman, Joseph C King, David Kanegy, Peter N Kraybill, H S Kraybill, D J Kauffman, Jacob Kratz, Jeremiah Kauffman, Joseph B King, Christian Kauffman, Jacob Kurtz, John King, Isaac Kilmer, Levi King, Abm Kornhaus, Joshua Kauffman, C M Kauffman, Christian Kauffman, Chr Krehbiel (Summerfield), Daniel Kratz, Jacob Kilmer, Joseph Kempf, Joseph Kauffman, John Ketchum, A B Kauffman, Jerry King, Martin Kindig, Jonas Y Kauffman, Joel Kauffman, Shem King, J B Kern, Jonathan King, N H King, Mary E Klopfenstein.

L—Benjamin Legron, Abraham Lane, J S Lehman, Peter B Louks, Emma F Leatherman, John Lahe, Chr K Lapp, Benjamin Lesher, David Leaman, P Litwiller, Samuel Lantz, John B Lichty, David Lefever, Samuel Lapp, Jacob Lehnen, Christian Lichly, S H Longaker.

M—Joseph P Meyer, Amos Mast, Mary Jane Moyer, Jacob B Meyers, Abm L Moyer, Moses D Miller, Jacob Martin, Dilman H Moyer, Jonas Myers, Henry Martin, Christian May, Levi D Miller, Samuel Miller, Dr. G F Murken, Samuel B Moyer, Jacob S Moyer, Samuel S Maust, Jacob H Martin, Benjamin Musser, Abm. Metz, Christian Martin, Abraham M Miller, J B Markley, Sam D Miller, Enos Moyer, Eliza McConnell, Christian H Miller, Abraham Metz, Manassas Miller, Joseph P Moyer, Jacob Martin, John M Miller, Noah Mast.

N—John Newschwander, Martin R Nissley, Peter D Nafziger. Jacob S Neff, Isaac Nusbaum, Rebecca A Nusbaum, Levi, R Nissley, E D Nissley, Samuel Nash, Christ Nolt, Jacob N Newcomer, Jos W Nissley.

O—Andrew Oesch, Andrew Oesch, Wm Overholt.

P—Francis Pike.

R—John Richer. Jacob F Rutt, Christian Risser. Frederick A Rodes, Jos Roth, Chr C Roth, Val Richert, Christian Roth, Levi Ressler, Christian Risser, R S Risser, A Rnth, Heinrich Ratzlaff, Christian Rohrer, B M Ruth, Michael Rohrer, Magdalena Rodegep, J Riehl, Christian Roth, Henry Richener, Christian Raber.

S—John Steinman, Amos Stauffer, Christian Sauder, C D Schad, Mark Seiler, Noah Stauffer, Henry Shank, J B Stemen, Geo E Shoemaker, E R Somers, John Stahli, Elias Schneider, Jacob Shuk, Anna Scoggin, David F Stolzfus, C J Stutzman, Jacob Shellenberger, Christian Springer, Daniel Schantz, Henry Shenk, Daniel R Stauffer, Heinrich Strasler, John P Schmidt, Jocob Shirk, Rev A Shank, Christian D Schindler, George Schreiber, Henry Shaum, Jos Sprunger, J M Stolzfus, Jos Shaum Jacob Schmucker, Jacob Smedley, Henry Shadinger, Elias Shadinger, Hiram Shaeffer, Rudolph Shenk, Jos Slagell, Martin Senger, Christian D Sauder, Gottleib Steit, Elizabeth Stauffer, Jacob Stoner, J S Schwarzentruber, Lizzie Snyder, David Sauder, Isaac B Snyder, Menno Snyder, Henry Schoemaker, Henry Snyder, J B Snider, Catharine Stehmen, Emanuel Suter, A L Stauffer, Geo. W Showalter, C A Sommer.

T—J B Tyson, Benjamin Troyer, Lydia Troyer, Hatton Turner, E B Troyer.

U—Agnes Unzicker, John Unzicker, Valentine Unzicker.

V—Henry Voth, Henry Voth.

W—Peter Warkentin E H Weaver, Levi Weaver, John Waugler, Menno Weaver, N C Wenger, Samuel Witmer, Daniel Wenger, Jacob Witmer, Jos Weaver (Wooster), J B Welty, John Wismer, Adam Winger, Jephtha Wyse, J G Wenger, Jacob Waltner, E Welty.

Y—Valentine Yoder, S B Yoder, Abraham Yoder, Simon D Yoder, Jonathan C Yoder, David C Yoder.

Z—Peter Zook, Levi J Zook, Andrew Zehr, Hartong Zinzer, S B Zook.

## TIME TABLE.

### Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Nov. 21st 1875 leave Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.

| | |
|---|---|
| No. 8, Chicago Express, | 3.25 A. M. |
| No 72, Way Freight.. | 5 05 " |
| No. 2, Mail. | 11.00 " |
| No. 50, Stock Express | 3.05 P. M. |
| White Pigeon Train... | 2.15 " |
| " " " .. | 5.00 A. M. |

AIR LINE DIVISION.

| | |
|---|---|
| No. 74, Way Freight. | 5.00 A M |
| No. 4, Special New York Express | 12 45 P. M. |
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# Herald of Truth.

## A RELICIOUS MONTHLY JOURNAL.

**"How beautiful are the feet of them that preach the Gospel of Peace."**

**Vol. 13—No. 5. ELKHART, IND., MAY, 1876. Whole No. 149.**


### RADIANT HOPE.

"O who in such a world like this,
Could hear his lot of pain,
Did not one radiant hope of bliss
Unclouded yet remain?

That hope the sov'reign Lord has given,
Who reigns above the skies;
Hope that unites the soul to heaven
By faith's endearing ties.

Each care, each ill of mortal birth,
Is sent in pitying love,
To lift the ling'ring heart from earth,
And speed its flight above.

And every pang that wrings the breast,
And every joy that dies,
Tells us to seek a purer rest,
And trust to holier ties."

### HOW THE CHILDREN OF GOD GAIN THEIR ASSURANCE OF REGENERATION, FORGIVENESS OF SINS, SALVATION AND ADOPTION.

(Translated from the German.)

Some time since, the writer, who lives in Bristol, England, received a letter from a lady in Ireland, who for a long time, had been concerned for the salvation of her soul, but who never had been able to obtain the sure and unmistakable evidence as to whether she was a child of God or not; whether she was regenerated or not; whether her sins were forgiven her or not; whether she should be lost or obtain eternal life, or whether she belonged to the chosen of God or not. In this letter, she desired the anthor to write her, how she might be able to attain to a sure and unmistakable testimony on these points. From the fact, that the author, during an experience of twenty-five years in the care of souls, among hundreds of believers and truly converted Christians, has had abundant opportunity to see that such instances are not rare, it appeared to him of great importance that he should be willing to give his experience and understanding in reference to these important subjects, for the benefit of his fellow-countrymen.

In the first place, I beseech you, dear reader, before we proceed farther, earnestly to consider that "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." 1 Jn. 2: 17. Every thing in this world passeth away! Whatsoever you may possess! Whatsoever you may enjoy! Whoever you may be, whatever rank, position or education you may have attained to: all the possessions and enjoyments that you have, so far as they are made up of the things of this world, their possessions and enjoyments are not only subject to change, but will finally be taken from you and pass away, and this may be very soon. Consider the solemn words, "It is appointed unto man once to die, and after death the judgment." Heb. 9: 27. In view of these things is it not of the very highest importance, that without delay, yes, even while we are yet young, we should seek to learn, not only how we may know whether we are children of God or not, whether we are regenerated (born again) or not, whether our sins are forgiven us or not, whether we shall be lost when this life is over or not; whether we belong to the chosen people of God or not, but that we also earnestly strive to be able to say, from the evidence of the word of God, I am a child of God; I am regenerated; I have received the forgiveness of my sins from God; I shall not be lost, but shall obtain eternal life; I belong to the chosen people of God.

You may well imagine, beloved reader, how great the joy and peace must be, in that heart which at all times and under all circumstances, on the sick-bed, in the greatest danger of his life, and in the very face of death can say, God has forgiven me my sins; I am his child, come what may, whether I live or die, it will be well with me; I am on the way to God. You may not enjoy this condition of the soul, but you may easily comprehend how happy one must be when one with death and the judgment before his eyes, needs not tremble, needs not fear, because he is prepared for eternity. Through light-mindedness, through devotion to pleasure, or through unbelief, a man may seek to banish from his mind the thoughts of eternity, death, the judgment at the coming of our Lord Jesus Christ, the resurrection and the immortality of the soul. It may also be possible for him, by divine permission, to do this for a time, but in the silence of the night, or perhaps when in great danger, or when laid upon a bed of severe affliction, the voice will speak, even in one whose conscience has been seared and silenced and stupefied in the highest degree. Often when he least of all desires to hear it, God, through his holy word, speaks to him, *Thou art a sinner.*

Be it known unto you, dear reader, that the writer, during the first twenty years of his life was a sinner, a *very* great sinner, but that he has found peace with God through Jesus Christ, and for twenty-eight years enjoyed the assurance of his adoption as a child of God and the forgiveness of sins, and for more than twenty-five years, he has not, for a single moment, doubted that *he* was a child of God, that he was born again, that his sins were forgiven him, that he shall be saved, and that he belongs to the chosen children of God. Perhaps the reader will say, I should like to know how I too may obtain this evidence, that with good reason, I may be able to say this also of myself, and to this question the author gives you the following reply:

You must first of all, seek to learn and then also to hold fast to this truth, that we do not receive the assurance that we are born again, that we are children of God, that our sins are forgiven us, that we shall be saved, and that we belong to the chosen children of God through dreams, or by a peculiar feeling, nor through this that it appeared to us as though a stone fell from our hearts, nor yet through the fact that our experiences are like the experiences of this or that pious man. On this point especially as in all spiritual things, the word of God is our only true guide. Through the revealed will of God alone, which is made known unto us through his holy word, we can come to a true knowledge of this most important subject. However much we may search to obtain peace and rest on this point, how much soever we may imagine to have found this rest in our hearts, if this peace and rest is not founded upon the immovable word of God, we cannot permanently enjoy them. The author of this feels truly thankful to God that through his divine grace alone, he has for more than twenty-five years, so far as the condition of his own heart is

concerned, not for a single moment had the remotest degree of doubt upon this point, but this also is true, that the means through which he attained to this unbroken peace of mind, was this, that with child-like simplicity, he held himself to the word of God, and through it alone, without taking any other thing into consideration, he attained to this certain assurance. You ask the question.

I. Through which passages of the Holy Scriptures, will I be able to attain to this certain assurance or knowledge that I have been regenerated (born again), or that I am a child of God?

*Answer* I. In 1 Jn. 5: 1, it is written, "Whosoever believeth that Jesus is the Christ, is born of God." The meaning of this passage is plainly this, that every one (whether young or old, rich or poor, whether he has lived an apparently moral or immoral life, or whatever otherwise his outward life may have been,) that believes that the poor, despised, derided Jesus of Nazareth, who was born in Bethlehem, and crucified under Pontius Pilate, and of whom we read in the New Testament, is the promised Messiah, is no longer in his natural condition, but is regenerated, is born of God, and is a child of God. The question therefore is simply this, Do I believe, that this Jesus of Nazareth, which was crucified, is the Christ or Messiah * promised to the Jews? If I thus believe, I am a child of God. Flesh and blood hath not revealed this to me, but my Father which is in heaven. Examine carefully in this connection Matt. 16: 15—17. It was given to me of God, my Father, to acknowledge or know in this despised and derided Jesus of Nazareth, the Son of the living God, the Messiah, and Savior. I could have said that he was the Messiah, without being regenerated, without being born of God, without being a child of God, but if I were yet in my natural condition, and not a child of God, I could never have *believed* it. Millions of men *say* that Jesus is the Christ, but only the children of God *believe* it. Now my dear reader, whoever you may be in this world, if you *believe* that Jesus is the Christ, then you are born of God; you are born again; you are a child of God.

Perhaps you may say, I do not *feel* that I am regenerated, that I am born of God, or that I am a child of God. To this I reply, you must believe what God says, he does not lie; he is the faithful and true witness, and his testimony in his Holy Word is, that "whosoever believeth that Jesus is the Christ, is born of God," is a child of God. Now if you, (truly believing that Jesus is the Christ,) accept the testimony of God, you must, (as one to whom by grace it has been given to believe that that Jesus is the Christ) have peace and be blessed, because God himself says that on this condition you are his child. If you, however, wish to wait till you feel that you are a child of God, you may wait a long time, and then even when you do feel it, you are not safe to put your trust in this feeling, for it might be a false feeling, or if it were a true feeling, you might in the next hour already lose it again. Feelings change, but the word of God remains unchangeably the same. You have, therefore, without having had a dream over it, without having a peculiar feeling in regard to it, without the idea that a voice from heaven has told you, only to say to yourself, if I believe that Jesus is the Christ, I am a child of God. And then, through this that you believe what God says, in this passage, concerning you who believe that Jesus is the Christ, namely, that you are his child, you will have peace and joy in the Holy Ghost.

2. The second passage to which I wish to call your attention in answer to your first question is Gal. 3: 26. "For ye are all the children of God, by faith in Christ Jesus." Here the question again is, Do I believe in the Lord Jesus? Do I believe in him alone in all things concerning the salvation of my soul? If this is the case, I am a child of God, whether I feel it or not, for God, in this passage of his holy word, says so.

3. In John 1: 11—13, it is written of the Lord Jesus, "He came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believed on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." The question here again is simply this, Have I received the Lord Jesus, that is, after the manner set forth by God himself in this passage? Do I believe in the name of Jesus? If so then I am born of God, then I am a child of God, otherwise I have not believed in the Lord Jesus, *for faith in the Lord Jesus is found only in the children of God, and in none else.*

II *Question.* How may I know that God has forgiven me my sins? Must I wait until I can *feel* that they are forgiven me, before I can obtain the blessed comfort and consolation thereof? Or must I wait, until it will seem to me as though a stone was rolled from my heart? Or until it shall appear to me as though I heard a voice from heaven calling to me, "Go in peace; thy sins are forgiven thee?"

This point again can only be decided by the word of God. We have no need to wait till we FEEL that our sins are forgiven us. The writer is now for more than twenty-eight years a believer, and for more than twenty-five years, he has, without cessation, rejoiced in the forgiveness of his sins, and not once, for a single moment has he had a doubt of the forgiveness of his sins, and yet he scarcely remembers a time that he *felt* that his sins were forgiven him. That we *know* that our sins are forgiven, and that we *feel* it are two different things. The right way to come to the knowledge that our sins are forgiven us, is that we learn it through the word of God alone. In the Acts of the Apostles 10: 43, it is said of the Lord Jesus, "To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins." All the prophets who spoke through the divine inspiration of the Holy Spirit, testified that through the obedience and the suffering of the Lord Jesus, by which he became our Savior and Redeemer, all those that believe in him and put their trust for salvation in him and not in themselves, receive him as the one for whom God gave him, shall receive the forgiveness of their sins. The questions which we therefore have to address to ourselves are these, Do I pursue my course of life without care or anxiety for my soul? Do I trust in my own strength for salvation? Do I trust in the hope that I will in the future lead a better life? Or do I much more trust to the fact that Jesus of Nazareth died on the cross to save sinners, and that he fulfilled the law of God to justify us before God? If the latter is the case, my sins are forgiven whether I *feel* it or not. I have then already the forgiveness of my sins. I shall not obtain the forgiveness of my sins when I die, or when the Lord Jesus shall come again, but I have now already forgiveness and indeed for *all* my sins. I must not wait to *feel* that my sins are forgiven, that I may obtain peace, and rejoice in the Lord, but I must accept the word of God, I must believe that what he says is true, and he says that every one that believes on the Lord Jesus shall receive forgiveness of sins, *and* if I believe what God says, I shall have peace and joy in the Lord.

Further, in the Acts of the Apostles, 15: 8, 9, it is said, And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by *faith*. Here we see how the debt may be removed from the hearts, how our hearts may be purified, how we can obtain the forgiveness of our sins, namely by faith in the Lord Jesus. If we trust in the sufferings of the Lord Jesus, which he endured in the stead of poor sinners, and in his obedience, in his fulfillment of the law of God, God receives his sufferings as though we had endured them ourselves, and his obedience, as though we

* The words *Christ* and *Messiah* both mean the same thing "The Anointed." The word Christ is from the Greek, the word Messiah is from the Hebrew. It might therefore with the same propriety be said, "Whosoever believeth that Jesus is the Christ (or the Messiah, or the Anointed, i. e., the Savior promised to the Jews), is born of God."



ourselves had been as obedient as his beloved Son, for if we believe in the Lord Jesus, we are looked upon as though we had with him hung upon the cross and really ourselves endured the punishment for our sins, for which reason, God, though he is perfectly holy and righteous, for Christ's sake, can forgive our sins, and also look upon us as righteous—upon us who believe on the Lord Jesus who fulfilled the law of God in the stead of those who believe in his name.

I desire in this connection to call attention to an error which consists in the fact that people say, I can believe that Jesus of Nazareth is the Christ, or the promised Redeemer, and that through him alone forgiveness of sins can be obtained, and in him alone I put my trust for the forgiveness of my sins, but I desire to know that he is my Christ, my Savior, and since I am not sure of this, I can have no peace. To this the writer would reply, the gospel, or the glad message, which is proclaimed to us in the New Testament, does not say, you must believe that Jesus of Nazareth is *your* Christ, *your* Savior, but that he is *the* Christ, *the* Savior, and if you believe this, you have a right to look to him as *your* Savior.

III. How can I know that I shall be saved? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10: 9, 10. The question is therefore simply this, Do I with my mouth confess the Lord Jesus? Do I confess him with my mouth before men, and do I believe in my heart, that Jesus of Nazareth who was crucified, did not remain in the grave, but on the third day was raised up by God from the dead? If I do these two things, I shall be saved. For while one may confess the Lord Jesus with his mouth, without being finally saved, no one, can at the same time, believe in his heart, that God raised up Jesus from the dead, and not be saved; for he in whom both these things (confession with the mouth and believing with the heart) are found shall finally be saved, and these two things are not found together in any except the children of God. We have especially to remark that it is not written, "If thou shalt say, that God has raised him up from the dead," but "*If* thou *shalt believe* in thine *heart* that God has raised him from the dead, thou shalt be saved." I have therefore to believe what God says, and that is, that if I with my mouth confess the Lord Jesus, and in my heart believe that God raised him up from the dead, I shall be saved, even though I do not *feel* that I shall be saved, and though I am entirely unworthy of salvation, yea though I by no means deserve anything short of eternal damnation. I must not wait until I *feel* that I shall be saved before I claim the comforts contained in this passage; but I must believe what God therein says, and from it peace and comfort will flow unto my soul. Should, however, a disciple of the Lord, in his heart believe in the resurrection of the Lord Jesus, but who has never yet confessed him with his mouth, he need not wonder that he has never obtained the assurance of salvation. But if he has both confessed with the mouth and believed in the heart, then God has been merciful to you, and you are his child and you shall be saved.

Again in John 3: 16, it is written, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Mark here especially 1. Not one sinner who seeks salvation in God's own appointed way shall be excluded. 2. The promise of my salvation is sure if I believe on the Lord Jesus Christ. 3. I have only to believe in the Lord Jesus. It does not make any difference as to how it was with me previously; if I only now believe on the Lord Jesus, and put my trust for salvation in him alone; I shall have eternal life.

In the Acts of the Apostles 16: 30, 31 it is said, "Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Again, in John 3: 36 it is said, "He that believeth on the Son hath everlasting life; and he that believeth not on the Son, shall not see life, but the wrath of God abideth on him." Just as sure as I trust in the merits of the Lord Jesus, just so sure shall I be saved, yea, so sure have I already eternal life, according to the declaration of this passage; for he died that he might redeem those who believe in him from the wrath of God which rests upon all men in their natural condition. But if I do not believe on the Lord Jesus, the wrath of God, under which all men by nature are, will finally, if I continue in my unbelief, consign me to eternal condemnation. For if thus I do, I reject the only means, by which I can be redeemed from the wrath of God, for thereby I reject the Lord Jesus as my Mediator, who endured the penalty, that he might redeem us therefrom, and who fulfilled the law of God that he might, before God, justify the sinner who believes on him.

IV. How may I know that I belong to the chosen people of God? I read in the Scriptures of the "choosing" and of the "chosen," and I often hear persons speak of predestination. How may I know that I belong to the chosen of God? And how can I know whether I am predestinated to be conformed to the image of his Son?

*Answer.* It is written, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed." Acts 13: 48. The question is therefore simply this, Do I believe on the Lord Jesus, Do I accept him as the one whom God represents or designs him, that is, as his beloved Son, in whom he is well pleased? Do I put my trust for the salvation of my soul only and alone in him? If this is the case, I am a believer, and I would never have believed in the Lord Jesus, had I not been *preordained or predestinated of God unto eternal life*,—had I not been made a vessel of his mercy. The matter therefore is a very simple one, if I believe on the Lord Jesus, then I do belong to the chosen of God—then I have been predestinated unto eternal life.

Further in Romans 8: 29, 30, it is said, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified them he also glorified." How are we justified, or how can we stand justified before God? Ans. By faith in the Lord Jesus Christ. See Rom. 3: 20—26. If I therefore believe on the Lord Jesus, it follows, on account of the inseparable union of all the precious things spoken of in Rom 8: 29, 30, that I have been preordained, (or that I have before been known in the divine good pleasure); that I was predestinated or that in reference to me it was before determined, that I should be conformed to the image of his Son; that I have been called; that I have been justified, and that in the eyes of God, I am already the same as though I was glorified, even though I am not yet in the actual possession and enjoyment of glory.

Now, however, there are persons, who really do not trust in their own merits, nor in their own righteousness for salvation, but alone on the sufferings and merits of the Lord Jesus, and who yet do not know that they are children of God, that their sins are forgiven and that they shall be saved. This generally originates from one of the following causes. 1. They do not understand the simplicity of the gospel; that is, they do not know that simply through faith in the Lord Jesus, without any merits in our works, we have the right, if we believe in the Lord Jesus, to claim or to appropriate to ourselves what God says of us, namely, that we are children, that we are born again, that our sins are forgiven us, that we will not be lost, but that we have eternal life, and that we belong to his chosen people. Or, 2. They seek, *falsely* to derive a knowledge of these things from their feelings. Or, 3. They wait for an especially strong impression to be made on themselves or for a dream, or on something like a voice from heaven, to assure them of it, or that some passage of Scripture in some power-

ful manner, should be impressed on their hearts, to give them the certain assurance of peace with God. Or, 4. Because they live in sin. Should this be the case, then, however plainly and clearly we may understand the word of God, however much we may desire to come to a sure knowledge of these points by the word of God, yea, how much soever, we may in former times have rejoiced over the consciousness of the forgiveness of our sins, or that we are children of God, or that we shall be saved, or that we belong to the chosen of God, in such a condition of the heart all our peace must pass away and cannot return as long as we live in sin. In the believer who has come to a knowledge of these things, many spiritual weaknesses and failings may manifest themselves, but the Holy Spirit will not comfort us, can not comfort us if we are in the habit of doing those things which we know are in opposition to the will of God. A sincere and honest heart, in all the relations of our holy faith, is of the highest importance, but especially so in reference to the assurance of our adoption, forgiveness, salvation and predestination.

In conclusion, dear reader, I pray you in love, that you will ask yourself, How stands this matter with me? If you are sincere before God, what can you say of yourself? Do you live in entire unconcern without thinking of eternity and the preparation for it? Or do you think I am still young, there will be time enough when I am old, or when I come to my dying bed? Dear reader, I pray you, do not allow yourself to be deceived by Satan. Behold I have no advantage of gain that I warn you; the love of Christ prompts to it. Through love to God and to my beloved German countrymen, I have issued this tract, that I may add my mite, to bring poor sinners to a knowledge of the truth, and to aid such that already know the Lord, with that measure of understanding with which the Lord has blessed me. And thus it is that this little work has come into your hands. O, take them to heart, dear reader, and believe what I tell you in love, and that is this, that if you defer to think over the interests of your soul, to old age or to a dying bed, it may be too late. You do not know whether you will come to old age; you do not know whether you will come to a dying bed.—O, do not let Satan deceive you. Perhaps you may say, I am not so bad as others; I hope to be saved because I have led an honorable and moral life. Dear reader, by this no one will ever be justified before God. However good this may make you appear in the eyes of your fellow-men, in the sight of God you are after all not justified, but are still a sinner. Hear what God says, through the apostle Paul, "Now we know, that what things soever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified, in his sight, for by the law is the knowledge of sin." Rom. 3: 19, 20.

This passage shows plainly, that we through our own works, or in this that we seek to fulfill the law of God, cannot become justified before God, and in order that you may see, dear reader, that you are not excluded, but that you too are a sinner, and therefore deserve punishment, hear what God says of all men, so long as they are still in their natural condition, so long as they do not believe on the Lord Jesus. It is said in Romans 3: 10—12, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Perhaps you may say, God will not hold me to so strict an account. He is a merciful God, and he knows that we all have our weaknesses and hindrances. Hear, dear reader, had not God held us so strictly accountable, that is, if God at any time, could have been less holy and righteous than merciful, and kind, and forgiving, he would have been so when his *only begotten* Son whom he *eternally loved*, who was always *obedient*, stood on the point of suffering, in our stead the just deserts of our sins. He cried to God, but no answer. Why? Because God is *holy*. Either *Jesus* must suffer or we, in whose stead Jesus bore the dreadful penalty. See Ps. 22: 1—7, especially verse 4.

Do not let yourself be blinded by men, nor yet by your *perverted* reason, which since the days of Adam has been at enmity with God, nor yet by the devil. I pray you, call upon God to show you that you are a sinner, and pray him to give you faith in the Lord Jesus. I also ask you to read this tract once more with earnestness and attention, and carefully consider the passages in Scripture therein referred to.

GEORGE MUELLER.

*Bristol, England.*

For the Herald of Truth.

## THE FOLLOWERS OF CHRIST ARE FORBIDDEN TO FIGHT.

Blessed are the peace-makers: for they shall be called the Children of God." Matt. 5: 9.

If the people of God were to fight with carnal weapons, our Savior would have called those blessed who conquer nations, burn cities, and make widows and orphans. Behold the difference! Jesus calls those blessed who endure persecution in order to glorify his name. We cannot find a single instance where our Savior ever commanded his followers to smite their enemies. But he says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Should we think it strange if we are persecuted for righteousness' sake? Let us do our part, and try to live in peace with God and man. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14. Can we hope to see the Lord, if we do not have peace with all men, where it is possible to do so?

Dear reader, I hope and trust your heart is filled with true love which emanates from Jesus Christ, the author of all true peace. How can we expect to have peace, if we continue to cry war, and use it to defend ourselves against our enemies? Would this be loving them and praying for them? We should all be Bible readers, if we hope to be admitted into that glorious kingdom which God has prepared for them that obey his commands, and walk in his peaceful footsteps —who look on Mount Calvary with a spiritual eye endeavoring to keep the unity of the spirit in the bond of peace. If we are not at peace with the brethren we do not live in the unity of the Spirit.

Our conduct, conversation and love toward all men should be such that the world may see that the children of God are a separate people from the world, that they have passed from death unto life; that they have turned from darkness unto light, and from the power of Satan unto God. "Let us therefore follow after the things which make for peace, and things wherewith one may edify one another."

Reader, what are the things which make for peace? Is it when persons do you wrong and you treat them after the same manner? Would not this tend to make them greater enemies? If you are a true Christian, you will pray for them that their hearts might be led in a right direction. It appears that but few of the Christian denominations are willing to build upon non-resistant principles. Do you feel willing to do good to them that hate you, and persecute you? We are commanded to do good to all men. Are men doing good to one another when they are trying to take their lives, and destroy their property? Reflect over this matter, and see if they are doing as they wish to be done by. Perhaps you may think that if all would refuse to use carnal weapons another people might come and take away both our place and nation. The same God that heard the prayers of them that were cast into the burning, fiery furnace, and heard the prayers of Daniel in the lion's den, who heard Peter, when he was sleeping between two soldiers, and of Paul and Silas at midnight when in prison, will still hear the prayers of his children to-day, and at all times, and give them



grace to sustain them. Therefore fear not, but put your trust in Him, for He will hear you where ever you are.

Jesus came to establish a peaceable kingdom on earth, and he rebuked his disciples, because of their readiness to take revenge on their enemies, and to call fire down from heaven to consume them. He was of a superior nature, and came to suffer for the whole human family.

On a certain occasion, a lawyer asked Jesus a question tempting him, and saying, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22: 36—39. If you can love the Lord with all your heart, you will also be willing to obey his commandments; and rather suffer persecution than to disobey the Savior. Mark what Jesus says, "Put up again thy sword into his place: for all they that take sword, shall perish with the sword." Now the sword of the Lord (the Spirit) shall punish all who do not repent. "Recompense to no man evil for evil. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay; saith the Lord." Rom. 12: 17, 19. Vengeance, then, belongs to God, and his followers have no right to use it on their fellow-men.

Jesus had all power; he could calm the the raging sea, and raise the dead, yet when cruel men nailed him to the cross and crucified him he did not use his power to destroy them, but prayed for them saying, Father, forgive them; for they know not what they do." Here he manifested his great love to fallen man. So also, Stephen, when his enemies were stoning him, cried with a loud voice, "Lord, lay not this sin to their charge." Though he suffered, yet his prospects for a happy future were bright.

Can we follow Jesus and undergo no temptations? If we are Children of God, we are heirs; "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together." If we have the Spirit of Christ, nothing shall be able to separate us from his love, or keep us from doing his will. Let us, therefore remain steadfast. Now if we have the Spirit of Christ, and he says that we should love our enemies, can we take the sword and cut their bodies in pieces? Do you believe that if you possess a true Christian Spirit it will guide you to this? They that do these things are in the flesh, and they that are in the flesh cannot please God. They that have turned to God with penitent hearts, prayed for the forgiveness of their sins, have done works meet for repentance, fulfilled the requirements of the sacred Scriptures, are in the Spirit. "Now if any man have not the Spirit of Christ he is none of his." If we do the things contrary to the Spirit, we are none of his. But if we have the Spirit of Christ, and remain steadfast in the faith, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus the Lord." Rom. 8: 38, 39.

Christian reader, is your faith so firmly grounded in Jesus that nothing can separate you from him? I fear that if we should be visited by persecution as were the Christians in times past, many would renounce their religion rather than suffer. Let us be more zealous in the cause of Christ, and labor for the salvation of souls. Be kindly affectioned one to another, and lend a helping hand to him that is in need. Be of good comfort. Be of one mind. Live in peace, and the God of love shall be with you.

CLAUDIUS CURTIS.

For the Herald of Truth.

## PREPARE THE HEART FOR PUBLIC WORSHIP.

The preparation of the heart is requisite before prayer. We are to remember the Sabbath-day, to keep it holy. Respecting the duties of the Sabbath, in particular it is profitable to think of them, and prepare for them; we should not rush hastily into the divine presence. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Psa. 89: 7. That great and glorious Lord and Savior, who "holdeth the seven stars in his right hand, and who walketh in the midst of the seven golden candlesticks," is especially present. Rev. 2: 1. The Apostle seems to intimate that the angels, who are ministering spirits sent forth to minister to the heirs of salvation, attend in Christian assemblies. Heb. 1: 14. We should feel with David, that "holiness becometh thy house, O Lord, forever." Psa. 93: 5. By this we shall thus be led to see that a due preparation of heart is necessary.

Prepare your hearts also by secret prayer and reading the Scriptures. Much of our spirituality and comfort in public worship, depends on the state of mind in which we come. As far as may be we should abstain, not only from wordly business, but, from wordly conversations and thoughts, on the Sabbath. If our conversation or thoughts are centered on the affairs of this world until we enter the house of God, how is it possible that our hearts can at once be raised to God. Happy would it be for us if we could always go in that spirit which David describes, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." Psa. 63: 1, 2. When we come being filled with this spirit, how different the services are from what they are when we come carelessly. Let us go in the spirit of praise. "I was glad when they said unto me, Let us go into the house of the Lord." Psa. 122: 1. We should come up to the house of God with a thankful, grateful spirit; with the feeling of children going to their parents; not in the spirit of bondage, but in the spirit of adoption.

While we are in this unfriendly world, it is our privilege to serve the Lord with gladness, and come in his presence with singing, yet, let holy joy be ever connected with godly fear. We should endeavor to have that lively impression of the divine presence which pervaded Jacob's mind, after his intercourse with God. "Surely the Lord is in this place; * * * How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." Gen. 28: 16, 17. The more just and lively views we have of God's character, presence and glory, the more we shall seek to honor him. When God's true followers have had near approaches to him, or a true view of his glory, they have been greatly humbled in the sense of their own sinfulness. We should come with that feeling which Daniel well expresses, "We do not present our supplications before thee (O Lord) for our righteousness, but for thy great mercies." Daniel, 9: 18.

Follow the practice first to seek in private the grace of God, to help us in our worship; let this be done briefly and fervently, constantly but not formally. The great thing is to keep our minds and affections fixed on the duty before us, so as to be able to say this one thing, I do aim then to have the mind engaged, and affections excited suitable to every part of the service. Prayers are not to be heard as sermons but to be really offered up to God in the desire of the heart; in the word read and preached by the minister. Let us hear God speaking, and receive it in faith, and let our hearts confess as well as our lips, in petitions for pardon, and for a supply of necessities. Let faith realize the power and willingness of God to forgive, in praying for others: remember, God's Children are members of the same body. Truly desire their good: we should have the feelings of David, "O magnify the Lord with me, and let us exalt his name together." Psa. 34: 3. But in all, have an especial reference to the meditation, intercession, and the grace of Christ. Never yet was a Christian formed by rules alone, but by the Spirit of Christ, giving light to the letter, and writing the rule in the heart he is present. By faith, then, realize his presence; it spreads a savor, it imparts a life and beauty, it throws a glory upon christian assemblies. Believe, then, the

Lord Jesus Christ to be standing in the midst of his people, giving power to the prayers, and efficacy to the blessing at the close, and offering up in heaven all those petitions you have made on earth.

The spiritual worship of God in every part of the service without wandering or distracted thoughts, is one of the highest attainments of the Christian, perhaps, realized on this side of the grave. The hearing of the truth in faith, humility and love, is a most important part in the solemnities of public worship. The benefit and comfort of meeting our fellow-christians in a solemn act of worship, is often lost by the vain or trifling conversation, with them, which so frequently succeeds immediately on leaving the church. Is it not the fulfilling of the saying in Mark 4: 15, "When they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts!" Christians should aim at carrying on the benefits of worship by suitable spiritual and heavenly conversation while obliged to be in company; and they should, when practicable, retire as soon as may be from the church to examine what has been the state of their minds, and to meditate and pray over what they have heard and done. It would greatly assist in impressing the worship deeply on your heart. The Church of Christ would soon assume a far brighter character, did we duly improve this great means of grace, though it is the highest act of divine mercy that God hears us if we worship him in faith believing.

Let the conviction of our short comings only lead us to see the necessity of a total surrender to the righteousness of our crucified, risen and interceding Savior; and to come more humbly to him, asking for strength to do that which is our manifest duty.

I would say in conclusion to all who profess to be followers of the Savior, Be faithful while on earth, and be prepared for death.

His heart is cheered, nor death nor danger dreads,
While circumspectly on his way he treads;
Thus, step by step, he walks the narrow road,
Till at the end, he finds himself with God.

L. B. Calvin.

For the Herald of Truth.

## PUT NOT YOUR TRUST IN RICHES.

"A rich man shall hardly enter into the kingdom of heaven." Mark 10: 23.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kindgom of God." "How hard is it for them that trust in riches, to enter into the kingdom of God!" "Labor not to be rich." "He that maketh haste to be rich, shall not be innocent." "He that hasteth to be rich, hath an evil eye; and considereth not that poverty shall come upon him." "Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich." "The poor useth entreaties; but the rich answereth roughly." "The rich man is wise in his own conceit." "The abundance of the rich, will not suffer him to sleep." "When one is made rich, when the glory of his house is increased, when he dieth he shall carry nothing away; his glory shall not descend after him." "Let not the rich man glory in his riches." "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches." "What rich man will dare to say, I am clear in this matter?" "If riches increase, set not your heart upon them."

"Who among the rich can say: I have never transgressed the above precepts?" "He that trusteth in riches shall fall." "He that loveth silver, shall not be satisfied with silver: nor he that loveth abundance, with increase." "Set not thy heart upon thy goods: and say not, I have enough for my life." "Watching for riches consumeth the flesh, and the care thereof driveth away sleep." "He that received seed among the thorns, is he that heareth the word; and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful." "Go to now, ye rich men, weep and howl for your miseries that shall come upon you, your riches are corrupted, and your garments are moth-eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do? * * * * * This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods, and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry; but God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself; and is not rich toward God."

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptously every day," but he had to die, "and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame; but Abraham said, Son, Remember that thou in thy lifetime receivedst thy good things; and likewise Lazarus evil things: but now he is comforted, and thou art tormented." At the great Judgment Day, many of the rich may have to cry out and say, "What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasteth by." Therefore, O man, "Beware of covetousness;" for not only they who are rich, are in danger of being led astray, "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows; but thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." "And the kings of the earth, and the great men, and the rich;" * * * "hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come: and who shall be able to stand."

From the above Scriptures, it is plainly to be seen that wordly riches are dangerous and deceitful. It may frequently be seen, that they who are rich in temporal goods, are so entangled and possessed therewith, that they scarcely know of any thing else to talk about, it seems as if all their minds and thoughts, and their whole exertions were still inclined to increase their riches, and to lay up more treasures upon earth, and it is often the case, that the richer men become, the more they want, and the more covetous and avaricious they become, and the harder it is for them to withdraw their minds and thoughts therefrom, and to turn them upon Spiritual and Godly things. Such persons may fitly be compared unto a man in a boat, on a rapid stream of water, still tending downward toward a fearful cataract, the farther he goes downward, the less possible it will be to rescue him, until finally all possibility is cut off. Awake, O, ye rich men, consider well the alarming words of our text, which tell us that a rich man shall hardly enter into the kingdom of heaven, which plainly shows that it will be very difficult for the rich to enter heaven—next to impossible. Most of the rich would doubtless act, as did the rich young ruler, if they were told to sell what they had, and give to the poor, and they should have treasure in heaven, they would go away sorrowful.

O that men were truly wise, that they would seek after the true and everlasting riches in heaven! soon all earthly treasure will vanish, yea, all wealth here below is but vanity and vexation, and might soon all be left behind. "And what shall it profit a man, if he shall gain the whole world, and lose his own soul? O ye rich men, consider well this important question. Or, what shall a man give in exchange for his soul, after, it is lost? Think also of the awful and horrible pit, or lake of fire, into which those will be plunged, who have neglected, in the accepted time, to lay up for themselves treasures in heaven, and who have disobeyed the Gospel call, on account of their wordly riches.

Once more let me refer you to the words of Paul. "*But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of money is the root of all evil.*

But thou, O man, flee these things!

J. M. Brenneman.



For the Herald of Truth.

## PREPARE TO MEET THY GOD.

"Prepare to meet thy God, O Israel." Amos 4: 12.

Dear readers of the Herald, the words of the text were spoken by the prophet Amos to the children of Israel at the time when they disobeyed God, and lived in open rebellion against Him. This is left upon record as an example for us of this day. We can choose to serve whom we will.

We first notice that from the text we learn that all of us one day must appear before our God and give an account of our works here on earth, be they good or bad, whether prepared or unprepared. The time in which we shall appear we know not, but we do know that it is appointed unto man once to die, but after this the judgment. We also know that our time on earth, at most, is short, for we have no promise of any time but the present. The Savior says, "To-day if you will hear my voice, harden not your hearts," and Paul teaches us, that "all flesh is as grass, and all the glory of man as the flower of grass;" thus we see that we have no abiding city here, but that we must all pass away, hence, the necessity of being ready at any time he may choose to summon us away.

The words of the text were spoken to those Israelites who disobeyed their God, and all who disobey his command are sinners, and sinners are not prepared to meet their God. Does the sinner know that he still lives in sin and in rebellion against God? He *must* know this. So long as he does not repent of his sins, but continues to try to take advantage of his neighbor, or to use profane language, or lie, or steal, or make light of Christianity or follow the vain fashions of the world, or rather than go to the house of God, to join with idle and vain persons in foolish conversation, rather than humble himself at the feet of Jesus and unite with the people of God and seek their salvation in this day of grace, they seek worldly pleasures and perishable enjoyments, his actions are an abomination in the sight of God: and whatever is an abomination in His sight does not become His children to do.

The sinner can easily see that he is a transgressor, and he that transgresseth is not in favor with God. He that continually lives in sin can have no hope, and is without God in the world, and if he should be called from time to eternity in an unprepared condition he must then hear the dreadful sentence pronounced upon him, "I never knew you: depart from me, ye that work iniquity." They shall be cast into a lake of fire, where the worm dieth not nd the fire is not quenched. Sinner, accept the promise of the Savior, when he says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Come, then, to Jesus, and learn of him: his words are true. He says, "Heaven and earth shall pass away, but my words shall not pass away."

In order to draw near unto him we must come with an humble and contrite heart, submit to his easy yoke, bear the cross, deny ourselves, obey His commands, follow in his footsteps, and lay aside all the vanities of this world. Says one, I would come to the Savior, but if all must be denied, my pleasures would all be cut off. Dear friend, let me assure you that the pleasures of the world, which, at most, are only of short duration, and then pass away forever, are not worthy to be compared to the pleasures enjoyed by the true child of God, and which, if he holds out faithful to the end, will endure forever.

We are dependent creatures, and of ourselves can do nothing, but we must believe, repent of our sins, have faith in the Lord Jesus Christ and he will accept us, and forgive all our sins. Some may say, "I believe and pray." We can read that devils believe and tremble. Let us bear in mind that two men went up into the temple to pray; the one a Pharisee, and the other a publican; the Pharisee came with excellent speech and enticing words, thanking God that he was not like other men, or even as this publican. The publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner, and he went down to his house justified rather than the other. From this we may learn a lesson. We can see that it does not depend upon much speaking or many enticing words; but they must come from the heart full of love to God. God is a spirit, and they that worship Him must worship Him in spirit and in truth.

Friendly reader, let us compare our short lives with eternity, and then consider the reward we shall receive at the close of our lives. Every one shall receive as his works have been, whether good or bad. If our works have been bad, we shall be cast on the left in a lake of fire prepared for the devil and his angels, where the worm dieth not and the fire is not quenched; there shall be wailing and gnashing of teeth. If our works meet the approval of God, we will hear the welcome plandit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." With Moses, let us rather suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: And say, with Joshua, "Choose you this day whom ye will serve; but as for me and my house, we will serve the Lord."

Noah Metzler.

For the Herald of Truth.

## OUR DUTY.

Jesus said to Nicodemus, "Ye must be born again." We must be born of water and of the Spirit, and to this end we must pray to God earnestly that our spiritual strength may be renewed, and that Christ may find us fit temples for the indwelling of his Holy Spirit. We are prone to wander away from God and walk in forbidden paths.

Fellow-pilgrims, do we forsake our former sins, and in newness of life walk in the narrow way which leadeth to life everlasting? Every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands for the sake of Jesus, shall receive a hundred-fold, and shall inherit everlasting life. We must not put our trust in perishable things, but lay up for ourselves treasures in heaven, where moth and rust do not corrupt, and where thieves do not break through and steal. But let us rather confide in the true and living God, who is able to save to the uttermost all who come to him.

We must humble ourselves in the spirit of meekness, and walk in humility, and not in pride, if we desire to be found in the narrow way that leads to heaven, where Jesus and the angels dwell. But there is a work for us to do, and the time is short in which to do it. If we permit this brief time to pass by unimproved, we will most assuredly regret it some time. Here in this life is the time to sow the good seed if we would reap a good harvest in eternity. Let us labor while it is day, for the night cometh when no man can work. There are opportunities on every hand of doing good. Speak a word of encouragement to the sinner, and he may become awakened, a word of comfort to those in trouble, strengthen the brethren, and above all walk uprightly before God that we may inherit the kingdom prepared for all who love the appearing of our Lord and Savior.

Benjamin Legkon.

# Herald of Truth.

**Elkhart, Ind., May, 1876.**

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a dratt, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions


*Wanted.*—One Copy of the Wandering Soul in the Hopland Language. A good price will be paid for the work at this office.

*From Russia.*—It is expected that the Emigration this year will not be so extensive as during the last two years. On account of the failure of the crops last year, the people are short of means.

*Drowned.*—HENRY HARTH, who came from Russia, with his family and a deaf and dumb brother, during the summer of 1875, and who took up his temporary residence in the vicinity of Elkhart, left here during the winter and went to Kansas, where he was drowned on the 31st of March, about 10 o'clock in the evening, under the following circumstances. His oxen had swam over the river, and on account of the heavy rains and high winds, he could not bring them back, so he tied them fast and left them. The rain continued and the water increased, and towards evening he was no longer able to get to them. Fearing that the water might rise so high that his oxen might be drowned, he went to a neighbor by the name of Berg, to borrow a horse to ride across; the neighbor gave him one and with another accompanied him. It was very dark and still raining. When they came to the stream the water surrounded the bridge and Berg rode on through the water which was about four feet deep, and Harth followed him. After Berg was through he looked back and saw that Harth's horse had fallen and the current bore both rider and horse, into deep water. The horse swam out again, but of Harth nothing more was seen. Fearing to return, Berg rode on to a neighbor who lived a half mile distant and staid all night. The wives of both Harth and Berg, were greatly concerned that the men did not return, and we may well imagine the feeling of the bereaved widow as the next morning she heard the fate of her husband. The mute brother also gave very marked expressions of his sorrow. On the 2nd of April the body was found about three hundred paces distant from the place. The family is quite poor. Three children are left to be supported by the mother, and the affliction seems to be especially severe on account of the mute brother, who was entirely under the care and support of the deceased.

## CONFERENCES.

The Annual Conference for the state of Ohio, will be held in Mahoning Co., on the third Friday in May. The nearest stations are Leetonia and Columbiana, on the Pittsburg, Ft. Wayne and Chicago R. Road.

The Semi annual Conference for the Eastern district of Pa., will be held on the first Thursday in May in Franconia Meeting-house, Montgomery County.

The Annual Conference for the state of Illinois, will be held in the church near Sterling, in Whiteside Co., on the fourth Friday in May. The nearest station is Sterling, on the North Western R. R.

The Semi-annual Conference for the Eastern portion of Canada and the Western part of New York state, will be held on Friday the 12th of May, in Clarence, Erie Co., New York. The brethren from other parts are invited to be present.

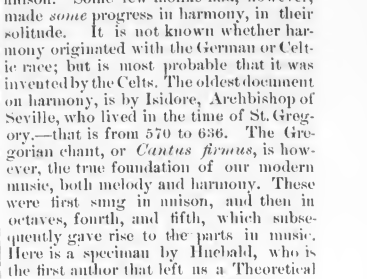
The Annual Conference, in Canada will be held in Moyer's Meeting-house, at the Twenty, on the 26th of May.

## QUESTIONS AND ANSWERS.

[The following is an answer to a question asked by one of our correspondents, as to the origin of Bass singing, which we referred to the "*Musical Million*," Published by Reubush & Kieffer, Singer's Glen, Rockingham Co ,Va., they in turn referred it to their correspondent, L. B. Herr, who kindly furnished the following explanation of the subject, through the columns of the "*Million*."]

"This is a question much disputed by theoretical and historical writers on music; but has been pretty well cleared up and decided by one Frederic Louis Ritter in his "History of Music," which is my authority for the answer to this question.

All the music up to the ninth century, was single-voiced,—that is to say, sung in unison. Some few monks had, however, made *some* progress in harmony, in their solitude. It is not known whether harmony originated with the German or Celtic race; but is most probable that it was invented by the Celts. The oldest document on harmony, is by Isidore, Archbishop of Seville, who lived in the time of St. Gregory.—that is from 570 to 636. The Gregorian chant, or *Cantus firmus*, is however, the true foundation of our modern music, both melody and harmony. These were first sung in unison, and then in octaves, fourth, and fifth, which subsequently gave rise to the parts in music. Here is a specimen by Hucbald, who is the first author that left us a Theoretical and Practical treatise on harmony:—




This is a specimen of the latter part of the ninth or the beginning of the tenth century. From this you will see that the music of those times was very simple. Music as we have it to-day has only been developed within the last two centuries. To sum up the answer in a few words; part singing was first merely voluntary; as persons destitute of the science of harmony, will often strike a bass, or a tenor, or alto, while singing; afterwards, as at present, it was reduced to science. For a more comphrehensive and interesting explanation I would refer the reader to "Ritter's History of Music."—*L. B. Herr.*

## EASTER.

[Several correspondents ask the question, Why did Easter not occur this year on the 9th of April, instead of the 16th, since the 9th is the first Sunday after the Full Moon? We referred the question to Lawrence J. Ibach, our Almanac calculator, and received the following reply.]

"It is a rule that Easter comes on the first Sunday after the first Full Moon, which falls on or after the 21st of March; but in this Cycle, or Golden Number, there is a difference. Golden Number 15, Dominical Letters, B, A, this year. It was so in the year 1724, same Number 15, and the same Dominical Letters, B, A; and will occur again in 1933, same Number, but the Dominical Letter will be A, as that will be a common year. Thus it will continue, on or near, whenever Easter comes in this Number. It is owing to the shifting round of the Leap Years that causes it to be so; and, as the Full Moon occurs here in the afternoon of the 8th, it then follows that in the Oriental or Eastern countries it will be after midnight, or Sunday the 9th. Consequently Easter will come on the following Sunday (being the first Sunday after Full Moon) the 16th of April. Full Moon governs Easter, and Easter governs Good Friday."



## A VISIT.

I left home the 22nd, of Feb. and in three and a half days, arrived at Clarinda, Page Co., Iowa. The church here is small, consisting of twelve members, it had been less but is now increasing. We had a series of meetings with good attendance. On the 4th of March there were two precious souls admitted into the church by baptism. May the Lord strengthen them, that they may be bright, shining lights in the church. On the 5th, the sufferings and death of Jesus were celebrated, by partaking of bread and wine, and feet-washing was observed. On the 7th, I started to Brown Co., Kansas, near White Cloud where there are a few brethren, and was with them till the 12th, thence started home. The Lord be praised I found my family all well. May God add his rich blessing upon our labors that they may not have been in vain, is the ardent wish of your humble servant and laborer in the Lord's vineyard. HENRY YOTHER.

*Blue Springs, Neb.*

## FROM KANSAS.

[D. S. Holdeman writes concerning the needy in the Canton church, and gives a list of the widows, so that all who have kindly given for this purpose may see that their money is not misapplied, or spent to support such as are able to help themselves.]

John Nachtengal aged 68 years, his wife aged 66; Susanna Penner aged 46, has bad eyes, so that she can do but little; Catharine Ratslaff aged 66 (maiden); Mary Buller aged 62; Lena Koehn aged 66; Anna Koehn aged 36; Mary Koehn aged 65; Elizabeth Koehn aged 46; Anna Koehn aged 40, maid, not in her right mind; Eva Jantz aged 27, maid, has swollen limbs and feet, has to be attended to like a child; Anna Unruh aged 57; Mary Unruh aged 28, has three small children; Susanna Schultz aged 37, maid, has swollen limbs and cannot do much; Anna Koehn aged 37, has two children; Lena Tiesen aged 67; Rosanna Koehn aged 68; Mary Koehn aged 42; Mary Unruh aged 62; Eve Wadel aged 53; Lena Eck aged 66; Mary Wadel aged 76; Elizabeth Schmidt aged 34, has 5 children, the oldest a girl 15 years old; Anna Nachtengal aged 50; Catharine Schultz aged 65; Peter Jantz is deranged. They have 4 children, the oldest a boy 12 years old.

The above is an account of the age and condition of all as correctly as I could obtain it, and I saw nearly all of these women personally, and there are only a few of them that can support themselves. So I think it is no more than right that they should have, not only flour, but also clothing, for they are much in need of clothing. It would be best to send the money to some reliable person and let the clothing be purchased here. As the sending would cost considerable and they have no money to pay freight.

D. S. HOLDEMAN.

For the Herald of Truth.

## "BEHOLD I STAND AT THE DOOR AND KNOCK."

Who is this that stands without and knocks, desiring to be admitted? When you hear a knocking at the door of your mansion, the impulse naturally arises to go and see who it is, if you do not bid them walk in without going to see who it is, or why he knocks. If a neighbor, relative, or acquaintance, we naturally invite them in, and even importune them to walk in; and if in any way dear to us, with true feelings of hospitality; but who is this that says he stands before the door and knocks? Gently knocks at first by way of putting us in remembrance of him, requesting, not only admission into our houses, but also into our hearts, the temple that he has reared within all for himself, himself being a sacrifice; do you bid him come in, or willingly go and open the door for him to enter, and, thus let the King of Glory into his rightful possession, to reign there and redeem and save the soul? It is he who left his throne of Glory, was tempted, persecuted, mocked, scourged and crucified, taking all meekly, that the way of redemption might again be open for you and for me.

Are you not ready always and at any time to open for him, if you have him not already as a permanent guest with you; Or, is it not convenient now, and so you put him off for some more convenient time? He has promised to be always with you and he is the one that can help when the help of man will not avail. Think, unconvenanted one, who has not yet convenanted with him for eternity that convenient time may not come until you are brought to the verge of the grave; then you would perhaps willingly take time, but it may be too late. The stability of the mind may be gone, or, as is often the case, the mind may be filled with self-justification or a sense of being too late, or too great a sinner, how many are called or taken away almost without notice! But whoever you are if you are not sure of redemption in Jesus, remember that there is no repentance in the grave; and your feet are beating funeral marches thereto each step, bringing you nearer, and you know not which may be the last. To-day, while he knocks, do not delay to open and obey. It may be the last time. Think how many younger than you have gone before. Can you ever be prepared, or redeemed without the aid of the one that stands before the door knocking, to be admitted into his own? Can it be that you are not willing to open; to-morrow, it may be too late. He says I am the way, the truth, and also the door. Think, O think, you do not treat even your enemies so ill. Are you willing to spend eternity where the worm dieth not, and the fire is not quenched? If you open not, nor let this one in, the foregoing may, and is likely to happen; on the contrary if you open in time, eternal happiness and glory shall be yours, that blessed happiness where you can weep for joy. The better part that Mary had chosen, and was not to be taken from her, will then be yours.

He will give even here, peace, a clear conscience, a never-dying hope, and a consciousness of his presence. What can be more cheering to the soul at the dying hour, in sickness, in distress, or at all times, and even to our mortal minds, than to have Christ and his glory in the soul, a well of living water, a never lagging comforter? Do no longer hold fast to uncertainty, worldliness and vanity; you will need this one that stands without knocking either by sickness or otherwise, if not before, to help you over Jordan's waves, Now: to-day accept him. Will you? Even if you knew you had many years to live would it not be rather mean to offer even to any one a thing after it is worn out or spoiled? Why not give the heart while it is yet young and beautiful to its Maker? Or, will you only return what He has given before it is worn out? If you think you know not how, ask, and you shall receive; seek and you shall find; bid him come, and cast out all uncleanness as he did in the temple of old; and make it a house of prayer. Always own it and never leave it.

Believe, dear friend, whoever thou art Try, try again, and again; it is worth your while. JOHN FUNK SR.

*Line Lexington.*

PRIDE would be somebody and therefore comes abroad to count the multitude; whereas humility delights in privacy. As the leaves do cover and shade the fruits, so that some hand must gently lift them up before they can see the fruits, so should humility and a holy modesty conceal the perfections of the Son, till the hand of Providence invites them out.

For the Herald of Truth.

## QUALIFICATIONS OF MINISTERS.

### IV.

*Covetousness* is one of the great sins of the age, if not indeed *the* great ruling power that leads the multitudes to dishonesty, deception, and crime of every kind. These have been the productions of covetous desires in every age of the world, and though it may be more prevalent now, than at any other time in its effects upon the human mind, it has always been the same. It was covetousness that caused the Murder of Naboth the Jezreelite; it was covetousness that led David to the commission of crimes of the darkest die; and in more modern days we have examples by the score, where apparently good men have been led astray and fallen into most terrible sins through this monster of evil; hence, how strictly should a minister guard himself against even the first approach of anything of the kind! If men in the ordinary pursuits of life are required to guard themselves so carefully against the influence of this evil, the minister of the gospel should especially be on his guard against it; for he is to be an example to the flock; he is to lead the way for others to follow. that his own example may be a light in the world, "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6: 9. So in whatever direction covetousness may lay hold of a man, it leads him (if not guarded against and avoided) into the most hurtful snares, and into the most terrible crimes. Hence how appropriate the requirement of the Apostle that the bishop, the minister, as well as the deacon, should not be covetous.

A man would better be poor and honest than a millionare dishonestly. It is not wrong to labor and gain something, or to lay up that which by fair means, fair dealings, and honest labor we acquire; the apostle, in fact, exhorts Christians to labor with their hands that they may have something to give to the needy. But when we desire things which belong to others, whether possessions, or any other thing, that desire unless repressed, will lead to wrong. There is danger, and the first conception thereof should be rejected, if we wish to avoid the snares to which a covetous man is exposed.

A brawler is one who is noisy, boastful, an indecent noisy quarreler. A minister should be of a meek and quiet spirit; thoughtful, considerate, slow to decide, weighing his words before he speaks, gathering the fullest evidence on all sides before he makes up his mind. He should not engage in a dispute simply for the sake of disputation. In fact it is a question in the mind of the writer whether a devoted Christian should ever engage in a dispute. He should try to convince those who are in error, by kind, persuasive argument; he should instruct, in the spirit of love, those who are in ignorance; he should reason and plead with the self-willed: and when his faith and his doctrines are questioned, he should maintain them and by the word of God defend them; the sword of the Spirit, which is the word of God is given him to maintain and defend his cause; that sword is tempered with love and sincerity, and it must never lose its temper through him who uses it. Disputes are a sort of word games, by which nothing is gained but ill feeling. Then there are men who when they have gained a sort of empty victory over their opponent, are very anxious in a boastful way to tell how they stopped his mouth; are very loud in self-praise, and make a great deal of noise about what "*I did*," and what "*I said*." Such things the apostle reproves when he says, "*not a brawler*."

*Patient.* This is one of the most valuable acquisitions in christian life. If men were more patient they would often accomplish much more than they do. A minister, above all others, must not grow weary in well doing. When he has labored long and sees no fruit, he must still labor on patiently, leaving the result to God. Patience and perseverance will gain at last. A minister's patience may be sorely tried by the carelessness of his members; by their coldness in the cause of religion; by their inattention to the requirements of the Gospel, the teachings of Christ, and the rules of the Church; by their non-attendance at the stated times of worship; by their disregard and sometimes open opposition to his preaching and teaching, so that his heart may fail, as did the heart of Jonah and Elisha; but the apostle says, the minister of God should be patient. Jesus gave us a noble example of patient enduring, "who for the glory that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 2. So Job a just and righteous man of old, gave to us an example of patience, unparalleled in history. Patience should clothe the Christian profession and especially the Christian ministry as with a mantle. The minister should be patient in his labors, patient in his endurance, patient in his hopes and expectations, patient in all the transactions of his life; for he only that "endureth to the end shall be saved."

From the foregoing we should be fully able to conclude, what the apostle yet fully requires, that a bishop be not a novice; one who is unacquainted with Christian rule, and gospel requirements. In those days many were brought over to Christianity from heathenism; they were entirely unacquainted with the customs, practices, and requirements of Christianity; they, in many cases, had to contend with the heathenish customs and habits in which they had grown up; everything in the Christian life was new to them; such must not be admitted as teachers and ministers, until they had well studied the Bible, and become fully acquainted with, and habituated to Christian will and practice, until they were well grounded in the faith, and were able to teach it. This rule need at the present day to be observed; a man ignorant of our faith, a man only half decided whether our faith is right or not, a man who has not searched the Scriptures and made himself acquainted with their teachings; a man that cannot fully and unequivocally endorse our confession of faith as Scriptural and evangelical, could not with any consistency be ordained as a minister in the church. And here we think, there is often a fault in accepting men for the office. They are not sufficiently proved as to their knowledge of the Scriptures and their views on the doctrines which they are required to teach, and in consequence there is not that agreement in sentiment, doctrines and teachings, which there ought to be. This often creates differences in teachings and sometimes causes dissensions. We should carefully guard the doctrines of God's word, as well as the teachings of his church.

The ministerial office is indeed an important one; one laying upon him the very highest responsibility, and to attain fully to the apparently simple requirements of the word of God the minister who would be faithful and sincere, finds work sufficient for a life-time. To fulfill all these requirements perfectly, that is even according to our finite ideas of perfection, requires more than human strength. If any one doubts it, let him try it and he will surely be convinced in a very brief period of time. Of ourselves, Jesus teaches us, we can do nothing, therefore the minister, above all others, must be a man of prayer; and seek divine assistance in the solemn work in which he is engaged: and thus uniting earnest effort with earnest prayer. he may gain for himself that degree of excellence which shall enable him to say with Paul, I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, and in the kingdom of the Father they shall shine as the stars forever, and ever.

A MINISTER.

For the Herald of Truth.

## COME TO THE SAVIOR.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

Let us consider the words of our Savior, and see how sweet and consoling they are to those who are burdened and cast down with sin, and to such as are forsaken and despised. They indeed are of great value to all such persons, and if we wish to become true followers of the meek and lowly Jesus, we must also become meek, and go down to the valley of humiliation. How thankful we should be to our Heavenly Father for the many and rich blessings he bestows upon us! He spared not his beloved and only begotten Son, but sent him to save our fallen race. He was crucified upon Mount Calvary, was buried and raised the third day, ascended to heaven, and now he sitteth at the right hand of God, interceding for us; with outstretched arms he pleads with sinners, calling unto them, "*Come unto me, all ye that labor, and are heavy laden, and I will give you rest.*"

Now let all who labor and are heavy laden with sin, come unto our blessed Redeemer and he will receive us, and make us free from our sins. Here foes may hate, and friends may disown us in time of trial and persecutions, but Jesus will never forsake or disown those who love and obey him, and when death comes He will be ready to receive the spirits of them that are justified, and lead them to that better world where they can praise Him forever; where parting is not known, and where Sabbaths never end. But let us remember, that if we do not come to Jesus while in the day of grace, and work out the salvation of our souls, where He is we can never come. Then dear reader, let us consider what will become of our immortal souls when we die. The Savior says to those who disobey him, "I never knew you: depart from me, ye that work iniquity." Then shall they be cast "into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched,' and where they must drink of the wrath of God and be tormented forever. This will come to pass upon all who will not repent; take heed, therefore, unto yourselves, and do not put off seeking your salvation until it is too late, when you may only awaken in torment as did the rich man. Who, then, can be so unconcerned for his eternal welfare? who, then, can live so careless, and be led by the wiles of Satan to eternal punishment—the reward he will receive after death?

Ah, then, sinner how can you be at rest until you have come to the Savior? Let us hear what he further says, "Take my yoke upon you, and learn of me; for I am meek, and lowly in heart; and ye shall find rest unto your souls." Here we find that there is work for us to do, if we would be the followers of this meek and lowly Savior. Jesus was meek and lowly in heart, and if we will be his disciples we must partake of his nature. We must not be high-minded or proud, for Jesus will not accept of them. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

I therefore entreat all to forsake their sins, and come with contrite hearts to the feet of Him who bled and died for the sins of the whole world. Of ourselves we can do nothing, but must obtain all things by prayer and faith in the Lord Jesus Christ. He says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but they that do the will of my Father which is in heaven." And again, "Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you: for every one that asketh, receiveth; and and he that seeketh, findeth; and to him that knocketh, it shall be opened." "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you, Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." You will then become "kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality; bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men."

We can then say with Paul, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake are we killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

NOAH METZLER.



## STUDY THE BIBLE!

What-with the attractive accessories of Sunday school lesson papers and cards, there is getting to be a deplorable lack of good, faithful, earnest, old fashioned study of the Bible. We must have more Bible study in our homes,—not such as we get by hearing the truths of God expounded in the pulpit, not such as we may get anywhere save in our own room, with our Bible open before us, and the light of God's Holy Spirit shining upon it. If we want to get a good view of a country, we do not dash through on a rail-train. We get out of the cars and pass through the defiles of the mountains, and we go on foot and explore the mineralogical or geological wonders of the place. Yet there are men who think they are thorough Bible students who shoot from one end of the Bible to the other, and boast of how often they have been through the Bible; yet they know but very little about it. Better digest one verse in the Bible than skip over fifty chapters; just as one ounce of food taken up in the fibres of the system will do more for our physical health than a whole pound of beef lying as heavy as lead upon the stomach. The fact that men read the Bible a great deal means nothing at all, unless they study it, digest it, make it a part of their own immortal nature; and that is one of the secrets of advancement in the Christian life. A man who has no regular habit of private perusal of God's Word is making no advancement at all.

Another secret of advancement in the Christian life is elevated Christian society. All of us are more or less obliged, in our offices and stores and shops and factories, to associate in business matters with men who have no Christian principles, and who are disposed to scoff at the religion of the Lord Jesus. It is our duty to go into such spheres; but God will see us through, if we put our trust in Him. Who has not noticed how one evil companion will ruin a young man? Who has not seen a young man of very great promise suddenly despoiled of evil habit, and none knew what was the matter with him until it was found out that he had an evil companion who was pulling him down? If the influence of evil companionship is strong, on the other hand, the influence of good companionship is grand and elevating. We urge upon all who are just entering the Christian life to seek the society of those who are better than they are. We sometimes hear people in a sort of false modesty or mock modesty, say, "I am not good enough to associate in such and such religious circles." Now every one ought to seek, not a religious society on one's own level, but something a little better, and so they will gradually be lifted up to a higher and nobler standard.—*Christian at Work.*

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The best name by which we can think of God, is Father. It is a loving, deep, sweet, heart touching name; for the name of father is in its nature full of inborn sweetness and comfort. Therefore also, we must confess ourselves children of God; for by this name we deeply touch our God, since there is not a sweeter sound to the Father than the voice of the child.—*Martin Luther.*

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HOW FEW are those lovers of God and men that spend their whole strength in doing good unto all men, and are ready to suffer all things; yea, death itself, to save one soul from eternal death."—*Wesley.*

# Children's Department.

My God, I am a feeble child;
Oh teach me to obey,
With humble fear to serve thee here,
To watch and praise, and pray;
My love is weak, my faith is dim,
But grace I ask from thee,
That I may prove my love for Him
Who lived and died for me.

## THOU SHALT NOT STEAL.

If you are tempted to do what is wrong, you must at once say, No. A boy was once asked by a wicked lad to steal some apples, but he had learned this text, "Thou God, seest me," and he would not do what he knew to be wrong. We must try to do what pleases God, and avoid what will displease him. He sees us at all times and in all places.

## OBEY YOUR PARENTS.

"Children, obey your parents in the Lord; for this is right." We know it must be right, for it is the command of God. If you would be happy, honor your father and mother. They are wiser than you are, and know what is best for you. Show your love to them in every way you can. A bunch of flowers, offered in love by their own child, will give them joy and pleasure. "Enter not into the path of the wicked, and go not in the way of evil men."

## "WISDOM IS MORE PRECIOUS THAN RUBIES."

There was once a poor ragged boy, who lived in a garret. One day a kind man asked him to go to his Sunday-school. The boy went, and found that all he heard and saw was new and strange to him. It was hard work for him to learn his letters, but he took great pains, and in a short time could both spell and read. Instead of living an idle and wicked life, he became honest and truthful. But what was best of all, he gave his heart to Jesus, and grew up in the ways of piety. He found not only that kind of wisdom which is useful for this life, but the *best* wisdom from God's holy book, and which was of more value to him than bags filled with gold or the richest jewels in the world. Often when he returned from school he was seen reading to his father and mother from the Holy Bible. He became quite a blessing to all his family.

## BE KIND IN LITTLE THINGS.

Little deeds of love and gentle words go a great way to make a happy home. You can place the arm-chair by the fireside, ready for father when he returns at night. You can go on an errand for mother, or when she is busy you can help to mind the baby. You can aid your brother in his duties, or assist your sister to learn her lessons.

Then, perhaps there is dear old grandmother, who is now quite old, or perhaps blind. She dearly loves the Bible, and you can read a chapter from it to her. How much better this is than to say, "Oh, I am so tired: I don't want to read to-night." Though you may be only young children, try to do something to make others happy. Learn this text, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 17. Yes, these are blessed words. May we believe on that only name given to men, the name of Jesus, whereby we can be saved. Love him, trust in him; live for him, and then dwell with him forever.

## THE LORD JESUS IN THE HOUSE.

A woman went to an intelligence office to find help. She wanted a young girl, and was at last introduced to Ellen, a bright-looking child of thirteen years. The woman asked her a number of questions, and concluded she would suit; so she told her she might come in the morning and begin.

Ellen looked up then as if it were her turn to put questions, and what do you think she asked?

"Does the Lord Jesus live in your house, Missus?"

The woman was taken by surprise; but she was a Christian, and was much pleased with the question.

"Yes, Ellen, he does," she replied; "and do you love the Lord Jesus?"

"Yes mam," said the child, "and so does my mother, and I told her I didn't want to go into anybody's house where Jesus Christ didn't live too. I like to live where Jesus is."—*Morning Light.*

## LITTLE CHILDREN, LOVE ONE ANOTHER.

I have noticed in different families I have visited a great deal of difference in the way in which the children treated each other. In some the brothers and sisters seemed to have a great deal of love for one another. They were interested in each other's welfare, and all wanted to see each other happy.

In other families it was just the opposite. If there was not downright quarreling, there was at least very little care as to each other's comfort and happiness. Johnny would tease Susie's kitten, just to make Susie miserable. Mary would refuse to mend Willie's ball, or stitch the sails of his boat, because she did not want to make any trouble.

Now I can assure my readers that the true way to be happy in the family is the way of love. "Little children love one another;" that is a Bible rule, and a good one. There could not be a better.

How shall you carry out this Bible rule? You must be thoughtful of the convenience, the wants, the feelings of others. You must be obliging. And you must show your love for each other. Don't take it all for granted. I like to be in those families where there is not only love, but love that is shown. I like to see boys who don't think it beneath them to kiss their sisters. I like to see girls who are ready to caress their brothers. They gain in so doing a great influence over them.

And this Bible rule is a good one to apply to all your friends and playmates. "*Little children, love one another.*"
—*Child's Paper.*

## PURE IN HEART.

Jesus said: "Blessed are the pure in heart; for they shall see God."

See him, where and how? We behold his handiwork in the outward visible creation. The sunbeam and the tiny flower, the grasses and fruits, the trees with their lofty, waving branches, and murmuring rill, as well as the mighty surging ocean —*all* tend to show us that they originated from the "Giver of every good and perfect gift."

We admire the beauties of nature, and through them adore the Wisdom that formed them, and the hand of love that gave them as gifts to humanity.—But there is a consciousness in our hearts that a deeper sense of God is needed, that the outward senses, even if properly directed, cannot supply the inward craving of the soul. We must draw nigh unto him in spirit, and so thoroughly purify our hearts from all that is sinful and vain, that we can commune with heavenly messengers, who are sent unto us from spirit spheres to quicken into more life, and produce in us more purity of heart, that we may have still clearer perceptions of God.

This alone can satisfy the unutterable longings in the human soul, for the Heavenly Spirit. And when we receive this sweet influence, our hearts go out in love to our brother and sister in Christ, in whom the image of the Divine is found; and thus we see God in man and in woman, the crowning work of his hands, in a higher and more spiritual sense, than in any mere external thing. Purity is the basis of all true and enduring friendship.

What is there in all of God's creation so noble as man, when he stands uprightly, showing forth the image in which he was created? And what being so lovely as woman, when really pure in heart? Yes, truly can we say: Blessed indeed are the pure in heart! They dispense light, love, and comfort to all around them, and O, who should not feel happy, to be near and among them!
—*Brethren's Mess.*



# Miscellany.

## BLESSING OF KINDNESS.

By J. G. Whittier.

A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

A word—a look—has crushed to earth
Full many a budding flower,
Which had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant work to speak;
The face you wear, the thought you bring,
A heart may heal or break.

For the Herald of Truth.

## INSECURITY OF MAN.

How insecure men are, and yet how secure many seem to live. The helplessness of man was witnessed on Thursday, March 13th, in Skippack Township, Montgomery Co., Pa., in the vicinity of Huntertón, and occurred in this wise: At the funeral of Bro. Jacob F. Kulp, when assembled in the meeting-house, at the commencement of the services, Bro. Bower asked Bro. Jacob B. Mensch, who was seated by him, to select a hymn and give it out, while he examined his text. Mensch took the book, and after while he asked Bower if he had a hymn. Bower said "No." Mensch says, "Here is one, what do you think of it." Bower said it was suitable, and that he should give it out. He rose and read the hymn, and sat down again with the understanding that he should close with prayer and the benediction. Brother Bower delivered an earnest sermon, and when he sat down he found that Bro. Mensch was in an unconscious condition, and knew not what we wanted there, or that he was at a funeral, whether he had a coat on or not, whether he walked or rode. His wife, with another person took him home; a physician was called who pronounced it a light attack of nervous paralysis. He is now improving. He says he does not know that he was at a funeral; for two nights and one day he did not know that he has seen any person, but he saw many other beautiful things during this time. From this we can see our nothingness, and as the bird on the branch is in danger of the fowler, so also are we in danger of being hit with the arrow of death. Since we know not when the master of the house cometh, whether at even, or at midnight, or at the cock-crowing, or in the morning: let us watch, lest coming suddenly he find us sleeping. And what I say, I say unto all, Watch. Watch and pray, that ye enter not into temptation. Written out of love for the readers of the *Herald*, that thereby we may all rightly examine ourselves, and prepare for the grave and eternity, and when the master of the house comes that he may not find us sleeping. Watch.

For the Herald of Truth.

## AVOID LIGHTNING RODS AND INSURANCE.

Christians, members of the New Testament church, should, bear one another's burdens. This disposition manifested among the brotherhood, would give conviction to the world, as Solomon's Temple did when the disciples of Christ came to show him the building of the Temple, and said unto him, "Master, see what manner of stones, and what buildings are here!"

It is said that kings, and the mighty of the earth were taken by the glory of it. It was not the inside splendor of the temple that attracted the attention of the world, but the outward appearance; for no uncircumcised person was permitted to enter the temple. This outward appearance of the temple, represents to us the works of Christ's children.

Now how could we let our light shine brighter before the world than to bear one another's burdens, in all cases? We should be so closely knit together in the bonds of fellowship, that if one member loses his house or barn by fire, all should, out of brotherly love, feel it to be their duty to assist him to make up his loss. This would be a glorious light in the church of God. I do also think that at this our day there is a great expression in it—that is, a voice of God. A voice that teaches the New Testament church to carry conviction, even in her outward usages and forms, that we might give conviction to the world, and thus glorify our Father in heaven.

Lord, if it please thee, give us a new birth, and make this a holy light to the world; and write thy law upon our hearts, and change our nature and renew our way, and conform them to thy holy commandments.
A. P. Good.

A GREAT UNDERTAKING.—A plan for driving a tunnel under the British Channel, connecting England and France, so far is favorably considered. The work will commence at once, and the expense of sinking shafts, 450 feet deep on each side and running experimental drifts out under the sea, will cost about 800,000. It is expected that it will require six years to complete the tunnel, at a cost of $30,000,000.

Congress has just passed an act to allow the daughter of General Sherman to receive her diamonds free of duty. They are so valuable that the duty alone (it is said) amounted to over forty thousand dollars. When the world runs into extravagances like these, no wonder that it becomes corrupt—no wonder that wickedness reigns to such an alarming extent in high places.

## BE SAVING.

Most people earn enough, or make sufficient by their avocation to make themselves and those dependent on them comfortable, were their earnings properly taken care of and judiciously expended. But many who might have a competence come to want through their own prodigality. Dr. Franklin laid down a rule of life which is sure to lead to prosperity whenever adopted and persevered in. This rule is, for *persons to live within their income.* A very plain rule and easily adopted where pride, intemperance, and the love of fame are fully subdued. Be economical but not penurious, and you will have wherewith to be charitable.

## A BEAUTIFUL SENTIMENT.

Dr. Chalmers beautifully says: "The little that I have seen in the world and know of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary and threatening voices within, health gone, happiness gone—I would fain leave the erring soul of my fellow-being with Him from whose hands it came."

A. T. Stewart of New York, the largest Dry Goods dealer in the world, died in the early part of April, aged about 74 years. He followed the Dry Goods business about 50 years, and leaves property it is believed amounting to ten millions of dollars. During the famine in Ireland in 1847, he loaded a vessel with provisions and sent it free to the sufferers. In 1862, he gave $10,000 dollars to the poor in Lancashire, England. For the sufferers by the great Chicago fire he gave fifty thousand dollars; for poor women, widows and children he gave fifty thousand additional.

There are about 3,000 paper manufactories in the world, employing 80,000 men, and 180,000 women, besides the 100,000 employed in the rag trade; 1,800,000,000 pounds of paper are produced annually, one-half of which is used in printing, a sixth in writing, and the remainder for packing and other purposes. In the United States there is used per head annually, 17 pounds; in England 11¼ pounds; in Germany 8 pounds; in France 7 pounds; in Italy 3¾ pounds; in Spain 1¼ pounds; and in Russia only one pound.

"'Tis not for man to trifle; life is brief and sin is here,
Our age is but the falling of a leaf, a dropping tear;
We have no time to sport away our hours,
All must be earnest in a world like ours."

For the Herald of Truth.

## SPRING.

The Spring is nigh at hand
With all its charms to view;
It comes at his command
Who all things can renew.

It teaches love to him
Who decks the earth with flowers
And decorates with care
This fleeting life of our.

We all should join and sing
In a triumphant voice
And praise our Soverign King
Who makes our hearts rejoice

'Neath dew-drops on the grass
The blades are seen to bend,—
So should we when on us
The heavenly dews descend.

Praise Him with all His Host
Who the founditions laid,
And Son and Holy Ghost
Through whom the world was made.

The time is near at hand,
A heavenly Spring is nigh,
When we may hope to stand
Before our King on high.

S. C.

For the Herald of Truth.

## ARE YOU A CHRISTIAN?

The words of Jesus unto Nicodemus were, "Except a man be born again, he cannot see the kingdom of God." The question is clear, reader, Are you born again? If not, condemnation is already passed. although the judgment is not yet executed. It is written, "None are good, no, not one." There is no flesh justified by the law, but by the law is the knowledge of sin: we feel confident that we are imperfect and unworthy; and Oh, how often have we transgressed the law of God! but as it is not a debt, but a gift, we never can repay it, being so far below that point that we are unable to work out the salvation of our souls without the help of a Savior, who has died for us that we might live in grace alone.

The above question, even from church members, may not always be answered satisfactorily, they may have an idea that they are Christians, but do not care to tell others at once, I am a Christian. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish but have everlasting life." Christ says, "I am the water of life." "I am the bread of life." Now we will say for instance, you were crossing a lonely desert. The rays of the Sun were beating down upon you; you travel along slowly, and finally you grow faint, weary, hungry, and thirsty, but alas! you have wandered too far to return as you came; yet on every side all looks dreary; death is staring you in the face; you travel on wearily, when lo! you see a beautiful stream of clear, flowing water. You hasten to the fountain to refresh yourself. You also find a friend who has posession of this fountain that feeds you, gives you bread to eat, and refreshes you with a cool shade. Do you then say, "I think or hope I experience this great change? No: you say, *I have drank of the water, I have eaten of the bread, and I am resting peacefully in this beautiful shade, and it has saved my life.* Would you not rejoice and praise God.

Precisely so it is with the sinner in receiving his new birth. When he becomes convicted of his sin, he feels that he is little more than a parcel of filthy rags fit for hell. But how sweet are the words of the blessed Savior to him, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He has promised us water, of which if we drink, we shall never thirst. He has promised us bread, of which if we eat, we shall never hunger. Like as the children of Israel looked unto the brazen serpent, so we can look unto the Savior and live. But we certainly then have become convinced of the fact, for how could we have become regenerated or drank of this living water when we were dying and not be aware of it? If we do not experience that change we are doubting his promises. For without faith all is in vain. Again, in the passages of God's own book, he says, "His Spirit testifieth unto our Spirit that we are his children."

Let us for one moment consider ourselves. We possess a living soul, that, like a stream will sometime reach the great ocean of eternity. Awful thought, *Eternity.*—The life-time of the Almighty. Even this world shall pass away, but the soul, through the countless ages of eternity, will either experience endless woe in the bottomless pit, or eternal glory in the presence of Christ and many shining angels.

We again read that, "As the body without the Spirit is dead,' so also faith without works is dead. But if we have faith it will show its results. Oh that we could say with Paul, "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is Christ Jesus, our Lord."

J. M. S.

Of Holiness. — Sanctify yourselves, therefore, and be ye holy, for I am the Lord your God.—Lev. 20: 7.

That ye may remember and do all my commandments, and be holy unto your God.—Num. 15: 40.

Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.— 2 Cor. 7: 1.

To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. — 1 Thess. 3: 13.

## RUSSIAN AID.

| | |
|---|---|
| Noah Metzler | $1.00 |
| David Metzler | 1.00 |
| Jacob Smith | 5.00 |

## OBITUARY.

Departed this life on the 7th of April, in Clinton township, Elkhart Co., Ind, Preacher, John Nysbaum, aged 75 years, 3 months and 10 days.

Bro. Nusbaum was born in the Canton, Berne, Switzerland, in January 1801. His parents and grand-parents were members of the Mennonite Church. He came to this country in company with his brother Peter, when he was about eighteen years of age, and lived in Ashland County. Ohio, Here he was ordained to the ministry, probably by Bishop Nold, a position which he faithfully filled for upwards of45 years. He was ordained to the ministry during his single days. He afterwards married Etizabeth Pletcher, and about the year 1860, removed to Clinton township, Elkhart County, Ind., where he resided at the time of his death. His first wife died in the Fall of 1847. Sometime in 1849 he married his first wife's sister, Mary Pletcher, who died on the 5th of April, 1869, just two days after her son, Daniel, had died. He was the father of fifteen children, six sons and two daughters by the first wife, and three sons and four daughters by the second wife. All these are living except one son of the second wife, who died only two days before his mother, as mentioned above. Besides these he leaves 44 grandchildren, and three great-grand-children.

He had been failing fast for several months, but seemed entirely resigned to the Father's will. For sometime he appeared conscious of his approaching end, and in view of it frequently repeated suitable passages of Scripture and hymns. On one occasion when told that there was no prospect of his recovery, he repeated passages from the Psalms and a part of the hymn, "Wer weiss wie nahe mir mein Ende." On Monday, April 3rd, he had a stroke of palsy which paralyzed one side, and made him entirely speechless. On Friday night, he calmly fell asleep in Jesus, and was buried on Sunday, April the 9th, followed by an immense concourse of relatives, friends, and neighbors. He was universally beloved and respected by all who knew him. Funeral services were held by J. J. Weaver, Martin Kreider and others.

We miss father Nusbaum. Not only will he be missed at home, in the family circle, but in the neighborhood and in the church. His failing strength, and bowed form, continually reminding us of the time when he should no longer go in and out with us, made him only the more dear unto us all, and we well remember his tender and fatherly exhortations, his kind instruction, admonishing us to follow the footsteps of our dear Redeemer, and be prepared for the final change. How often he repeated. "This may be the last time."—the last visit I shall make to you, and now we see it fulfilled before our eyes; he has gone the way of all flesh, but though dead, he still speaketh. His life was that of a consistent Christian; his conversation was pure and edifying, his public teachings were earnest and purely evangelical. Let us therefore remember well his words, his walk and conversation, and seek to follow his example. For more than forty-five years a faithful laborer in the ministeral vineyard of the Lord, we trust to meet him among those of whom Daniel speaks, that "they that turn many to righteousness, shall shine as the stars for ever and ever." Dan. 12: 3. "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." Rev. 14: 13. Many trials, many deep anxieties and bitter experiences were his; but he bore them all with Christian fortitude, and faithful devotion to the Master's cause. Now these have passed away, and there where all tears are wiped away, and where sorrows can never come, there remaineth a rest for the people of God; there remaineth a rest for you, dear reader.

## OBITUARY.

Died on the 30th of March, in Miami Co., Ind., Frances Bolan, wife of David Bolan, aged 23 years, 6 months and 6 days. Sermon by the writer from Rev. 7: 10, 13.

I visited her several times during her sickness to cheer and comfort her. When I visited her the 3rd of March, I found her in great distress, and pain, as she had no hope in Jesus Christ She thought there was no more grace for her, but requested all to pray for her, for she thought she could not pray any more for herself, or would not be heard, since God in time past, strove with her and desired her to pray to and honor him, which she refused and made light of it Now she is in great trouble, fearing she will be lost. But when I exhorted her, and presented to her how friendly Jesus is to such as confess their sins before him, how He chastises those whom he loves, and what He himself had to suffer on the cross for us, she seemed to be enlightened and comforted; the pains of her soul began to be alleviated. In reply to the question if she desired to get well, she said, "O no; but my pains have been taken away! Jesus Christ died for me, and his death is my gain. He has promised me salvation, therefore I go with joy to the land of promise. Jesus is my best friend, for he suffered pain for me, and made death sweet, I have already had a foretaste of his glory. O, my dear mother, I cannot depict to you what great glory there is in heaven, where I hope to go. I feel at peace, and the will of the Lord be done; death can not come too soon."

In the evening of the 26th, she fell into a slumber, and when she awoke, she said, "I thought it was fulfilled! It seemed to me as if I was with God, as if he would show me heaven. The angels approached me, and every thing appeared as gold, and full of joy and glory; but as I awoke I found myself in bed! Oh, I have already perceived the great glory which surrounds the throne of God! O, look upon the glory, which has no end—here will I remain for ever!"

Before her departure she said, "Farewell, friends and acquaintances; mourn not for me, but prepare for eternity! Farewell, beloved companion, father, mother, and brothers, I go to my sister in heaven, to praise God forever." Thus she left the world in great joy. I heard an unbeliever say that he could not see how she could feel so happy and joyful, since she knew that she must die. But the natural man knoweth not of the riches of God.

Let us all remember that we too must die. Let us follow the counsel of the deceased, and prepare for death, as opportunity is given us, so that we can leave the world with joy.

Nobardius Sprohl.



## Married.

March 16th, by John Metzler, Aaron Kindig, and Emeline Imbody, both of Harrison Twp., Elkhart Co., Ind.

April 6th, by John Metzler, at the residence, of David Lechlitner, Isaac Martin, of St. Joseph Co., and Margaret Lechlitner, of Elkhart Co., Ind.

April 6th, by Bish. J. M. Christophel, Bro. Levi Ressler and Sr. Susan Landis, both of Elkhart Co., Ind.

April 16th, by Bish. J. M. Christophel, Bish. Jacob A. Beutler, of Elkhart Co., Ind., and Sr. Mary Ressler, formerly of Lancaster Co., Pa.

## Died.

March 2nd, in Markham, Ontario, Sr. Elisabeth Ramer, wife of Peter Ramer, aged 81 years, 5 months and 20 days. She was a daughter of Jonas and Elisabeth Byer, who emigrated from Adams Co., Pa., in June 1811. She leaves a husband and 4 children. Services by A. Barge.

March 13th, in Markham, Ontario, at the residence of his father, suddenly of quick consumption, Jacob Pike, aged 32 years. Loved by a large circle of friends. He was sick about a week, and suffered great pain, which he bore with christian fortitude. He selected as a text for his funeral, and as his last words of admonition to his people, 2 Tim. 4: 7, 8. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto them also that love his appearing."

Weep not for me, since 'tis in vain,
In heaven I hope we'll meet again,
Where we can then together be
Forever in eternity.

March 13th, in Skippack, Montgomery Co., Pa., of paralysis, Bro. Jacob F. Kulp, aged 70 years, 7 months and 14 days. Buried in the Skippack burying-ground. Sermon by Bro. John B. Hunsberger at the house, and by Henry S. Bower in the meeting-house, from 2 Cor. 5: 1.

March 25th, near Metamora, Ill., Susan Elisabeth Nafziger, aged 57 years. The 27th her mortal remains were consigned to the grave in the presence of many relatives and friends. She was a consistent sister of the Amish Mennonite church. She was especially good to the poor, and was beloved and held in esteem. Funeral services by Christian Schertz, and Bishop Christian Esch, and others.

March 24th, in Hilltown, Bucks Co., Pa., John R. Landis, aged 44 years, less one day. In early manhood he went West, where he was married to a young woman by the name of Deborah King. He came home on a visit to his parents, where his wife took sick and died. He returned to Iowa, and took for his second wife, Julia Hiller. Afterwards he himself took sick, and finding that his life was drawing to a close, he sent a letter to his brother, to come and take him home, even though he should be dead. They succeeded in bringing him to his brother, in Doylestown, where his father and family visited him at times. There he lingered several weeks, when he died and was taken to his father's house, and was buried at Perquesa. He was a son of Pre. Geo. Landis. Their loss is his eternal gain.

March 29th, in St. Joseph Co., Ind., after a lingering illness of five months, Sylvester T., son of John W., and Mary Parcell, aged 25 years, 4 months and 4 days. Services by J. M. Culbertson.

Fond youth, beware, and do prepare
To meet the monster death,
For he may come while you are young,
And steal away your breath.

March 30th, in Miami Co., Ind., after a month's sickness, Veronica, wife of David Bohrnd, aged 23 years, 6 months and 6 days. During her suffering she was led to the Savior and received the favor of God. Services, by Nobardius Sprohl.

April 2nd, in Howard Co., Ind., sister Veronica Troyer, aged 26 years, 6 months and 28 days. She leaves a husband and one child to mourn their loss. Funeral services by Nobardius Sprohl and Daniel C. Miller.

On the 3rd of April, in Franconiaville Montgomery Co., Pa., Susanna, (maiden name Haekman,) wife of Abraham S. Alderfer, aged 36 years, 9 months and 29 days. Buried at Franconia Meeting-house. Funeral services by Henry Nice and J. Clemmer. She leaves a husband and three children. May God temper the words to the shown lamb.

On the 2nd of April, in Hilton, Bucks Co., Pa., Margaret Hunsberger, aged 80 years, 1 month and 5 days.

April 10th, in Wakarusa, Elkhart Co., Ind., of Consumption, Ellen, wife of Peter Martin, aged 45 years, 5 months and 23 days. Funeral services by———Farber, and John Metzler, from Rev. 14: 13.

April 10th, in La Grange Co., Ind.,———, daughter of Christian and Mary Yoder, aged about 6 months. Services by J. J. Weaver and Henry A. Miller.

April 16th, in Mahoning Co., Ohio, of cancer in the head, Abraham Ziegler, aged 72 years, 6 months and 25 days. He was the father of 19 children, 14 of whom are still living, and 13 of them were at the funeral. Services by Jacob Kolb, P. Basinger, and Joseph Bixler.

April 18th, in Rockingham Co., Va., of inflammation of the bladder, Bro. John R. Keagy, aged 73 years, 5 months and 21 days. Buried on the 19th, in the Nacket Creek graveyard. Funeral services by Jacob Hildebrand, from 1 Thess. 4: 13—18.

April 7th, in Bloomville, Seneca Co., Ohio, of Dropsy, Bro. Christian Behm, aged 74 years, 3 months and 14 days. He was confined to his room for about three months. Funeral services by Stephen A. Walker, and Isaac Rohrer.

March 23rd, in Conemaugh, Somerset Co., Pa., after a few days illness, Bro. John Thomas, at the advanced age of 80 years, 1 month and 8 days. Buried the 25th, near his dwelling. Services by the brethren Samuel Blauch and Peter A. Blauch. The brother could well say, "For me to live is Christ, and to die is gain."

Dec. 5th, 1875, in Miami Co., Ind., Daniel Derkis, aged 67 years, 7 months and 19 days. Services by Nobardius Sprohl.

Feb. 8th, in Miami Co., Ind., Rosa Harting, aged 17 years, 9 months and 18 days. Services by Nobardius Sprohl.

March 3rd, in Miami Co., Ind., Christian Hershberger, aged about 50 years. Services by Peter Christener.

March 19th, in Howard Co., Ind., John Zook, aged 58 years, and a few days. Services by Daniel Miller and N. Sprohl.

March 30th, in Ashland Co., Ohio, David M. Witmer, formerly of Lancaster Co., Pa., aged 52 years, 1 month and 11 days.

April 10th, in New Holland, Lancaster Co., Pa., Mary, wife of John Souder, in the 37 year of her age.

On the 18th of Dec. 1875, in the Insane Hospital, in Indianapolis, of paralysis of the heart and lungs, JONATHAN KING, aged 64 years, 11 months and 17 days. He was brought home on the 22nd, and buried in the Haw Patch Amish Mennonite burying ground. He leaves a wife and ten children. Services by Isaac Schmucker and Jesse Calvert. He was a member of the Amish church. Peace to his ashes.

Feb. 5th, in La Grange Co., Ind., BARBARA KAUFMAN, wife of Tobias Kaufman, aged 42 years, 6 months and 15 days. Interred the 7th. Services by J. J. Weaver, and E. P. Miller, from 1 Cor. 15.

## Letters Received.

S Godshalk, Henry Wismer.

MONEY LETTERS.

Received 70 cts. from George Goertner, who does not give his P. O. and state.

A—John Augsburger, Mary Auker.

B—Henry Bowman, D S Bowman, Nelson H Bergey, John M Bender, Jacob Brenneman, Melchiah Brenneman, Joseph Bechler, Noah Blough, M Burkhart, David Basinger, Henry S Bowers, William Bean, Elizabeth Barr, Peter Bechtel, Jacob Buzzard.

C—John Cassel, James Coyle, J H Crouthamel, Jos B Culp, Henry Cassel.

D—Abraham Detweiler, Samuel Detweiler.

E—Jos Egli, John Egli, Mathias Eby, Lizzie L Ebersole, Christian Ehrisman, John R Ebersole, Abraham Entz.

F—Abrahmn Friesen, Paul Freed, C J Frey, Ezra U Frantz, Maria Famerin.

G—Noah M Geil, Daniel M Good, Jacob M Greider, Christian Graber, Peter Gehring, Isaac L Gehman, Joseph Good, Daniel Groner, A P Good, Peter Gortner, Lena Gotwals, Peter Goosner, Sebastian Gerig, Christian Good, Tobias Gascho, Henry Gerber.

H—H S Hersh, Samuel Hess, John D Hershey, Benj. F Hamiltou, E P Hershberger, P B Holly, Jacob Hildebrand, Noah Hertzler, Jacob Hauter.

K—Henry Cornhaus, John Cornhaus, G W Kent, A S Klimahage, Abraham Kulp, Anuie Kulp, D Krehbiel, M M Kauffman, John Kenuel Sr., Jacob F Kolb.

L—Joseph Litwiller, David Lechlitner, Jacob S Lehman, John C Lehman.

M—J S Moyer, Isaac S Miller, Samuel K Moyer, Thomas Miller, Gideon Mamer, John Metzler, Joseph P Miller, Edwin E Martin, L J Miller, John Mumaw, Solomon Martin Sr.

N—Christian Noll, Christian Nissley, Abm Nissley, Philip Nice.

R—J Rohrer, Kate Risser, Samuel G Rosenberger, Abm. Rutt, Samuel Reesor, J B Rutter, Anna Roez.

S—Mrs. Geo Shope, John U Stoltzfus, Benjamin Stolzfus, Jonas Stoltzfus, Tobias Shenk, Heinrich Stutz, Heinrich Schuett, Daniel Shenk, C P Steiner, Jacob Swartz, Jos. R Shenk, John Shenk, Mrs. Catharine M Stauffer, J M Stultzfus, Christian Salzman, Joseph Sprunger, Jonathan Smucker, John G Swartley, C B Swartzentruber, M V Smith, Wm K Stauffer, Abraham Shenk, Jacob Siemans, D Shank Jr. 2, Maria Sommer, D Shank Sr., Samuel J Schrock, J J Stevannus, Daniel Spanler, John Simmons, Frederick Swartzentruber.

T—Abraham A Tschantz.

W—Henry Worst, Henry C Wideman, Susan Watts, Henry W Wismer, Aug Wickey.

Y—David D Yoder, Israel Yoder, S P Yoder, Christian Yoder, Val Yoder, D S Yoder,

Z—J S Zook, Samuel Zimmerman.


## TIME TABLE.

### Lake Shore & Michigan Southern Railroad.

**Passenger trains on and after April 16th, 1876, leave Elkhart as follows:**

GOING EAST—MICHIGAN DIVISION.

| | |
|---|---|
| No. 8, Chicago Express, | 3.05 A. M. |
| No 72, Way Freight.. | 5 05 " |
| No. 2, Mail. | 11.25 " |
| No. 50, Stock Express | 5.00 P. M. |
| White Pigeon Train... | 3.00 " |
| " " " | 5.00 A. M. |

AIR LINE DIVISION.

| | |
|---|---|
| No. 74, Way Freight. | 5.05 A. M |
| No. 4, Special New York Express | 1.20 P. M. |
| No. 6, Atlantic Express ... | 9.50 " |
| C. W. & M. | 1.05 P. M. |

GOING WEST.

| | |
|---|---|
| No. 3, Toledo Express .... | 2.15 A.M |
| No. 5, Pacific Express...(Air Line)... | 4.40 " |
| No. 9, Michigan Accommodation... .. | 7.30 " |
| No, 1, Special Chicago Exp.(Air Line) | 4.25 P. M. |

KALAMAZOO DIVISION.

The Grand Rapids Express 5.00 a. m., and Accommodation 3.00 p. m., run direct to Grand Rapids.

Returning, ar. at Elkhart 12.40 p. m., and 9.35 p.m., making connections with Air Line trains.

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing with trains for Lafayette, New Albany, &c. At Chicago to all points West & South

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago and 15 minutes slower than Buffalo time.

☞ Tickets can be obtained for all prominent points between Boston and San Francisco.

J. E. CURTIS, Supt. Mich. Div.

S. P. WILCOX, Ticket Agent.

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# Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 13—No. 6. ELKHART, IND., JUNE, 1876. Whole No. 150.


For the Herald of Truth.

### THE STAR IN THE EAST

Three sages saw a glorious star
Arising in the East,
And knew that Christ was borne afar,
The pure and holy Priest.

And to Jerusalem they went
Without the least delay;
Not finding him, their steps they bent
Upon a diff'rent way.

In Bethlehem at last they found
The child and mother dwelling;
And lowly bowed them to the ground,
Their hearts with pleasure swelling.

They were commauded by the king,
Upon their homeward way,
To him the latest uews to bring,
But they did not obey.

For well they knew that his intent
Was evil to the core;
And thus another way they went,
These men of pious lore.

The Lord told Joseph in a dream
To Egypt to sojourn;
And he was beut upon this scheme
Before the dawn of moru.

When Herod heard that he was mocked
A vengeful law he passed,
At which all men might well be shocked,
And mothers stand aghast.

All little ones not two years old,
Torn from their uothers' breast,
Were slaughtered, and lay stiff and cold
At Herod's cru'l behest.

They all are dead who sought to kill
The lamb which bled for all,
Yet there are many people still
Who seek the Christian's fall.

*Deep Run, Pa.* BY OUR TEACHER.

For the Herald of Truth

### THE SPIRITS IN PRISON.

"For thou wilt not leave my Soul in hell, neither wilt thou suffer thy holy one to see corruption." Ps. 16: 10.

"He also deseended into the lower parts of the earth." Eph. 4: 9.

"By which (Spirit) he also went and preached to the spirits in prison." 1 Peter, 13: 1.

"For this cause was the Gospel preached also to them that are dead." 1 Peter, 4: 6.

From the above and other similar passages, some have formed the opinion, that during the three days in which Christ's body lay in the grave, *His* Spirit was in hell preaching repentance to the unbelieving Antediluvians confined there, and thus obtained their deliverance; and as I have often been asked my opinion about this, I was prompted to search God's Word more closely in regard to the meaning of these passages. And I cannot find a single passage in the Old or New Testaments, that gives a shadow of hope to the sinner, of his deliverance from hell when once there, or of his repentance after death; but on the contrary, I find hundreds of passages declaring that after death, God's mercy of the stubborn sinner is "clean gone for ever;" as death leaves him, so the Judgment will find him. In that place where the tree falleth, there it shall lay; and as the felled tree can yield no more fruit, so death fixes the doom of man.

But before proceeding further we will try and see what the Psalmist means with the words, *Soul* and *hell*. *Soul*, in the above, like in many other places throughout the Old Testament, means the *body*, as in the following, "Yea, his Soul draweth near unto the grave, and his life unto the destroyer." Job, 33: 22 and 28. "Shall he deliver the Soul from the hand of the grave?" Ps. 89: 48. "They have digged a pit for my Soul." Ps. 35: 7. "An idle Soul shall suffer hunger." Prov. 19: 15. And for similar cases, see, Ps. 107: 18; Prov. 27: 7; Sam. 1: 11; Prov. 6: 30. In other passages it means a personal life, as, "He hath delivered my soul in peace from the battle." Ps. 55: 18. "They mark my steps when they wait for my soul." Ps. 56: 6.

Of the word, *hell*, F. Scott says, "The word is *Sheol*. (Heb.), and *Hades*, (Greek), which is often translated, *hell*, and it frequently denotes the place of separate Spirits, happy or unhappy, according to the context; yet it sometimes must be understood of the grave." Baxter says, "The word *hell*, from the Saxon *hillon* or *hellon*, to hide; or from *holl*, a cavern: though now used for the place of torment, anciently denoted the concealed or unseen place of the dead in general." And another commentator says, "*Sheol* is alike used for the repository of the dead bodies and the receptacle of departed souls."

The following will show the different translations of this word from the Hebrew, *Sheol*, Gen. 42: 38 and 44: 33; Eng., *Grave*; Ger., *Gruebe*. 1 King, 2: 9, Eng. *grave*, Ger. *Hoele*, and in upwards of twenty other places, in the Old Testament where I found *grave* in the English, it was *hoelle*, *hoe'e*, and *hoehle* in the German. In Job, 17: 13 and 16, we find, Eng., *grave* and *pit* where it is *hoehle* in German. So we see that the word *hell* does not always denote the world of misery, or eternal punishment. This is also confirmed from the fact that Jonah, when in the whale's belly, as he says, "cried out of the belly of *hell*;" and what is said of Korah and his company, who went down alive into the *pit*, Ger. *Hoelle*; Heb. *Shoelt*. Hence we have an abundance of Scriptural proof that the word *Soul*, frequently denotes body or *life*, and the word *hell*, *grave*.

Then it follows that the passage, "Thou wilt not leave my Soul in hell," denotes rather that Christ's *body* or *life* was not left in the *grave*, than that he descended to the place of torment. And that the passage, "He descended into the lower parts of the earth," means the grave only is evident from Ezek. 26: 20 and 31; 17: 18; and Ps. 63: 9, 10. And the other passage, "The gospel being preached to them that are dead," I can understand, to refer to no other, than those who are dead in trespasses and sins. Eph. 2: 1.

Hence we see that there is not sufficient ground to prove that Christ went to the place of torment to preach, and therefore I feel inclined to hold this doctrine as an erroneous one. It seems very likely to me, also, that if the Savior had another such a great work to accomplish after his death, namely delivering a generation of sinners of the most abandoned character, (whose numbers must have exceeded the stars of heaven, if all are included, as some say, from Adam to the birth of Christ), from the torments of hell, he would not have concealed the fact from his beloved disciples, to whom he had told all about his persecution, suffering, death, resurrection, ascension to heaven and second coming; but he says not a word about this preaching after his death. On the contrary, however, when

nailed to the cross, just before his death, he promised the dying thief, at his side, to be with him in paradise that day. Then addressing his father, saying, "It is finished;' I have done the work thou gavest me to do; then committing his Spirit into his Father's hands, he bowed his head and died, and thus; "by his own blood obtained eternal redemption for us," (Heb. 9; 12.), and I believe for all believers; but all unbelievers must have their part in the lake of fire and brimstone, no matter in what age of the world they lived.

Some claim that those who lived before Christ's incarnation, and especially the antediluvians, had not the same privilege that we of the present age have, and they were ignorant; therefore Christ went and preached repentance to them after death. But I look at this in a different light. If they were necessarily ignorant, "God winked at." But I am persuaded that those who were disobedient in the days of Noah, were willingly ignorant; and ignorance, through depravity, is no excuse for sin. I believe that the people, both before and after the deluge; knew to a certain degree what their Maker required of them. If they had no laws, they could not have been transgressors. Cain, the father of that wicked race of giants, or children of men, knew that it was wrong to murder his righteous brother, because God had told him previously, "If thou doest well, art not thou accepted,' &c., and the Apostle John says, "wherefore slew he him because his own works were evil, and his brother's righteous." "In the days of Enos, men began to call upon the name of the Lord, and Enoch preached unto them,' saying, Behold the Lord cometh with ten thousand of his saints to execute Judgment upon all," &c. And when God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the hearts was only evil continually, he gave them a hundred and twenty years to repent, during which time Noah, the preacher of righteousness, kept warning them, but they heeded him not. And here I believe that Christ's Spirit was preaching, because Christ was with God from the begining. Baxter, the well known Commentator, says, "Christ, as God, had gone by his Spirit, inspiring his servant, Noah, to announce the approaching deluge, and preach repentance to the incorrigible antediluvians, who perished in their sins, and whose spirits were in the prison of hell, when the Apostle wrote, being confined there till the Judgment of the Great Day. This appears to be the genuine sense of the passage, being perfectly agreeable to the whole of the context. The attention of the reader might be called to hundreds of passages (as said before), of God's word, delaring that there is no hope of the sinner's deliverance from eternal punishment after death; that life is the time to serve the Lord. To-day if ye hear his voice, harden not your hearts, and now is the accepted time, now is the day of salvation, "For in death, there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 6: 5. "The dead praise not the Lord, neither any that go down in silence. Ps. 115: 17. "For the grave cannot praise thee; death cannot celebrate thee; they that go down into pit cannot hope for thy truth." Ps. 38; 18, 19. "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave, or thy faithfulness in destruction? Ps. 88: 10—13. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22: 11. Rev. 10, we read of another mighty angel, that came down from heaven, and set his right foot upon the sea, and his left on the earth, and sware by him that liveth for ever and ever, that there should be time no longer. From the parable of the Rich Man and Lazarus, we learn, that no miserable prisoner can escape from his dungeon, nor can a compassionate Spirit stoop to his relief. "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. 9: 10. "Night cometh when no man can work." Jn. 9: 4. "How shall we escape if we neglect so great salvation? Heb. 6: 3. "Every man will receive according to the things done in the body, whether it be good or evil." I feel persuaded that all the true and faithful believers in God's promises will obtain everlasting rest for their souls, no matter in what age of the world they lived or died, while on the other hand, Jude tells us, that they who have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, are raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness forever. A certain Commentator says, "It is true, some ingenious critics, have tortured the term "everlasting" and "eternal," to reduce them to some terminable period. Some benevolent divines have also endeavored to persuade themselves that God will find some way to save his honor in the termination of this everlasting punishment, but who would risk his property, or his life, on such a precarious speculation? The terms are as decisive and as express as language can afford, and it is a reflection on his veracity, to suppose for a moment, that the Almighty means not as he said." We have no reason to think that they who lived under the old dispensation were ignorant of what God required of them. God promised to Eve, to send one to bruise the Serpent's head, and from that day all the patriarchs and prophets looked and waited for the promised seed.

Abraham believed God and it was accounted unto him for righteousness. Job in his sore trials and afflictions looked forward with a living hope of the resurrection of the dead and the future reward of the righteous, when he exclaimed, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." And when we read the eleventh chapter of the epistle to the Hebrews, we find that the time failed to name all the host of faithful believers of the Old Testament, and says, "These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." I deem it unnecessary to take up more space. Sufficient scriptural authority has been given to show that there is no conversion after death, and that man will be judged according to the deeds done in the body, and what we here sow, we shall there reap. This leaves no room for believing that a whole generation of abandoned sinners should be privileged with a second opportunity of mercy or another day of grace.

We find that believers and infidels have been mixed together on earth, since the earth was framed, and so it shall undoubtedly be to the end, when Christ will separate them from each other, like a shepherd separates the sheep from the goats, "whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." "Wherefore knowing the terror of the Lord, we persuade men," says the apostle Paul. And let us all try and persuade men to do good, and to be ready when the Son of man cometh, and we shall never regret it, because the reward will be great in heaven. "They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, like the stars for ever and ever."

DAVID BURKHOLDER.

*Locke, In.*

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Good and upright is the Lord: therefore will he teach sinners in the way.



For the Herald of Truth.

## TEACHING.

Teaching does not only imply the art of imparting instruction, or a knowledge of things unknown; but it includes the influence which one individual has upon another. A person's appearance, manner of living, and the conversation engaged in, all have a tendency to teach others similar manners and opinions.

Although all persons may be said to be teachers of the present and rising generations, there are some who are especially set apart to serve in this important vocation. The *ministry* is almost universally acknowledged as the highest, and most important form of teaching; but due consideration will convince us that either the *day-school*, or *family* teaching can hardly be considered secondary to any form of teaching. The grand system of education would be incomplete without either.

The different forms should be only different grades of learning in the same school. With how much difficulty the day-school teacher accomplishes good results in a child whose family instructions have been misdirected! And what *can* the minister possibly accomplish in one who has been indulged in viee, and has been taught in the day-school to love vanity, display and profanity; or has (as is too often the case), become versed in the rudiments of atheism?

The one grand object to be accomplished by the minister's teaching, is that mankind believe the Gospel of Jesus Christ, and seek salvation in his blood. The objects of family teaching include that of the minister, and much more—morality, respect, industry, and above all, the Golden Rule—"Do unto others as you would have them do unto you." The objects of the day-school teacher include all, includes everything—the child's intellectual training, the cultivation of the perceptive and reasoning faculties; the cultivation of a love of truth and right, and an unselfish disposition.

Having noticed the objects that teachers should have in view, it is easy to see the importance of a properly directed education. As the medicine which the practioner applies to his patients, when of a proper character, has a healing influence; or when of an improper character, has a tendency to make the patient worse, or even result in death; so, instruction when properly directed, causes the child to become wise, honest, religious, humble; but when misdirected, it has the tendency to make the child proud, vain, selfish, and may even result in a life of crime, and *eternal death*. Hence the importance of placing children in the care of proper teachers.

Children learn by imitation—they say what they hear others say; they act as they see others act; they learn to admire what others admire; and they learn to love the conversation and the books that their associates love. A very accurate idea can be formed as to what a child will be in mature life, by simply studying the character of its teacher; indeed the character of the *teacher* is most vividly portrayed in his pupils. That pupils aequire the character and opinions of their teachers is clearly proven in the fact that whole neighborhoods, countries, and nations, when their teachers are of the same character, hold the same opinions, political and religions. The bronzed faced Chinese believes as sincerely that the God-head inhabits the Grand Lama, as the Christian believes that he is invisible (literally) in the heavens. The Mohammedan of the desert, kneels and kisses the sacred stone at Mecca, with as much reverence, as the Protestant feels when receiving the rite of baptism.

Again, in some portions of Europe, where religious opinions are limited by the State, and only certain opinions are allowed to be taught, are found whole communities of Catholics, Lutherans or Reformed, as the case may be. In the United States of America, where religious liberty is tolerated, and every one is allowed to maintain and teach his own opinions, there are found, in almost every part of the country, people of every opinion and caste, from the most humble follower of Jesus to the blaspheming atheist.

Let every parent and guardian read Eph. 4: 6, "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Then look into his own and other families around him, and learn a great lesson. Hear a loving parent speak in a kind unimpassioned voice to his erring child: "Do you know, little son, that you have been doing wrong, that your parents are not pleased with you, and that God does not love such words and actions, as you are guilty of?" Then hear another, who may make the same pretensions to bringing up his children in the fear of the Lord, speak in an angry, high toned voice: "You little scamp, you are always in mischief; I'll box your ears!" Then note the different results of different teaching: in one family will be found a set of quarrelsome, revengeful brawlers, who are ever ready to use their fists in chastising each other; while in the other, mutual love, good will, and respect to parents, grace every word and action.

When parents themselves exercise so little prudence in teaching their own children, is it a wonder that they are willing to trust them to the care of the day-school teacher, without for a moment considering his character? Is it astonishing, that parents who seem to think, that their own example has but little influence upon their children, should think it of little importance what example the teacher shows to them? The astonishing wonder is that Christian parents, who are in most things particular with their children, and manifest a great concern for the formation of their character, should without hesitating, place their tender offspring in the care of teachers who make no pretensions to religion, and whose morals even are of a doubtful character, and who encourage their pupils in vain, foolish display; and implant in the minds of the young, the seeds of immorality. And greater still our astonishment, when we see many precious little souls intrusted to the care of teachers who appear before their schools too much intoxicated to attend properly to the duties of the school-room, who make the very walls echo with undisguised oaths, in the presence of their pupils! Will such examples by *such* teachers, pass without evil influences? Be not deceived! The day-school teacher has influence upon his pupils, that will be for their weal or woe, while life lasts.

He has influence, the effect of which the parent *cannot* correct if he would. Only the teacher who has had the care of many young children, can fully realize the extent of the teacher's influence. If the teacher is a faithful Christian worker, he has in many cases the power to implant into the *child of the infidel*, a respect and a *love* for the Bible, and religion, which the parent cannot root out. If he be a scoffer of religion, and the to him, simple ways of the lowly followers of Jesus, he may be the means of so perverting the mind of the child of an earnest Christian, that it shall never recover from the shock. Look well to it parent, not only what your children are taught, but what is the character of him who teaches them.

JNO. S. COFFMAN.

*Rushville, Va.*

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## FOLLOWING CHRIST "FROM DUTY."

[We have not, for some time, met with anything that more fully meets our own views, than the following remarks by Theodore L. Cuyler, which we find in the American Messenger for March, upon a subject, which, we know, is of intense interest to hundreds of the readers of the Herald. There is no subject in the popular theology of the day, on which the people are in more need of instruction than upon this very one. The idea prevails to a very large extent, that in some way a special divine revelation must be made to the penitent soul, before one can have the assurance of favor with God. Like the Jews of old, men seek for a sign, where no sign shall be given, but that which we already possess in the word of God. God, in these latter days, has spoken to us through his Son, Jesus Christ,

and if men are not willing to accept the evidence of his word, they would not believe, though one should arise from the dead. Some go so far even that they place their feelings, as an evidence of conversion, above the word of God, thus, literally making the Word of none effect, or, at least to occupy a secondary place, instead of a full, complete and unerring guide to Salvation.

We rejoice to see, however, that many are using their talents, to give light on this subject; and bring the truth of God, and the preciousness of his word, plainly before the people.—*Editor.*]

There are probably scores of readers of the "Messenger," whose views and feelings are about like those of the intelligent young woman who sends me the following frank statement: She says, "I am unwilling to call myself an enemy of Christ, yet I cannot honestly call myself his friend. I keep thinking about this great subject, and telling myself that I cannot be saved by any other than Christ. I am not distressed in mind. I feel only that it is a *duty* to follow Christ—something I *must* do. I wish I could feel that I loved God. I admit that I *need* a Savior, because my reason tells me so; but I do not feel any *longing* to find him. The Bible says we must love God; how can I make myself do this? It does not seem right to have to *force* myself to love him. If I am a Christian I should love him of my own accord, should I not? I am not an enemy of Jesus, because I would love him and serve him if I could find him; but I am all in the dark.

The author of this frank note is a well-educated, estimable young woman, a daughter of godly parents, and a constant attendant upon church, Bible-class, and prayermeetings. In replying to her candid questions, we may be giving some help to the large number who feel substantially as she does, and are beset by the same difficulties. A few counsels seems to us to be warranted by the Bible, and by the experiences of others; let us name them.

1. You are a sinner before God, even if you do not *feel* this fact intensely. Many persons have been fatally diseased, even though they have had little or no bodily distress. God's word pronounces you a sinner, and guilty; reason confirms it. Then accept this fact, and act accordingly. No matter about "feeling." It is the Holy Spirit's office to produce conviction of sin, and he often produces intense distress at the same time by the process. Ask God to reveal to you the exceeding sinfulness of sin; but do not spend your precious time in worrying over your "want of distress,' and your lack of "deep feeling." Nowhere does the Bible say that we are saved by feeling; it does say that we are saved by faith in Jesus, or rather by *trusting in Jesus.* Just admit even though the fact does not "distress" you—that you are a sinner, and must be lost unless Jesus pardons and saves you. *Act* on this well-founded opinion. Do it, from a sense of *duty.* Do it, because you feel that you ought to do what God directs and what reason approves. When you begin to move, you may discover that there is a vast deal of stubbornness and self-righteousness in your heart.

2. Accepting the revealed fact that you are a sinner, and a very weak and wicked one, (although you are not "distressed" about this fact,) then begin to obey Jesus Christ. Take his commandments and try to keep them. You have them in your Bible, study them, and endeavor, with his divine help, to do what he commands you. Gospel-religion is just *doing right.* Stop doing what Christ forbids you. Strive to do whatever your Bible and your conscience enjoin. Do this because it is *right*, and without for a moment "trying to save yourself by your good works." What does Christ say? He says, "follow me." He says, "keep my commandments." "By their *fruits*" Christ's followers are recognized, not by their feelings. No matter if you do all this from a "sense of duty," and not from a conscious "love of Christ." Make duty your delight.

Duty means what you *ought* to do, and the motive for the doing should be the desire to *obey* your Lord and Savior. If that motive is felt to be too weak, pray for the Divine power to strengthen it. If you make but small headway in keeping Christ's commandments, persevere. Every honest attempt to obey God brings light. Remember, that you are only responsible for obeying him. The fact that you do "not *love* Christ," is a simple proof of depravity. But I do not believe that you will attain to any "love for Christ," by attempting to force yourself into that emotion. Christ does not desire an enforced, unwilling love, even if such a thing were possible. No sinsible mother would ever hold a whip over her boy and say, "Now, my son, love me quick, or else I will punish you."

Christ Jesus comes to you in his wise tenderness, and tells you that you are a sinner and that he wants to save you. He asks you to trust his atoning grace. He tells you what you ought to *do* in order to please him. Conscience approves what he says. It is your *duty* to obey him. The heart to love him or the disposition to love him, is *his gift.* And I do not believe that any man or woman ever honestly tried to do what Jesus commands, and yet was left in a cold, dark, unsatisfied state of mind. Jesus *will* give you such feeling as you ought to have, if you only do what he commands you.

I am sick and tired of hearing about "feeling," and of seeing people try to live on a religion of frames and emotion. Christ's religion is a religion of DOING. He *did* his work of atonement on the cross. He commands you to do his will. He has promised the Spirit's power to aid you in *living for him.* Call on him for that help, and go forward. It is right to serve Jesus "from duty." Paul felt that when he cried out, "Lord, what wilt thou have me to *do?*" If my young lady friend and those like her will ask the question of Jesus honestly, he will not leave them "in the dark."

## THE CULTURE OF THE VINE.

Palestine is not less celebrated for its *vineyards* than for its cornfields. The excellent quality of its grapes is attested by all modern travelers; and how prominent the culture of the vine is in the Hebrew Scriptures every reader of the Bible knows. The region around Hebron is particularly celebrated for its vineyards, and the grapes produced here are the largest and the finest in Palestine. Here, in the southern part of Palestine, was "the valley of Eshcol," whence the spies brought "one cluster of grapes,' which "they bare between two on a staff." Num. 13: 23. Modern travelers testify that they have seen clusters in Palestine weighing ten to twelve pounds, and the berries of which may be compared with small plums. "The vines are planted singly in rows, eight or ten feet apart in each direction. The stock is suffered to grow up large, to the height of six or eight feet, and is then fastened in a sloping position to a strong stake, and the shoots are suffered to grow and extend from one plant to another, and thus form by their shoots a sort of arch. These shoots are pruned away in autumn."

The *appointments* of a vineyard are briefly described by the prophet (Isa. 5: 1, 2): "My beloved had a vineyard on a very fruitful hill. And he digged it, and gathered out the stones from it, and planted it with the vine of the Sorek, and built a tower in the midst of it, and also hewed a wine-vat in it," and by our Lord (Matt. 21: 33), "There was a certain householder which planted a vineyard, and hedged it round about (after the Septuagint of Isa. 5: 2), and digged a winepress in it, and built a tower." These are substantially the appointments of a modern vineyard. The *wall* or *hedge* is for protection. Robinson speaks of "enclosed vineyards," and of the path passing "between the walls of vineyards and olive-yards." It was in precisely such "a path of the vineyards, a wall being on this side, and a wall on that side," that the angel met the rebellious prophet, and the ass "crushed Balaam's foot against the wall." Num. 22: 24—26. "Each vineyard has a small *house* or *tower* of stone, which serves for a keeper's lodge; and,



during the vintage, we were told that the inhabitants of Hebron go out and dwell in these houses, and the town is almost deserted." Of the wine-press and wine-vat we shall speak presently.

The main *vintage* is in September and October; though we are told that some grapes are gathered in July and August. The vintage is now, as anciently, a season of great hilarity, the towns being deserted, and the people living among the vineyards in the lodges above mentioned and in tents. Judg. 9: 27; Isa. 16: 10; Jer. 25: 30; 48: 33. The grapes were gathered in baskets (Jer. 6: 9), and conveyed in baskets to their destined place. Of the vineyards belonging to the Mohammedans, Thomas says, "A large part of the crop is eaten or sold at the time; the remainder is dried into raisins, or pressed, and the juice boiled down to a thick molasses, called *dibs*; for the Moslems, as you are aware, make no wine." This *honey of grapes* (Arabic *dibs, honey*, answering to the Hebrew *debhash*) was in use in ancient times, as it is now throughout the East; but it is never called *wine*, and should be carefully distinguished from it.

*Wine*, that is, the fermented juice of the grape, was a common article of manufacture and use among the ancient Hebrews, as is attested by numerous passages of Scripture. Two receptacles were prepared, an *upper* (Heb., *gath*, commonly rendered *wine-press* in our version), for the reception and treading of the grapes; and a *lower* (Heb., *yekebh, vat*), for receiving the expressed juice. These receptacles were built of stone and covered with plaster, or they were hewn out of the solid rock. Robinson gives the following description of an ancient press and vat at Hableh: "Advantage had been taken of a ledge of rock; on the upper side towards the south, a shallow vat had been dug out, eight feet square and fifteen inches deep, its bottom declining slightly towards the north. The thickness of rock left on the north was one foot; and two feet lower down on that side, another smaller vat was excavated, four feet square by three feet deep. The grapes were trodden in the shallow upper vat; and the juice drawn off by a hole at the bottom (still remaining), into the lower vat." The dimensions of the upper vat—eight feet square—are those given by Jahn, for the present wine-press of Persia, its depth, however, being four feet. According to the Egyptian monuments two vats for the reception of the juice were sometimes connected with a single press. The grapes were trodden by the feet of men, assisted, according to the same monuments, by ropes fixed to a support over their heads. This laborious work was accompanied with songs and shouts of mirth. Isa. 16: 10; Jer. 25: 30; 48: 33. The treading of grapes in the wine-press is an expressive symbol of great slaughter, the red juice of the grapes representing the blood of the slain. "Who is this," asked the prophet (Isa. 63: 1, seq.), "that cometh from Edom, with dyed garments from Bozrah?—Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" The answer is: "I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in my anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiments."

The *must*, as the Latins call the newly expressed juice, was either boiled into syrup in its unfermented state (the *honey* of *grapes* mentioned above), or was subjected to a process of fermentation more or less complete, and then stored in firkins or leather bottles. According to Jahn, the wine when preserved in firkins, was sometimes buried in the ground. For new wine, new bottles of skin were required, because the process of fermentation was not yet completed. It cannot have been simply to preserve the wine from air, since it is added that, if old bottles be used, the new wine will *burst* the bottles; but when new bottles are employed for new wine, they have sufficient strength to resist the presure, and thus both are preserved. Matt. 9: 17; Mark 2: 22.

*Strong drink* (Heb., *shekhar;* Greek of the Sept., *sikera*, whence the Latin *sicera*) is repeatedly distinguished from wine, in such passages as speak of "wine or strong drink." Lev. 10: 9; Num. 6: 3; Jndg. 13: 4; etc. In a single passage of the Pentateuch (Num. 28: 7), the term is applied to wine; probably strong old wine of the best quality. Jerome resided long in Palestine, and we may accept his definition of strong drink (*sicera*) as accurate for his day, and substantially for preceding ages. "*Sicera*, in the Hebrew language, signifies every drink that can inebriate; whether that which is made from grain, or from the juice of apples; or when a sweet and barbaric drink is prepared by boiling down honey (that is, in water); or a liquor is formed from the pressure of dates; or a thick and high colored infusion is made of boiled fruits in water." There are some allusions in Scripture to *drugged* wine, that is, wine mixed with spices to increase its strength and flavor. Ps. 75: 9; Prov. 23: 30. We have no certain evidence that the term *shekhar, strong drink*, was applied to these also, though the opinion is not improbable, and is sustained by the common interpretation of Isa. 5: 22, where, however, some understand the mingling of strong drink with water as a necessary preparation for its use. Compare Prov. 9: 2; Rev. 14: 10, where the mingling is evidently a dilution with water.

In regard to the *various terms* employed by the Hebrews to denote the juice of the grape or preparations from it, the following things are to be noted.

For the three most important harvests of Palestine—corn, wine, and oil—the Hebrew language has three terms specially applied to them *as products of agriculture*, coming in annually each in its season. These are the following:

*Dagan, corn*, which includes all the different kinds of bread-corn as products of agriculture coming in from the threshing-floor; while for each particular species, *wheat, barley*, etc., it has names applied to both the plant and its grain.

*Yitshar, oil;* that is, the fresh harvest of oil coming in from the oil-press. *Zaith* is the olive-tree (Jndg. 9: 9), and its fruits (Micah 6: 15; while *shemen* is simply its *oil as an article of use.*

*Tirosh, must* (occasionally *asis, juice*, which term is also applied to the juice of the pomegranate, Cant. 8: 2), is the new wine coming in from the vintage; while *yayin* is simply *wine* as an article of use, and answering exactly to the Greek *oinos* and the Latin *vinum.*

It follows naturally that these three terms, or two of them, are customarily *mentioned together*, often in connection with children and flocks and herds; all as the gifts of divine providence. A striking example is the following: "Wherefore it shall come to pass, if ye hearken to these judgments and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee." Deut. 7: 12, 13. So *corn and wine* are mentioned as the gifts of Jehovah: "Israel then shall dwell in safety; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew." Deut. 33: 28.

Since *tirosh, must*, does not denote unfermented wine as such, in distinction from that which is fermented, but simply the *new wine coming in from the vintage*, we are not warranted in affirming that it was never in any degree fermented. Doubtless some of it was drunk in its unfermented state, and in this state also more or less of it was boiled down to honey of grapes, when it was no longer called *must* (*tirosh*) but *honey* (*debhash*). Doubtless it was also drunk after the process of fermentation had begun, as new cider has with us, when it had an exhilarating effect. The *must* which took away the heart (Hosea 4: 11), must have been to some extent fermented, at least if we can judge from the bad company in which the prophet places it: "Whoredom and wine and new wine (*tirosh*) take away the heart." The same remarks hold

good of the other term *asis*, generally rendered *sweet wine* in our version. See Joel 1: 5; 3: 18; Amos 9: 13; Isa. 49: 26.

In Acts 2: 13, mention is made of *sweet wine* (not *new wine*, for the feast of the Pentecost occurred in June, some two months before the vintage.) The ancients had various ways of preparing this beverage. One was by arresting fermentation by means of vessels corked so as to exclude all air. Another was, according to Jahn, by soaking dried grapes in old wine, and then pressing them a second time. This species of wine, which was very intoxicating, seems to be that here intended. The "liquor of grapes" (Num. 6: 3,) seems to have been something of a similar character.

*Vinegar of wine* (Num. 6: 3), called also simply *vinegar* (Ruth 2: 14), diluted with water was anciently, as it is now, a refreshing drink.

For the Herald of Truth.

## ELIJAH, THE MAN OF GOD.

Elijah was a man of God,
A mighty prophet and a rod
With which the hand of God chastized
All people who on Baal relied.

"Elijah, show thyself unto
King Ahab, my own will to do,
And I will famine quench and dearth,
By sending rain upon the earth."

And when he went at God's command
Distress prevailed throughout the land;
For Obediah Ahab sent
To whom a willing ear he lent.

Now Obediah once had found
For prophets safety in the ground,
Whom all into a cave he led,
And there with bread and water fed.

Thus was it when Elijah came
With blessings fraught, in God's own name,
He first to Obediah spoke,
And on the wayside silence broke.

"Go tell thy Lord, Elijah's here."
But Obediah said with fear:
"I dread the rancor of the king,
If such a message I should bring."

But lo! the time had now arrived
To know the Lord, so long deprived
Of adoration due his name—
And put the wicked world to shame!

"How long halt ye between the two?
Ye unbelieving, sinful crew;
The Lord is God— so follow him
And cast out Baal, your idle whim."

God showed them now with flames of fire,
Which Lord they henceforth should desire;
That Baal could send no drought nor rain,
And that their worship was in vain.

The people on their faces fell—
For now they saw and knew full well;
"The Lord alone is God," they cry—
No other God with him can vie.

Oh, serve the living God again
Whose kindness giveth dew and rain;
And he again his power will show
That every one may wiser grow.

Oh, serve him in humility,
Think on his kindness constantly;
Such will be pleasing in his sight—
And stand the test of Gospel light

S. G.

## FUNERAL PULPIT FLATTERY.

To praise, and to desire praise, for a good character that is good, for conduct that is meritorious, is innocent and proper. The Bible sanctions the bestowal of just praise, and furnishes numerous examples of it. But as one of the results of the fall, man craves praise, even when it is not merited. While the pure love just praise, the impure and selfish love flattery. And in nothing is this made more conspicuous than in the craving that everywhere prevails for flattering funeral sermons. That kind of funeral sermons is in universal demand; and, I grieve to say, the demand never fails to create a supply. A great many funeral sermons are preached in which unmerited praise is lavished on the dead, solely to gratify the mourning relatives. There are thousands, besides the writer, who can testify that this is so: thousands, who, like him, strongly dislike all flattery in the pulpit, and pronounce it an evil that needs correcting. One phrase of this evil demands special notice, and special effort for its correction. It is where a funeral sermon represents one as having died happy and gone to heaven, when in truth there was no evidence that he was fit to go there. In instances, not a few, a passport to a better world is given a deceased person, when his only title to it consisted in having sent for a minister to come and pray with him. In other instances, the mere fact that a man, when he finds he cannot live, says he is willing to die, is paraded before an audience as proof that he was prepared for heaven. A wicked man hears this, and thinks—"When I am called to look death in the face, I, too, will have a minister sent for; I will ask him to pray for me, and when I am gone, my weeping friends will have the assurance that I have gone to heaven." Ah, friend, lay not the flattering unction to your soul that a little solemn solicitude in the dying hour is all that you need to fit you for heaven. A life-time is none too long to fit you for death.

Let me ask my brother ministers not to indulge in funeral flattery. If they feel that they must say some laudatory things about the dead, at least let them not send any body to heaven, save those who have left behind them convincing evidence of their meetness for it. May we be able to say, as did one of old, "As we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts. * * Neither at any time used we flattering words."

Let me enter, also, an earnest protest against the practice of singing at the funeral of a man without religion, hymns appropiate only for the godly. To hear, "How blest the righteous when he dies," or, "Why should we start and fear to die," or, "Thou art gone to the grave, but we will not deplore thee," sung over the remains of men, who, in their lifetime, were very free from piety, is unacceptable to devout ears, because highly inappropriate. And yet this is often witnessed at funerals, and it tends to efface in men's minds, all distinction between the righteous and the wicked; between him that serveth God, and him that serveth him not. Who has not heard "Thou art gone to the grave" sung at the graves of men of whom all that could be said was, that they seemed somewhat solemn just before they died, and desired to have a minister pray with them? At the funeral of a christian, such a hymn would be eminently appropiate, but it grates on the ear when sung over the grave of one who has not died in the Lord. I am glad to know that my views on these points, are the views of many other ministers; and if there are those whose theory and practice are opposite, let me hope that a sexagenarian brother's counsel will be well received and thoughtfully pondered.

Lest any one should infer from what I have said, that I would have a minister, when preaching at the funeral of an irreligious man, make mention of the bad traits of the deceased, I beg leave to say that such is not my idea of duty, nor is such my practice. Were I preaching the funeral sermon of an infidel, or a libertine, not one reproachful word would I utter respecting the dead, but would leave his well-known character to speak for itself. To wound the mourners' hearts by delineating his bad life, I should regard as unchristian, wholly uncalled for. But then I would not waft him to heaven on the wings of my funeral sermon. No; nor would I give out a hymn that should seem to intimate that I thought him a glorified saint. Let us eschew and condemn all kinds of flattery, and funeral flattery especially, even though it may be found installed in the pulpit—*T. Williston.*

## WORKING FOR JESUS.

Working for Jesus, is something I love to do; because it affords gratification at the time, and inward consciousness of God's approval, and strengthens our hope of a future, abundant reward after our sowing and reaping time shall have ended here. I couple the reaping with the sowing, because we are constantly partaking of the fruits of our indefatigable labors. In plying our every power for the advancement of Christ s kingdom, we have a blessed foretaste of what is in reservation for the untiring disciple of Jesus. We have the command, "Go work in my vineyard." This world is compared to a vast vineyard, its various fields are open to cultivation; Jesus Christ represents himself as the *vine* (that is the main stalk from which all others spring and receive their success). We who have taken upon ourselves the image of Christ, are likened to the branches. At a glance it is easily to be seen that to separate the branch from the vine it is impossible for it to bear fruit. Both animal and vegetable life have enemies peculiar to their various kinds, the tender vines and branches are sometimes cut off and destroyed by them. In order to save and keep them in a productive condition, we have what are called vine-dressers in this great moral vineyard. Satan is the destroyer, and is using every effort, and is untiring in his purpose to nip each tender bud before it can bear fruit unto righteousness. Let us rally for God; hold up Jesus Christ before the world as the great ever-present Savior—our *free* and *full* salvation.

Dear reader, do you plead excuse because your business occupies your spare time? Are you a merchant? If so, could you not inquire of your fellow traveler to the bar of God, when weighing or measuring, how it would be with him, if, like Belshazzar, he should be weighed in the balance of God? Are you a lawyer? if so, you are accustomed to pleading. Could you not find time to plead with sinners in order to win them to Jesus? Are you a physician? your opportunity is great both to administer to the restoration of the body and soul. Are you a teacher? while instructing young minds in temporal matters, how easy to speak of the plan of salvation, and recommend your scholars to seek their Savior in the days of their youth. If engaged in any of the several branches of the business named, or one among the many, which, as you say, engrosses every moment, thereby debarring you from the privilege of working for Jesus, it is a self-evident fact that your business is more than you ought to attend to. You had better devise plans by which it can be carried on in a smaller way. Be contented with something less. We read in God's word "that a *little* with *contentment* is *great gain*." By all means find time to spare for the salvation of your own soul, and for the benefit of the souls of others. We cannot neglect this matter. God demands the use of our talents for the spread of Christianity. We are to work while it is called day, "for the night cometh when no man can work." We are not to "weary in well doing, because we have the assurance that in due season we shall reap if we faint not." May all who name the name of Jesus, find it to their interest and pleasure to devote a portion of each day to this matter of paramount importance, and come out decidedly on the Lord's side. It is not only a *duty* but a *blessed* privilege to work for Jesus.

Dear reader, try it this year, and see if the Lord does not bless you in temporal as well as spiritual things. When called from earth, our work ended, how pleasant to look back upon a life spent in the service of God.—*Christian Standard.*

All flesh shall see the salvation of God.



For the Herald of Truth.

## READ THE SCRIPTURES WITH CARE.

When examining the excellency and goodness of the Holy Scriptures, I perceive it is the duty of every Christian, to read and examine the gospel with much meditation, with a prayerful heart, in a living faith, for the enlightening power and wisdom from on high, and for the guidance of the Holy Spirit, to direct and lead us into all truths. "God is a spirit, and they that worship him, must worship him in spirit and in truth." It is the privilege of every mortal to read the Bible, and to meditate therein, and he cannot begin too soon. So that he may come to Jesus, who is ever ready and willing to receive repentant sinners. He came to seek, and save that which was lost. By these means many might yet be brought from darkness to the glorious light of the gospel.

One of old asked the question, "Is it bigotry to believe the sublime truths of the gospel, with full assurance of faith?" I would say, if that be bigotry, I glory exceedingly with great joy in it. I would not part with it for a thousand worlds. I congratulate the man who is in possession of it; for amidst all the vicissitudes and calamities of the present world, that man enjoys an inexhaustible fund of consolation, and in a measure happiness of which it is not in the power of fortune or mishap to deprive him. It leads to life everlasting. There is not a book on earth so favorable, so kind, with such sublime affections for all, rich and poor, that adhere to its teachings, nor so unfriendly to hatred and persecution, to tyranny, to injustice, and every sort of malevolenee, as the gospel. It breaths throughout, mercy, peace, and benevolence. All the learned, Pythagores, Socrates, or Aristotle, have never been able to produce such a system of moral duty, and so rational an account of providence and of man, as are to be found in the New Testament. Compared with this, all other moral and theological wisdom looses sight, and like folly dies.

Holy Bible, book divine,
Precious treasure thou art mine.

## "SHE HATH DONE WHAT SHE COULD."

Here comes Whitefield, the man who stood before twenty thousand at a time to preach the Gospel; who in England, Scotland, Ireland and America, has testified the truth of God, and who could count his converts by thousands. Here he comes, the man that endured persecution and scorn, and yet who was not moved; the man of whom the world was not worthy; who lived for his fellow-men, and died at last for their cause; stand by angels, and admire, while the Master takes him by the hand and says: "Well done, good and faithful servant; enter thou into the joy of thy Lord." See how free grace honors the man whom it enabled to do valiantly.

Hark! Who is this that comes there? a poor, thin-looking creature, that on earth was a consumptive; there was a hectic flush now and then upon her cheek, and she lay three long years upon her bed of sickness. Was she a prince's daughter? for it seems heaven is making much stir about her. No! she was a poor girl that earned her living by her needle, and she worked herself to death, stitch, stitch, stitch, from morning to night; and here she comes. She went prematurely to her grave, but she is coming, like a shock of corn fully ripe, into heaven; and her Master says: "Well done, thou good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." She takes her place by the side of Whitefield.

Ask what she ever did, you find out that she used to live in some dark garret down some dark alley in London; and there used to be another poor girl come to work with her, and that poor girl, when she came to work with her, was a gay and volatile creature, and this consumptive girl told her about Christ; and they used, when she was well enough, to creep out of an evening to go to chapel or to church together, It was hard at first to get the other one to go, but she used to press her lovingly; and when the girl went wild a little, she never gave her up. She used to say; "Oh, Jane, I wish you loved the Savior;" and when Jane was not there she used to pray for her, and when she was there she prayed with her, and now and then, when she was stitching away, read a page out of the Bible to her, for poor Jane could not read. And with many tears she tried to tell her about the Savior who loved her and gave himself for her.

At last, after many a day of hard persuasion, and many an hour of sad disappointment, and many a night of sleepless, tearful prayer, at last she lived to see the girl profess her love to Christ; and the poor, consumptive needle-woman had said to her, "Well done"—and what more could an archangel have said to him?—"She hath done what she could."—*Spurgeon's Sermon on the "Two Talents."*

## SELF SCRUTINY.

To whom should we be patient, if not to the weak? To whom placable or forgiving, if not to the offender? To whom magnanimous, if not to the mean or depressed? Let us learn to know ourselves. Are we not patient just only so-long, and no longer, than we see no weak person before us? Are we not only reconcilable so long as we are not offended? And just so long magnanimous as while no mean or abject person presents himself? *Lavater.—Selected by I. M. G.*

Bless them that curse you.

# Herald of Truth.

**Elkhart, Ind., June, 1876.**

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions


On the 19th of April, Pre. Dietrich Goeddert was elected to the office of Bishop, in his church in the neighborhood of Halstead, Harvey Co., Kansas.

*The Weather.*—After a long, cold and backward Spring, we have now (May 24) very fine growing weather, and, grain, fruit and vegetables are all coming on finely and promise well.

*Conferences.*—The time of the Spring Conferences is here, and as we do not expect to be present at any of them, we would ask our friends who have attended them to send us such items in regard to them as they may deem of interest to the general reader. We trust that much may be accomplished by these meetings to promote the interests of Christ's Kingdom, and that by earnest and zealous efforts, on the part of all who love the Lord Jesus Christ in sincerity, and truth, many who yet sit in darkness and the shadow of death, may be brought to the light of the Gospel of truth.

*The Canton Church*, McPherson County Kansas. The Brethren Isaac Kilmer and Joseph Summers, are, at the time of this writing, in Kansas, to settle up the accounts of the Kansas Local Relief Committee with the Canton Church, or the destitute at Florence as they have been more familiarly known. The Mennonite Board of Guardians, have now appropriated of their funds, to the use of this church $11686.05, of which $2578.50 are loans. For this the notes will be signed and sent to those who advanced the money, as soon as it can be done. Those who have given loans for passage money will please have patience a little longer. We will have things arranged now as fast as practicable. It may seem to some that we are slow about it, but there is a good deal to do till everything can be properly arranged, and we want to have everything right and satisfactory.

*Our Russian Brethren*—We have information from the Mennonite Executive Aid Committee of Pa., that about two hundred families from Southern Russia will come to this country as soon as they can get ready, probably by the first of June. Among this party there are some forty persons who receive aid from the committee. These two hundred families will come over the Red Star Line. Those who have come over the Red Star Line thus far, are well satisfied with the route and with the kind and generous treatment they have received, while the rates of travel according to the contract prices, are very liberal, and those having means to pay their own fare, are brought for the same rates of fare as those having no means.

It is also expected that Bro. Leonard Suderman from Berdiansk, with a party from Prussia will come over during the summer.

## OUR WORK.

The publication of books which have a tendency to promote the interests of our church and the cause of Christ in general, is a work in which every member of our church should be interested. We live in an age of reading; the people will read, and if they are not furnished with the right kind of reading matter, they will read that which is wrong, and here is indeed one of the strongholds of the church. By the circulation of good books and papers we may reach many, that otherwise could never have been reached. We had an order recently from London, England, for a copy of Menno Simon's Complete Works. The person learned of the existence of this book through the publication of the *Herald*. A great many instances of a similar kind have occurred, where persons, through reading the *Herald* have discovered the existence of various good books, published by us, and sent for them, and were blessed in reading them. Who can tell the good a single book, or paper or even a small tract may do? Eternity alone can reveal these things. So the paper itself, has, in a great number of cases, which came to our knowledge, been the means of special benefit, and persons were particularly blessed in reading it; and it is to us a source of comfort and encouragement that our labors have not been in vain.

Our business year closes with the first of May, and we feel that it is no more than just that our readers, too, should know a little of what we have been doing. We think they will come more in sympathy with us and feel a greater interest in the work, by knowing something about it.

Our busines obtains its support from the brotherhood, and while it is not our purpose to boast, or to seek any vain honor, we think the Church may know what has been accomplished by their assistance. We have printed and published during the year, about thirty thousand books, phamphlets, and almanacs, all of a religious character, besides thirteen numbers of the Herald, making in all, about, eighty thousand copies. Of these, the papers and almanaes have all been circulated. The books of course are not yet all sold. Quite a large number of pamphlets and papers have been given away gratis, and we hope to be able to do still more.

For the accomplishment of this work we have labored hard, and had but little pecuniary profit, but we are willing to labor on with the hope that our labors are not in vain, so long as we seek the glory of God, the extension and advancement of the church and the salvation of sinners. We thank all our patrons for their kind and generous aid and support, and trust that they may all rejoice in the sweet remembrance, that while they have received the paper for their own benefit, and purchased books for their own instruction, they have also helped to aid others to share with them the same blessings.

If the Mennonite Church must acknowledge that to some extent they are not so active in the interests of religion as some others, or as they ought to be, it cannot be justly said, that they are not doing anything, though it be but little.

For the Herald of Truth.

## CONFERENCE IN KANSAS.

Conference for Kansas was held in the New Church, in Mc Pherson Co., April 14th, opened by singing, exhortation, and prayer, after which, Isaiah 28: 16, was read and 1st Tim. 3, from which admonition was given by Bishop Daniel Brundage. The Church resolved to continue building upon the true foundation, viz., Christ the Rock; and still abide by the confession of faith as our rule and practice. Out of the Eighteen Artieles of our faith, the 7th and 8th were read; also from page 174 to 177 in the Conversation on Saving Faith. The forenoon services closed with singing and prayer, to meet again at 2 o'clock, when agreeable to our expectation, Bro. Henry Yother, from Nebraska, met with us and opened the serviees with very appropiate and impressive remarks, followed by the entire assembly kneeling in silent prayer, after which was read in English and German, Matt 7: 13; 18: 2, 3, 15, 16, 17; Luke 13: 24; 16: 15; John 7: 7; 15: 18; 16: 12, 13; 18: 36; Rom. 12: 2—16; 1st Peter, 5· 5, 6, and 2nd Peter, 2: 12. The following resolutions were then discussed and approved.

1st. It was decided that we should not seek protection in lightning rods, but trust to God alone as our protector. Read Psalms, 40: 4; 84: 12; Prov., 29: 25, and 2nd Cor., 1: 9.

2nd That we should take no part in worldly Insurance Companies, because as a rule we believe their great incentive is only to make money. Hence, the great evil, "For the love of money is the root of all evil." 1st Tim. 6: 10, "But thou, O man of God, flee these things." 11th verse, "and be not conformed to this world." Rom. 11: 2.

3rd. That it is entirely inconsistent with the non-resistant doctrine to go to the polls to vote, because if we are faithful followers of the Lord Jesus we then belong to his kingdom; and "my Kingdom" he says, "is not of this word:" read John 18: 36, we find the subjects of his kingdom are not to fight. If we then help to elect men in the kingdom of this world we are in duty bound to fight for them; hence the inconsistency and danger of laboring or taking part in both kingdoms, "No man can serve two masters." Matt. 6: 24; Luke 16: 13.

4th. That it is not advisable for a brother to hold the office of Road Overseer, since such person is bound to enforce the Law if necessary or suffer loss by doing the work himself. Read 1st Cor. 6: 1.

5th. That to attend shows and places of worldly amusement is not in accordance with the word of God; for we are commanded to abstain from all appearances of evil. 1st Thess. 5: 22.

6th. As the Scriptures teach positively against a likeness, of anything in Heaven above, or in the earth beneath, we consider it entirely wrong to take a likeness of our own person. Read, Ex. 20: 4—6; Deut. 4: 14—18, Wisdom of Solomon, 14; 1st Cor. 7: 31; 1st John 2: 15—17.

7th. We request the brethren abroad who may settle with us in the future, to bring with them certificates or letters of recommendation from the church they leave.

The meeting closed by singing several hymns, English and German, and prayer by Bishop Henry Yother. The Lord willing, Conference will be held at this place again on the fourth Friday in April, 1877. Four ministers and one deacon present during the meeting.

R. J. HEATWOLE.



For the Herald of Truth.

## LETTER FROM ARKANSAS.

Little Rock, Ark., May 1st, 1876.

DEAR HERALD:—Thinking that a few lines from this part of the country might be of some interest to your readers, I will give you a few particulars.

The weather has been very pleasant for the last month, the Spring planting is nearly completed; and everything looks favorable for good crops of all kinds. Rye is out in heads; wheat looks well, corn is coming up nicely, potatoes are large enough to plow. Vegetables are plentiful in market, such as, turnips, peas, lettuce, radishes, &c. Fruit prospects are good, except peaches, on account of a hard frost in March, when the trees were in bloom.

Here is a land of promise, a land where winter is almost unknown, where tropical plants and the grains of the north grow side by side, where millions of acres can be bought at from one to five dollars per acre, and where the goverment still offers you a title-deed. With no grasshoppers or Indians as in the West; and no long winters and dreadful snow storms as in the North. The society here is as good as any one could expect; the people are well disposed, and anxions to have northern people come and settle among them. There are many families here from Indiana, Illinois, Michigan and Wisconsin.

The chances are good for both rich and poor; any person who will work can obtain a home in a few years. Wherever you find a settlement, you will find churches and schools; here in Little Rock, there are about ten or twelve churches, representing different denominations.

I do not wish to take up too much space in your valuable paper at this time. I may give you a more complete description at some future time, if acceptable.

I shall be pleased to correspond with parties who may wish for more information in regard to this part of country, please enclose stamp for return postage.

E. B. KINDY.

## FROM RUSSIA.

Bro. Peter Dick, from Gruenfeld, Manitoba, sends us the following extract from a letter written to him by his brother, under date of Feb. 2nd, from Russia: "From the 17th of November, 1875, till New Year, we had, here (in Russia), a very severe winter, and the thermometer stood nearly the whole time at from 15 to 21 degrees (Reaumur) below zero (about 12 to 15 degrees Fahrenheit). In the Crimea, it is said, that in the month of December, it was colder than ever known before. I read in the Odessa paper that in the vicinity of Simphroehel, several stage-drivers froze to death. Some days the severe cold was accompanied with a heavy fall of snow. Immediately after a heavy snow storm, the thermometer rose to 15 degrees (Reaumur) above zero; the snow began to melt, and run in streams, rolling with it quantities of snow, so that it appeared as if a foaming sea was surging over the land. The people suffered a great deal. After this thaw, it froze again and ice like a sea of glass covered the earth. The month of January was more mild, from 2 to 5 degrees below zero, and occasionally a snow storm. The weather was mostly a steady cold. We have had snow so that for two months we have had sleighing."

## BIBLE RIDDLES.

Answer to the Bible Riddle given in the April number.

The jaw-bone of an ass, with which Samson slew a thousand Philistines.

No riddles will be admitted, unless the sender also sends with them the answer. We are no adept in solving dark sayings, and therefore need the answers to determine whether the matter is appropriate for our columns. All communications must be accompanied by the writers name.—*Editor.*

For the Herald of Truth.

## REPENTANCE.

Repentance, before God, is the only way to become happy in eternity. Our Savior says, "Except ye repent, ye shall all likewise perish." Luke 13: 3. He calls all men to repent, young and old, rich and poor. Peter says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord." We must daily repent of our sins and seek the forgiveness of the Lord Jesus Christ. Paul writes, "I die daily." So must we die daily, that the body of sin may be destroyed. The Lord sent Jonah to preach repentance to the Ninevites; and they repented, and the Lord had mercy on them. So also will he have mercy on all the children of men who call on the name of the Lord. Godly sorrow worketh repentance; but the sorrow of the world worketh death.

Dear friends, you who live careless and unconcerned about your souls' salvation, give heed to the cry of them who stand as watchmen on the walls of Zion. Repent, and come into the folds of Christianity

Unite with the people of God. Leave the people of the world with all their vanities. The enemy will try to make you believe that you have yet a long time to live and enjoy the pleasures of the world, but death and the judgment are certain, and as death leaves us the judgment will find us, for there is no mercy nor pardon in the grave, whither all are hastening. Therefore draw nigh to God, and he will draw nigh to you. BENJAMIN LEGRON.

## THE LAWS AND POLITY OF THE JEWS.

The attentive reader of the historical books of the Bible must perceive that they differ widely from the common histories of nations. They not only record the events which befell the Jews, with a minuteness and fidelity very different from the early records of other nations, but they give details and particulars, which unfold the springs and sources of their actions, and show the results of their proceedings on succeeding generations, so as to furnish the most excellent moral and religious instructions. The principles upon which the laws and polity of the Jews were founded, are fully developed in the Bible; they are therefore written for our instruction, and should be fully considered in connection with their history. From thence we may learn how fully this policy was calculated to promote their national happiness, and how clearly it appears that their national sufferings were the result of their departure from the laws which God had given them. It is by thus taking a view of the polity, in connection with the history of the Jews, that the sacred narrative presents the most impressive lessons. Their covenant with the Lord, as a people, was really the foundation of their national power and strength which were only preserved and continued to them whilst they adhered to that covenant. It was in this view that the Psalmist exclaimed, "Happy is that people whose God is Jehovah!" Psa. 144 : 15; and that the prophet, anticipating the calamities about to fall upon the nation, showed the evil effects of disobedience, Jer. 2 : 19.

"Know, therefore, and see
That it is an evil and bitter thing
That thou has forsaken Jehovah thy God,
And that my fear is not in thee, saith the Lord of hosts."

It must also be remembered, that this national covenant was closely connected with the still more comprehensive covenant made by the Lord our God with the lost children of men, of every kindred, tongue, and people, for their salvation. The national covenant with the Jews had direct reference to the redemption which is in Christ Jesus: the love of God for his chosen nation was a type of his love for his children of every country. The Jewish polity shadows forth the rich designs of saving grace: the Jewish history proves how fully and freely this grace was imparted by Him who is "rich in mercy," Eph. 2 : 4. Here then we see at once our danger and the remedy. Let us enter upon the consideration of the Jewish polity with a view to our own improvement. Let individuals, families, and nations, remember that Jehovah changeth not: that the Bible alone contains his revealed will, and that it is in vain for any, whether the largest community or the humblest individual, to think that they can sin against God, and yet prosper; that they can reject the principles of his law, and yet escape the punishment deserved by disobedience: and also that God the Lord will not forsake those who obey his word, for he is "a just God and Savior." Isa. 45 : 21.

We must ever remember that Moses was not the author of the laws and polity of the Jews; he did not frame them from his own devisings, or borrow them from other countries. There doubtless is much similarity between the manners and customs of the Jews, and those of Gentile inhabitants of the East; but the laws and institutions of the Jewish nation were evidently based upon something far superior to those of other lands. As Moses declared, "These words" (of the ten commandments) "the Lord spake unto your assembly in the mount." The details were, by the desire of the people, thus spoken unto Moses, and repeated by him to them: see the whole passage, Deut. 5 : 22—33. The Hebrew nation were placed in the centre of the civilized world, then a world of idolaters, to exemplify the great doctrine of one God, as the Creator of all things, and the Governor of the universe, as opposed to the idolatry and worship of many gods which then prevailed, Deut. 6 : 13, 14. Some few of the most enlightened men in other lands had partial ideas of this truth, derived either from the Jews themselves, or more remotely from the patriarchs. As a proof of the Divine origin of this principle, the Jews were to prosper more than any other nation, as long as they were obedient; and they did so. This principle was not exemplified in the same manner by any other people. The Rites and Worship of the Jews were especially instituted for them as a nation, as has been previously shown, while the purity taught in all their laws and observances plainly pointed out Him, who has enforced his laws by the declaration, "Ye shall be holy, for I the Lord your God am holy," Lev. 19 : 2. How different was their case from that of every heathen nation, which possessed, in all the histories of their gods, a record of criminal actions, that encouraged and allowed sin!

### GENERAL CHARACTER OF THE JEWISH LAWS.

When considering the details of the Jewish law, as given to Moses from on high, and taught by him, we should mark for our own guidance at the present day, the *principles* more than the *details*. The principles are of universal application, as they proceed from the mind of Him who changeth not, but the details are not so to be viewed. They were admirably adapted to promote the welfare and happiness of the Jewish nation, a people of whom God himself declared, "I the Lord dwell among the children of Israel." Num. 35: 34; and who were separated from the nations (1 Kings 8 : 53), not only as a special favor to them, but as a type of the spiritual Israel, the people of God, who in later ages should be called from all nations. Also, as God who works by means, many of the details had special reference to the state of Israel, as liable to be corrupted by the nations around, and therefore severed from other people, Lev. 20: 26. Others are grounded upon various circumstances of the climate or situation, therefore not adapted or intended for adoption universally. But while it is lawful to adopt or decline the matters of *detail*, the *principles* which regulated Moses while king in Jeshurun (Deut. 33 : 5), issuing his command from the tabernacle in the wilderness; or Solomon, when all Israel were dwelling in peace and safety, every man under his own vine and fig-tree (1 Kings 4 : 25), are of universal application: these should guide the monarchs, rulers, and legislators of every land in the present day. The *details* commanded by Moses were all in perfect accordance with the *principles*. Miserable work did the Jewish doctors and rulers make in later days, when they carried on the details without having reference, in the first instance, to the main principle, which our blessed Lord himself declared to those rulers was "mercy, and not sacrifice," Matt. 12 : 7. Very striking instances of this occur in considering the Mishna and oral law, of which our Savior spoke when he said, "Ye have made the LAW" (the principles emanating from the Godhead) "of none effect by your traditions" (by your enactments in opposition to those principles), Matt. 15 : 6. This, be it observed, is the natural tendency of the human heart. The strict, sanctimonious Pharisees, and the libertine Sadducees, have not been the only teachers and rulers pretending to have special reverence for the word of God, while departing widely from the principles it sets forth. The pontiffs of Rome, though pretending to claim only spiritual guidance, brought in a domination, a tyranny over both the souls and bodies of men, impossible to be borne. Tendencies to similar interference with the happiness and the consciences of men have appeared even in the proceedings of purer Churches, and less selfish leaders. It is to be remarked, that every spiritual domination has departed more or less, in its details, from the clear principles of the Divine law.



"Glory to God in the highest, and on earth peace, good-will towards men," Luke 2 : 14. These seldom, or for any long time, have really actuated any ruling power; but a time will come when these principles shall be universally carried out, when One greater and wiser than Solomon shall reign, of whom it has been declared (Psalm 72 : 17),

"Men shall be blessed in Him;
All nations shall call him blessed."

Well might the sweet Psalmist of Israel, the king over the Jewish nation, return from the sheep-folds to feed Jacob his people, and Israel his inheritance, while anticipating this glorious carrying out of the Divine *principles* of legislation into the *details* of human law, say,

"Blessed be the Lord God, the God of Israel,
Who only doth wondrous things;
And blessed be his glorious name forever;
And let the whole earth be filled with His glory.
Amen and Amen."

and then close with the emphatic declaration,—

"The prayers of David, the son of Jesse, are ended."

Psa. 72 : 18—20.

## MAN'S CONDUCT, FOR OR AGAINST RELIGION.

Every Christian makes an impression by his conduct, and witnesses either for one side or the other. His looks, dress, whole demeanor, make a constant impression on one side or the other. He can not help testifying for or against religion. He is either gathering with Christ, or scattering abroad. At every step you tread on cords that will vibrate to all eternity. Every time you move, you touch keys whose sound will re-echo over all the hills and dales of heaven, and through all the dark caverns and vaults of hell. Every moment of your lives you are exerting a tremendous influence, that will tell on the immortal interests of souls all around you. Are you asleep while all your conduct is exerting such an influence?

Are you going to walk in the street? Take care how you dress. What is that on your head? What does that gaudy ribbon, and those ornaments upon your dress say, to every one who meets you? They make the impression that you wish to be pretty. Take care! You might just as well write on your clothes, "*No truth in religion!*" They say, "*Give me dress; give me fashion; give me flattery; and I am happy!*" The world understands this testimony as you walk the streets. You are "living epistles, known and read by all men." If you show pride, levity, bad temper, and the like, it is like tearing open the wounds of the Savior. How Christ might weep to see professors of religion going about hanging up his cause to contempt at the corners of the streets. Only "let the women adorn themselves in modest apparel, with shame-facedness, and sobriety, not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works;' only let them act consistently, and their conduct will tell on the world—heaven will rejoice, and hell groan at their influence. But oh, let them display vanity; try to be pretty; bow down to the goddess of fashion; fill their ears with ornaments, and their fingers with rings; let them put feathers on their heads, and clasps upon their arms; lace themselves till they can hardly breathe; let them put on their "round tires, and walk mincing as they go," and their influence is reversed: heaven puts on the robes of morning, and hell may hold a jubilee!

CHARLES G. FINNEY.

## CHARITY.

"And above all things, have fervent charity among yourselves." 1 Peter 4: 8.

After all that has been said and written upon the subject of reform, the great want of the church to-day is charity. The religion of Jesus is a religion of love—unfeigned, compassionate love—and whoever possesses most of this has most of the savor of a Christian. It is not superior light that is needed, so much as superior love. There are scores of professors of religion who for want of love are powerless for good. "They see the truth, and judge aright, and wisdom's ways approve;" but they fail to impress others, or to win them to Christ. Their hearts are cold, and the moral atmosphere around them is such as to chill or freeze all who are within the range of their influence.—It is not so much light that is needed as real, fervent charity,—hearts burning and glowing with love to God and man. God's people to do good, must be flames of love—firebrands—not icebergs. They must have warm, genial, tender, loving hearts. There is verily a magic power in love—a power that more than all others tends to overcome evil of every kind. There are comparatively few who can resist the attractions of divine love—its sweetness, its purity and power. It would be well for every one to take heed to the advice given, touching the point, namely, to pray for more love.—Love is increased or strengthened by exercise or cultivation the same as faith, or any other virtue or grace.—In this way, from a small beginning, it may be made to bud and blossom as the rose, and like the rose spread its fragrance all around. Love to God is strengthened by kindness and condescension towards our fellow beings, by constant efforts to minister to their comfort and happiness, both in a temporal and spiritual point of view. If we love one another, says the Apostle, God dwelleth in us, and his love is perfected in us.—*Earnest Christian.*

For the Herald of Truth.

## ADMONITION.

Dear readers, we are commanded to watch and pray, and strive to prepare our hearts for the indwelling of the Holy Spirit. Jesus says, "I go to the Father, and will send the Comforter, whom the world cannot receive, and he shall guide us into all truth. But we must pray without ceasing, and walk humbly before God, and pray for our enemies that we may be the children of our Father in heaven. "Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Joel 2: 12, 13.

We must put our whole trust in the Lord; himself says, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17 : 5.

We are to abstain from all fleshly lusts which war against the soul, and walk as children of light and have nothing to do with the unfruitful works of darkness.

BENJAMIN LEGRON.

## ETERNITY IS NEAR.

We too are all traveling to our eternal home, and we know not in what hour the last voice may awake us, for the month of God has revealed it as yet to no man. It is, therefore, one of our highest duties to examine our hearts, to ascertain whether we through the grace of God and the mercy of Jesus Christ, enjoy in our hearts the comforting assurance, the living hope, that we shall meet God in peace, when the hour of our departure is at hand. I firmly believe that, if we seek after these things earnestly and sincerely in fervent prayer, we shall also receive a like evidence; for God never leaves his faithful children without witness. John says, "We know that we have passed from death unto life, because we love the brethren." Then can we also have the joyful and blessed hope of again meeting, in a world where there will be no more parting, our brethren and sisters, friends and acquaintances, who have died in the Lord. We shall do well if we take the advice of the apostle, when he says, "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, and to-day, and forever;" unchangeable and ever the same, who said, "He that cometh unto me, I will in no wise cast out." Who then would draw back, and refuse to accept this free grace which yet flows for all men? Whoever will, can take it freely.

# Children's Department.

## PRAYER.

Blessed Jesus, meek and mild,
Stoop to hear a little child!
At thy feet I come to pray;
Savior cast me not away.

In my childhood may I be
Gentle, meek, and pure, like thee;
Lo! I come, and humbly pray,
Savior cast me not away.

## PARENT'S PARADISE.

PARADISE means the best and most beautiful land. The lovely garden of Eden where Adam and Eve lived before they disobeyed God, was called Paradise; and heaven, the happy home where all who are washed in the blood of Jesus will go when they die, is called Paradise.

So Paradise means a very happy place, and I suppose the parent's paradise means a home where love and obedience reign. I read the other day a list of rules which were written and pinned upon the wall of a house where a large family of children lived. If these were always kept, every home would be a little paradise. I wish our little readers would study them, and try to keep them all, so as to make their own homes a paradise for father and mother.

1. Shut every door after you, and without slamming it.

2. Never shout, jump, or run in the house; nor call out to persons up stairs, or in the next room.

3. Always speak kindly and politely to servants, if you would have them to do the same to you.

4. When told to do, or not to do, a thing, by either parent, never ask *why* you should or should not do it.

5. Tell of your own faults and misdoings, not of those of your brothers and sisters.

6. Carefully clean the mud or snow off your boots before entering the house.

7. Be prompt at every meal hour.

8. Never be seen with dirty hands or tumbled hair.

9. Never interrupt any conversation, but wait patiently your turn to speak.

10. Never reserve your good manners for company, but be equally polite at home and abroad.

11. See how much you can do to make others happy, rather than yourself.

12. Let your *first*, *last*, and *best* confidant be your mother.

## GRANDFATHER DANIEL AND HIS BIBLE.

"Why, grandfather Daniel, you never seem tired of reading your large-print Bible. What will you do when you come to the end of it?"

"When I have read it through, my dears, I shall begin at the first chapter of Genesis, and read over the blessed book again. I cannot tell you how many times I have read it through already."

"Then you must know it all by heart, grandfather. When we have once read a book, we like to have a new one, and put the old one away."

"But the Bible never grows old. As the light of the morning's sun seems always new, and the fresh air of heaven is always sweet, so God's holy word is always fresh and welcome to the soul."

"Is that the reason, grandfather, that you read it every day."

"To be sure it is. 'Oh how love I thy law! it is my meditation all the day.' Psalm 119: 97.

"What chapter in the Bible did you read this morning, grandfather?"

"I read one of the Psalms, my darling; and just as you came into my room, I was thinking of that verse, 'Thy word have I hid in my heart, that I might not sin against thee.'" Psalm 119: 11.

"And what did you think about it, grandfather?"

"Why, I thought to myself in this way: Here is the BEST BOOK—'thy word;' in the BEST PLACE—'hid in my heart;' for the BEST PURPOSE—'that I might not sin against thee.'"

"Grandfather, don't you call the Bible the best book because it is God's holy word?"

"To be sure I do, my dear children. The Bible is the gift of God to man, and is better to me than all other books in the world. Its blessed truths are as *food to my soul*. One of God's saints said, 'Thy words are sweeter than honey to my mouth.' Psalm 119: 103. And I have found them to be so. I could almost as soon go without food for my body, as live without a portion of this heavenly bread for my soul. Then it is a *lamp unto my feet*. The wisest man who ever lived will not find the road to heaven without its light; while the little child who takes this lamp in his hand, will, with God's blessing, walk in the safe path."

"We will try to remember what you say, grandfather. Is there anything else you have to tell us?"

"The word of God is a *looking-glass for my heart*. If we look into another sort of glass, we behold our natural face; but this shows us the thoughts and desires of our heart, and a sad sight we often get of the sin that is within us."

"If the Bible is so useful to you, grandfather, it is no wonder that you read it so often as you do."

"I cannot tell you, my dears, half its use and value. In my homely way, I call it my *box of jewels*. Among these jewels are the great and precious promises, 'I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty.' 2 Cor. 6: 18. I call that promise one of my jewels; and here is another: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Acts 16: 31, Here is a third: 'Your Heavenly Father will give the Holy Spirit to them that ask him.' Luke 11: 12. And once more: 'If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.' John 14: 3. Not all the diamonds, rubies, and pearls in the queen's crown are to be compared with these for value. But I might go on for hours, in setting before you some of the lovely jewels. And after I had said all, we should come to this truth, that the Bible is the most useful and wonderful and precious book in the world."

"I will tell you for what *purpose* we are to have God's word in our hearts. There are many purposes to be answered by its being there; but the psalmist says, it is that we might not sin against God. When we are tempted to sin, we should recollect what is written in the holy book. It shows us how fearful a thing sin is, and how God hates it. It tells us that Christ Jesus came into this world to save us from our sins; and that he died on the cross, that through his precious blood we might have all sin taken away. If we believe these truths with our heart, it will be seen in our lives. To say that we love the Bible, and yet go on to sin against God, shows that we deceive ourselves."

"Do not forget to ask God to give you his Holy Spirit, that you may read it to your profit. If king David prayed, 'Open thou mine eyes, that I may behold wondrous things out of thy law,' it is certain that we ought also to ask God to teach us. Then the more we read it, the more we shall love it; and the more we love it, the more we shall obey it. That is the way to be wise and happy and useful on earth, and to have bright hopes of heaven."—*Am. Tract.*

## HOW HARD TO DO RIGHT.

A little boy once said, "How hard it is to do right!" and so hard did he find it, that, after a while he added, "It's no use trying." But he was a boy who had learned to read and understand something of the Bible; and one day he thought to himself, why, I have been trying to change myself all this time; and here I read that only God can change me. How foolish I have been not to ask Him!

CHARITY is never lost; it may meet with ingratitude, or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.

In God's time, which is the best time, and in God's way, which is the best way, prophecy shall certainly be fulfilled. Every word of Christ is very pure, and therefore very sure.



# Miscellany.

## TO-DAY.

To-day is added to our time,
Yet while we sing, it glides away;
How soon shall we be past our prime;
For, where, alas! is yesterday?

Gone—gone unto eternity;
There, every day in turn appears;
To-morrow—O 'twill never be,
If we should live a thousand years!

Our time is all to-day, to-day—
The same though changed; and while it flies,
With still small voice the moments say,
"To-day, to-day, be wise, be wise!"

## WORLDLY CONFORMITY.

[The following remarkable incident is related by C. G. Finney.]

Soon after my arrival in Auburn, a circumstance occurred of so striking a character, that I must give a brief relation of it. My wife and myself were guests of Dr. Lansing, the pastor of the church. The church were much conformed to the world and were accused by the unconverted with being leaders in dress, and fashion, and worldliness. As usual I directed my preaching to secure the reformation of the church, and get them in a moral state. One Sabbath I had preached, as searchingly as I was able, to the church, in regard to their attitude to the world. The word took deep hold on the people.

At the close of my address, I called, as usual, upon the pastor to pray. He was much impressed with the sermon, and instead of immediately engaging in prayer, he made a short but very earnest address to the church confirming what I had said to them. At this moment a man arose in the gallery, and said in a very distinct delicate manner: "Mr. Lansing, I do not believe that such remarks from you can do much good, while you wear a ruffled shirt and a gold ring, and while your wife and the ladies of your family sit, as they do, before the congregation, dressed as leaders in the fashions of the day." It seemed as if this would kill Dr. Lansing outright. He made no reply but cast himself across the side of the pulpit and wept like a child. The congregation were almost as much shocked and affected as himself. They almost universally dropped their heads upon the seat in front of them, and many of them wept on every side; with the exception of the sobs and sighs the house was profoundly silent. I waited a few moments and as Dr. Lansing did not move, I arose and offered a short prayer and dismissed the congregation.

I went home with the dear, wounded pastor, and when all the family were returned from church, he took the ring from his finger—it was a slender gold ring that could hardly attract notice — and said, his first wife when upon her dying bed, took it from her finger, and placed it upon his, with a request he should wear it for her sake. He had done so, without a thought of its being a stumbling-block. Of his ruffles, he said he had worn them from his childhood. Indeed he could not remember when he began to wear them. "But," said he, "if these things are an occasion of offense to any, I will not wear them." He was a precious, Christian man, and an excellent pastor.

Almost immediately after this, the church were disposed to make to the world a public confession of their backsliding, and want of Christian Spirit. Accordingly a confession was drawn up covering the whole ground. It was submitted to the church for their approval, and then read before the congregation. The church arose and stood, many of them weeping while the confession was being read. From this point the work went forward with greatly increased power. The confession was evidently a heart work, and God most graciously and manifestly accepted it, and the mouths of gain-sayers were shut.

## BARN BURNED.

About two o'clock, on Tuesday morning, May 2nd, the barn of Bish. Christian Bomberger, of Warwick Township, two miles north-west of Litiz, Lancaster Co., Pa., was discovered to be on fire. When the fire was first discovered, flames and immense volumes of smoke were issuing from under the roof. On its discovery by one of Bro. Bomberger's sons, the family was aroused and by almost superhuman exertions, eight horses and eight fat steers were taken in safety from the burning building. All the other live stock, consisting of one colt, eight steers, seven cows, two calves, and thirty sheep perished in the flames. Not a single article of the other contents could be saved; all the surrounding buildings, stables, corn and wagon sheds, together with the farming implements, consisting of two threshing machines, two reapers, several wagons, grain drill, all the forks and ev erystrap of harness. The grain shed, also, with its contents was entirely destroyed, containing 700 bushels of oats, 400 bushels of wheat, 800 bushels of corn, 20 tons of hay, 2 tons of bran and several tons of straw. The loss will not fall short of $7,000. In the endeavor to save his property, Bro. Bomberger was severely burned on the face and hands. The correspondent of the Lancaster Examiner says, "That the fire was the work of an incendiary is clear, but that there is a human being on earth, who could afflict this man is past belief, for in our whole region of the country, no one is loved more, and that, mainly for his charity and goodness of heart.—*Lancaster Examiner.*

## TORNADO IN CHICAGO.

A most terrible tornado broke upon Chicago on the 6th of May. For two days the weather had been unusually cold, with raw winds and driving rain. A few minutes after 5 o'clock the sky suddenly became overcast, and almost instaneously a great and overwhelming force of wind swept through the city. The wind played havoc with all the frail structures which stood in its way, and demolished several substantial edifices. The track of the storm was fully a mile and a half wide, and its force was spent in less than three minutes.

About 6: 30, the passenger train on the Illinois Central Railroad, while near Mattoon, had five cars, one of which was a sleeper, blown from the track. The train was going at full speed, but was immediately stopped, the engine remaining on the track. Nearly all the passengers were more or less hurt.

WEALTH OF THE ANCIENT HEBREWS.—In the times of David and Solomon, gold existed in immense quantities among the Hebrews. The figures given in the Old Testament appear most fabulous. From 1 Chron. 20: 14, we learn that David had collected together for the purpose of the Temple building a hundred thousand talents of gold, and a thousand thousand talents of silver; and from 1 Chron., 29: 3, we learn that over and above this enormous amount, he contributed from his own possessions, three thousand talents of gold, and seven thousand talents of silver; whilst the people in addition offered, "for the serviee of the house of God, five thousand talents and ten thousand drachms of gold, of silver, ten thousand talents. From this data, the total value of the gold and silver has been calculated at nearly five thousand million dollars.—*The Bible Educator.*

KIND WORDS AND DEEDS—Little Ellie found a thirsty flower by the side of her path. She thought it needed water, and so she went with a big pitcher and poured a little stream gently upon it. It was a very little thing to do, and yet it was a very good thing. If the flower had not had some water it might have drooped and died, but when the water fell upon it, it revived and grew, and all summer long it sent out sweet perfume and showed bright blooms that pleased everybody who looked at it. A great many good deeds are just as simple as this. It is the kind words and bright smiles that make people happy often. They are worth more sometimes than great speeches or rich gifts, and little boys or girls can give them.—*Apples of Gold.*

—If all men were to bring their misfortunes together in one place, most would be glad to take his own home again, rather than take a portion out of the common stock.—*Solon.*

For the Herald of Truth.

## LEARN A LITTLE EVERY DAY.

Would you hold the key to knowledge,
And unlock its treasures rare?
Are you thirsting for true wisdom,
With its wealth of truth so fair?
You may win the prize you're seeking,
In a safe and honest way;—
You must conquer if you simply
*Learn a little every day!*

Starting first from small beginnings,
'Tis the *steady growth* that wins
In life's battles here, no matter
Where our "step by step" begins.
If we yield our hearts to Satan,
Step by step we've led astray;—
All while here, in good or evil,
Learn a little every day.

Not enough one day in seven
To devote to heavenly things,
For our temper worketh daily;
Every day its trials brings.
And to counteract his teachings
We must active be alway,
And in all that's good and noble
Learn a little *every* day.

Every day is fraught with lessons;
Youthful minds find daily food
In the teachings of surroundings—
Parents, are those teachings good?
"There's no royal road to learning,"
But there is a better way,—
Simply this—*In truth and goodness*
*Learn a little every day.*

*Vistula, Ind.* SIMON P. YODER.

## STAND FAST.

In the last days many shall be as "clouds without water, carried about of winds." And this is one of the special of these "perilous times." The winds are let loose, and are now performing their awful work of tossing hither and thither these empty clouds.

Hence the *instability* that prevails. Men are "carried about with every wind of doctrine," They are not "rooted and ground in love;" and having never "tasted that the Lord is gracious," nor rested their weary souls on Him, they go about seeking they know not what. They want something that will *fill* them, but not going to the Divine fulness of the incarnate Word for it, they wander on in sadness of spirit, vainly trying to soothe their uneasy souls with every new doctrine or device that meets them in the way! All in vain. For what can be a substitute for God and his free love?

Amid all this instability, let us "stand fast in the faith." Let us be "strong in the grace that is in Christ Jesus." Let us beware of *novelties* in religion. Let us guard against fickleness of opinion and hastiness of decision. Satan will let loose his blasts and call up his storms; let us only moor our vessel firmer, and keep faster hold of the anchor, which is sure and steadfast, "and which entereth into that which is within the veil." Thus, in patience shall we possess our souls, for "he that believeth doth not make haste."
—*H. Bonar. D. D.*

## THE PRAYER OF FAITH IS SURE OF AN ANSWER.

A TRUE faith, the moment it is born in the heart, expresses itself in the form of prayer. It is just as natural for a new-born faith to pray as it is for a new-born infant to cry. And Christ Jesus hears the first and feeblest cry of faith with more joy and readiness to help, than any mother ever heard the first and faintest cry of her new-born infant, No petitioner who came in faith was ever turned away from Christ nublest. So far as we know, there was but one prayer offered to him while he was upon earth that he did not grant; that was the prayer of the mother of Zebedee's children, asking for her sons that they might sit, the one on the right and the other on the left hand of Jesus, in his kingdom. That was not the prayer of humility and faith, but the petition of a mother's pride and ambition, asking for her sons she knew not what. And even she was not turned away unblest, for in denying her request he stripped her heart of the pride and ambition that prompted her petition, and sent her away with the blessing of a better spirit in which to pray the next time. Jesus has not promised always to give the very thing for which we ask; but if he withholds it, he will give the better thing for which we ought to have asked. Pray in faith, and you may be sure of an answer; but if you in your ignorance ask for a stone, he will in his goodness give you bread.—*American Messenger.*

## IMPLICIT TRUST.

It is easy enough to say we are trusting God when everything goes smoothly and we abound in spiritual joys and consolations, yet in reality there may be no trust at all, it may be the mere rejoicing of self in its interior comfort. But when temptations beset in appalling force on every side, when God is apparently withdrawn afar off, and we are deprived of those things which we esteemed as good; when the sky is brass and the earth iron, then to trust him in peaceful and humble acquiescence; to turn a deaf ear to everything but trust in Him; to believe that He will order, and is ordering all things for His own glory; and be satisfied with His providential dealings—this is a degree of trust which few are willing to exercise. Yet this is the only way for those in whom God has implanted the desire of living solely for Him. How can faith increase except there be occasion for its use. Hence it is indispensable that those who are to be the strong soldiers of the Lord Jesus should endure hardness—they must come through a great fight of afflictions, else they could not know what it is to trust.—*Metcalf's Letters.*

## THE BIBLE.

In depth of wisdom and of truth
The Bible stands alone;
Its Author's name and power divine
On every page is shown.
The value of the blessed Book
No one can estimate;
Without it man would soon fall back
Into the savage state.

—The washing of feet before the administration of the Lord's Supper, which is an old practice of the Mennonites, is also observed by the Winnebrenarians, a recent sect whose members are mostly in Pennsylvania. A correspondent of the *Evangelist* thus describes the scene as it was witnessed by him in Pittsburg: Those desiring to participate in the observance of the ordinance occupied front seats, and were waited upon by a brother and sister, who each took a pail of water, and an apron (more after the style of an ancient girdle) served the purpose of a towel. One by one they bathed the feet of each and dried them with the girdle." After the washing, the kiss of peace is given. The Pope also washed the feet of twelve poor men, once a year; the same custom has been observed by the emperors of Austria.—*Christian Standard.*

ROBBERY.—At dusk, on the evening of May 7th, three men called at the house of Jacob Dirks, of the Buller church, and near D. S. Holdeman's, in McPherson County, Kansas, and asked for supper. After eating they offered to pay, but Dirks said he would not charge any thing. One of the men then drew a pistol, presenting it at Dirks, demanded his money. He gave them fifty cents, all he had. The children ran towards a Russian neighbor's house, but one of the robbers ran after them, and then they turned to John Holdeman's, who lived near by. Holdeman raised the alarm among the neighbors, but by the time they got together, the robbers had made their escape.

## RUSSIAN AID.

| | |
|---|---|
| Catharine Loucks | $10.00 |
| Anna Loucks | 5.00 |
| Mrs Nancy Loucks | 5.00 |
| Levi Ressler | 5.00 |
| B A | 2.00 |
| E P (widow) | 2.00 |
| FOR AUFMUNTERUNG DER BUSZFERTIGEN. | |
| A Friend | $5.00 |

## OBITUARY.

On the 19th of April, in Allen Co., O., of Lung fever, Bro. HENRY SHENK, aged 58 years, 10 months, and 5 days. He was buried on the 20th, followed to the grave by a large concourse of friends and relatives. Services by C. Culp and the writer. He leaves a wife and and six children to mourn their loss.

Bro. Shenk was a faithful member of the Mennonite Church for many years, and for the last few years, especially, he was very zealous in trying to make the church as interesting as possible. Nearly the last time we conversed with him, it seemed as if his greatest concern was about salvation and the welfare of the Church, and during his illness he expressed his love for the Church, in requesting his sons, to do all for the Church that they could. As a father and husband, he was always kind and affectionate; often giving good instruction and admonition, always ready and willing to aid those who were in want. When there was any trouble between friends or neighbors, he was always ready to reconcile them with kind words.

He was often persecuted, and complained not; always ready to return a good deed for an evil one; thus the neighborhood in which he resided, have lost a very kind and useful neighbor, the church of which he was a member, mourns the loss of a bright, shining light, and the bereaved family mourns the loss of a kind and affectionate husband and father. But while we are thus bereft of one that was dear to us, oh let us comfort ourselves with the glorious thought, that there is one more added to that happy company in the mansions above; let us not mourn as those which have no hope; but let us mourn as though our loss were his eternal gain. Le us consider him as one passed from a world of tribulation and sorrow, to a world of joy and happiness, and let us imitate his example in all meekness and kindness. Let us ever be ready to do good to those around us, and especially let us be interested in the church, and in the welfare of souls. Brethren and sisters, let us seek to let our light shine that there may be evidence of a hope within us when we too must die, and to you, the children of the deceased, Oh! be sure to regard his kind instructions. Love Jesus and obey his commandments, and at last you too will be received from this dark and gloomy world, into the heavenly mansions there to meet your father again. Dear sister, keep very close to Jesus, and he will care for you and at last bring you to his rest.

C. B. BRENNEMAN.



## Married.

April 23rd, by preacher Stoney, at the house of the bride's mother, DAVID L. GOOD to MINNIE GROVE, both of Page Co., Iowa.

Feb. 27th, JOSEPH H. OVENDORF and BARBARA STEINMAN, both of Livingston co., Ill.

Feb. 28th, CHRISTIAN SUTTER of —— Co., Ill., and FANNY STALTER of Livingston co., Ill.

Nov. 7th 1875, JOSEPH R. KING, and MARY SLAGEL, both of Livingston co., Ill.

April 30th, in Elkhart, Elkhart co., Ind., by Bish. Jacob A. Beutler, Bro. MARTIN D. WENGER and Sr, ANNA STAYBOOK, both of Elkhart. We wish them God's rich blessing and much happiness.

## Died.

Feb. 14th, in Allen co., Ohio, of Lung fever, Preacher CHRISTIAN STALTER, aged 67 years, 9 mos., and 8 days. Buried on the 15th, in the Mennonite grave-yard. Services by C., Culp and C. Brenneman. He was a member of the River Brethren Church, many years. A few days previous to his death he expressed a desire to be absent from the body and present with the Lord, by exclaiming, "I am now ready to be offered." He leaves a wife, ten children and 43 grand-children.

Feb. 22nd, in Elkhart co., Ind., of a bad cold and old age, MAGDALENA LEHMAN, aged 84 years, 10 mos., and 17 days. Funeral services by John Borntreger and Levi Miller. She was born in Somerset co., Pa., and moved with one of her sons to Indiana in 1867. Her maiden-name was Yoder. She was married to David Lehman when she was 18 years of age. He died Feb. 28th 1851, aged 68 years, 4 mos., and 3 days. She leaves 11 children 81 grand-children and 95 great-grand-children. She was a faithful member of the Omish Mennonite Church over 66 years and could say, "for me to live is Christ; for me to die is gain."

April 16th, in French Township, Adams co., Ind., ELIZABETH AUGSBURGER (maiden-name Jacob), aged 92 years and 8 months. She was born in 1783, in the church in Langnau, District Signau, Canton Berne, Switzerland. She leaves 3 children. Three children died before her. She had been married to John Augsburger with whom she lived over 50 years. She was a widow 20 years, came to America in 1817, lived several years in Pa., 12 years in Ohio and 34 years in Indiana, where she died.

April 20th, in Mahoning co., Ohio, of Lung fever, GRACIE W., daughter of Luther B. and Leah CALVIN, aged 8 months and 10 days. We feel the hand of affliction resting heavy upon us, and our only hope and consolation is, If we continue faithful in the service of God, we will be permitted to meet her where parting never comes. Services by J. B. Roller.

April 20th, in Guilford Township, Medina co., Ohio, of hemorrhage of the Lungs, MARTIN F. KROUT, son of Henry and Rachel Krout, of Bedminster Township, Bucks co., Pa., aged 37 years, 5 mos., and 17 days. He leaves a wife and two children to mourn his early departure. He had taken a severe cold which settled on his lungs. He suffered about a week and died in the happy assurance of eternal life. May he rest in peaceful slumbers in the sure hope of the resurrection of the just, when Jesus will appear, and we shall be united with him and those we have loved on earth to part no more forever.

May 2nd, in Augusta co., Va., MAGDALENA RADER, widow of John Rader, and daughter of Henry Hildebrand, formerly of Lancaster co., Pa., aged 83 years, 9 mos., and 16 days. Buried at Hildebrand's grave-yard. Funeral services by Gabriel D. Heatwole, from Luke 13: 23—26.

May 2nd, near Wakarusa, Elkhart Co., Ind., of lung fever, CHRISTIAN WITMER, aged 76 years, 10 months and 1 day. He was buried on May 3rd, at Shaum's burying-ground. Henry Shaum preached a funeral discourse in German, and J. F. Funk in English. He was a member of the Mennonite church; he was born in Lancaster Co., Pa., and removed to Ohio in 1834, where he lived 31 years, when he removed to Elkhart Co., Ind., where he ended his days.

May 6th, in Putnam Co., Ohio, of spinal affection, MARY E., daughter of Jacob and Julia Ann DICUS, aged 1 year, 7 months and 1 day. Services by C. B. Brenneman and ——Martz.

May 7th, in Putnam Co., Ohio, suddenly, ARTEMAS, son of Henry and Elizabeth BRENNEMAN. Buried on the 8th. Services by C. Culp and C. B. Brenneman.

The following deaths are all from Lancaster Co., Pa.

Feb. 27th, in Marietta, Sister CATHARINE BECKER, aged 72 years and 25 days. Funeral on the 29th. Text, John 5: 24.

Feb. 29th, in Landisville, HIRAM METZGER, aged 18 years, 3 months and 3 days. Funeral on the 2nd of March. Text, Isaiah 55: 6.

March 4th, in Brunerville, after an illness of 10 days, MARY CECILIA WISSLER, eldest daughter of John B. and Caroline C. Wissler, aged 17 years, 7 months and 18 days. Funeral on the 7th. Text, Ps. 103: 15, 16. A large concourse of friends and relatives assembled to pay the last and solemn tribute of respect to the deceased.

March 4th, in Ridgeville, Ch. STERNEMAN, aged 84 years, 8 months and 19 days. Funeral on the 8th. Text, Rom. 1: 16.

March 9th, at Sporting Hill, CHRISTIAN KAUFFMAN, aged 68 years, 5 months and 4 days. Funeral on the 12th. Text. Jonas 1: 6. He leaves a wife and 3 children to mourn his death.

March 16th, near Masonville, LYDIA A. RUTT, wife of Ch. Rutt, aged 28 years, 9 months and 6 days. Funeral on the 19th. Text, Heb. 4: 7. The deceased was married about 4 months, was about moving. She was sick 7 days. A loud and solemn call to one and all.

March 18th, in Mount Joy, of scarlet fever, ELIZABETH FRANCES HAWTHORNE, aged 1 year and 11 days. Funeral on the 20th. Text, 2 Cor. 2: 2.

March 25th, in Mount Joy, MARY ANN, infant of Henry and——GROSH, aged 6 months and 4 days. Funeral on the 28th. Text, John 11: 11.

March 25th, in Mount Joy, ANDREW ARMSTRONG, aged 67 years, 1 month and 16 days. Funeral on the 28th. Text, Heb. 4: 9.

March 26th, in Spring Garden, Bro. JACOB FRY, aged 90 years, 6 months and 29 days. Funeral on the 29th. Text, Ps. 90: 10. Bro. Fry was on a visit to his children in Spring Garden. He lived in Sporting Hill. His life was cumbered with many burdens. Peace to his ashes!

March 27th, in Mount Joy, of scarlet fever, JOHN ALBERT HAWTHORNE, aged 3 years, 2 months and 22 days. Funeral on the 29th. Text, 1 Pet. 1: 24, 25.

March 31st, in Mountville, Sister MARY FRAELICH (wid.), aged 76 years, 8 months and 30 days. Funeral on the 3rd of April. Text, 2 Tim. 4: 6—8.

April 7th, in Mount Joy, of scarlet fever, HENRY HARRISON HAWTHORNE, aged 4 years, 8 months and 12 days. Funeral on the 10th. Text, Lamentations 3: 31—22. This was the last of three children, which all died in 3 weeks time. May God sanctify the afflictions of the parents.

April 10th, near Silver Spring, after a lingering sickness of dropsy, Bro. JACOB GREIDER, aged 67 years, 9 months and 10 days. Funeral on the 14th. Text, Heb. 9: 27, 28. A large number of friends and neighbors assembled to pay the last tribute of respect. Bro. Greider died in faith, having a glorious hope for eternity. He leaves a wife and family to mourn his departure.

April 15th, at Landis' Valley, HENRY LANDIS, aged 79 years and 2 days. Funeral on the 18th. Text, Heb. 13: 14.

April 16, in Rapho Twp., after much suffering, Sister ELIZABETH, wife of Bro. Peter HAUENSTEIN, aged 54 years, 10 months and 29 days. Funeral on the 19th. Text, Rev. 7: 15—17.

April 20th, in Mount Joy, of palsy, Sister ELIZABETH LANDIS (wid.), aged 77 years, 11 months and 17 days. Funeral on the 23rd. Text, Amos 4: 12. Sister Landis was a shining light, She led an exemplary life. Peace to her ashes!

April 23rd, near Maytown, after being feeble a long time, Sister LUCY DIFFENDERFER (wid.), aged 76 years, 11 months and 17 days. Funeral on the 25th. Text, Phil. 1: 21, and Ps. 90: 12.

April 23rd, in Rapho Twp., Sister ANNA, wife of Bro. Isaac BRUBACHER, aged 57 years, 11 months and 25 days. Funeral on the 26th. Text, Ps. 31: 5. A large number of people assembled to pay the last tribute of respect to the deceased. She leaves a husband and children to mourn. Sister Brubacher led an exemplary life. Peace to her ashes!

## Letters Received.

J L Brandt, G Kellenberger, C B Brenneman, Claudius Curtis, F Swartzentruber, D Burkholder, Peter Diek.

Received a letter mailed at Chalfont, Pa, without name, P. O. or State.

MONEY LETTERS.

A—Joseph Allabach, Frederich Amstutz, John Amstutz, John U Amstutz.

B—Joseph Byer, C Bucker, Jno Blosser, Clement K Brubaker, John Baughman, Henry Bally, Lizzie Brubaker, A H Beery, Joseph D Bender.

C—John S Coffman, Isaac Culp.

D—John J Dick.

E—Heinrich Enns, John Erb, Jonas Eby.

F—J. K Fisher.

G—Joseph S Gottwals, Daniel Grose, Jacob Gerig, Eliza Anna Grove, Saml I Grove, Jacob M Greider, Isaac L Lehman, John Gasho.

H—S B Hostetler, John H Hertzler, Amos C Hallman, Frances Hanry, Joseph Hoffer, Jacob Holter, Elias H Herr, Isaac Horst, Chr H Hochstetler, E P Hershberger, John Hege, Theobald Haushalter, Val Hartman, Jacob Hauter, J Z Hartzler, John Housenstein, John H Haug, John Horst, Lizzie Hartzler.

J—Thomas S Jones, Nicholas D Johnson, David Johnson of D;

K—Jonathan Kreichbaum, Joseph Krabeil, Nicholas King, Joseph Klopfenstein, Shem King, Peter Klopfenstein, David Kauffman, Levi S Kraybill.

L—John H Lehman, Catharine Loucks, Tobias Landis, Rebecca F Lehman, Daniel Lehman, J C Lighthiser, G C Landis, Catharine Loucks, Isaac C Lehman, John B Landis, Christian Litwiller.

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GOING EAST—MICHIGAN DIVISION.

| | |
|---|---|
| No. 8, Chicago Express, | 3.05 A. M. |
| No 72, Way Freight.. | 5.05 " |
| No. 2, Mail. | 11.25 " |
| No. 50, Stock Express | 5.00 P. M. |
| White Pigeon Train... | 3.00 " |
| " " " | 5.00 A. M. |

AIR LINE DIVISION.

| | |
|---|---|
| No. 74, Way Freight. | 5.05 A. M. |
| No. 4, Special New York Express | 1.20 P. M. |
| No. 6, Atlantic Express... | 9.50 " |
| C. W. & M. | 1.05 P. M. |

GOING WEST.

| | |
|---|---|
| No. 3, Toledo Express ... | 2.15 A. M |
| No. 5, Pacific Express...(Air Line)... | 4.40 " |
| No. 9. Michigan Accommodation... .. | 7.30 " |
| No, 1, Special Chicago Exp.(Air Line) | 4.25 P. M. |

KALAMAZOO DIVISION.

The Grand Rapids Express 5.00 a. m., and Accommodation 3.00 p. m., run direct to Grand Rapids.

Returning, ar. at Elkhart 12.40 p. m., and 9.35 p.m., making connections with Air Line trains.

CONNECTIONS.

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☞ All trains run on Cleveland time which is 20 minutes faster than Chicago and 15 minutes slower than Buffalo time.

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# Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 13—No. 7. ELKHART, IND., JULY, 1876. Whole No. 151.


### THE SOURCE OF EVERY GOOD GIFT.

"Our blest Redeemer, ere he breathed
His last farewell,
A guide— a comforter bequeathed
With us to dwell.

He comes, his graces to impart;
A willing guest,
While he can find one humble heart
Wherein to rest.

And all the good that we possess,
His gift we own;
Yea, every thought of holiness,
And victory won.

Spirit of purity and grace,
Our weakness see;
O make our hearts thy dwelling place,
And worthier thee."

For the Herald of Truth.

### PERSUASION TO PIETY.

"Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." Isa. 1: 18.

When we cast our eyes abroad, we behold a beautiful world, upon which our Creator has placed us, to honor, praise, and serve him. Our first parents, Adam and Eve, were put into the garden of Eden, perfect and innocent, in God's own image, with all that was necessary to make them truly happy and blessed. This was indeed a beautiful paradise, with all its vegetation and trees, laden with luscious fruits, pleasant to the sight and sweet to the taste; and its clear, running streams that watered the garden. How happy man must have been in his primitive state, when unstained and unpolluted by the power of sin, he could dwell in this heavenly paradise praising his God and Maker for the magnificent works of creation and the happy condition they enjoyed. But man did not long remain in this happy state.

The subtle enemy, Satan, beguiled him and disobedience and "sin came into the world, and death by sin," and man was banished from paradise and condemned to labor and sorrow. "For all have sinned and come short of the glory of God." The whole creation was in ruin and no plan or device could be made by man by which he could be reinstated or redeemed. But God, through His infinite mercy, provided a plan by which we could again be redeemed and become eternally happy. For God so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

This plan of salvation is made for us all. The fountain is opened wide, and all who will may now come, and take of the water of life freely; we may taste of its healing virtues and become whole. We are invited to come now; though our sins be like scarlet, they shall be white as snow; though our sins have multiplied and become as a mountain, the Savior is able and willing to make us clean and white. But before he will cleanse us from the pollution of sin we must confess them and be truly sorry for them; then if we ask Him He will hear us. John says, "If we say that we have fellowship with Him (God) and walk in darkness, we lie, and do not tell the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

The first step to be taken by the sinner toward attaining to a pious life is, repent, forsake his evil deeds and ask the Savior to give him a clean heart. When he has attained to a knowledge of himself, how miserable and helpless he is without Christ, and what will be his end if he persists in his course? He may begin to reason thus wisely with the prodigal son, "How many hired servants of my father's have bread enough, and to spare, and I perish with hunger." When he reasons thus with himself, and makes a firm resolution, and goes to the Savior for help and forgiveness, he has taken an important step; then he has chosen, like Mary, "That good part which shall not be taken away from him." Yes, he has now found peace with God who loves him—peace that the world could never give him. He hath found a friend that "sticketh closer than a brother," and hath promised to be with him unto the end of the world.

When the penitent sinner has forsaken his ungodly life, and obtained pardon, he can "rejoice and be exceeding glad for great will be his reward," if he endures unto the end. His burden of sin is removed, and he is clad in a robe of white. If such is the case with us, we can say with Job, "I know that my Redeemer liveth," because we have passed from death unto life; and God is not a God of the dead, but of the living. Those that are spiritually dead have no God, but are ungodly; they reject him, and as long as they do not accept him he will not save them. The conversion of a sinner is a beautiful event. It creates joy in heaven with God and the angels, among his friends who love his soul's salvation, and in himself "with joy unspeakable and full of glory." We cannot adequately express the joy in heaven over the myriads that have already turned from darkness unto light; yet, "There is joy over one sinner that repenteth more than over ninety and nine just persons that need no repentance." Such a joy the sinner can create if he repents.

Who that has sound reason can think of this creation of joy, of the happy home that awaits the Christian, and of the awful punishment of the ungodly, and not be persuaded to become a Christian? Oh trifle no longer, and be wise. Just think of this happy home in heaven! Would you not like to enjoy it? Would you not like to obtain that sweet home "where the weary are at rest and the wicked cease from troubling?" There we can see Jesus and the patriarchs, and all our friends who have died in the Lord, and are now singing hallelujahs of praise around the great white throne where sorrow and death can never come. If our friends in the home of the blessed would speak to us, Oh! how they would invite us to come to Jesus, and forsake our evil ways, that we might once meet them in that perfect world. Would they not say, "Come, for it is good to be here; we are so happy?" We read that "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things that God hath prepared for those that love him." Young friends, we can all have this rest. What a glorious thought! Let us now resolve to obtain it. Let us love Jesus, that dear friend who prepared this home for us; he first loved us and died for us that we might live. Why then should

we not love him? He says, "If ye love me keep my commandments." If we search the Scriptures, as we should, and thus learn to know his command, and ask Jesus for strength to keep them, we have the promise of a useful and happy life in this world, and a crown of life hereafter. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." If this rest can be obtained by all "without money and without price," how foolish would we be if we spent money for perishable things, that satisfy not, at the expense of this rest. It is a terrible thing for such a one to fall into the hands of a living God, who sees and knows our thoughts and actions, and who will reward us according to the deeds done in the body. If we live with Jesus we need not fear this awful doom, but can have his favor in this life and peace with God when we die.

"How blessed the righteous when he dies,
When sinks a weary soul to rest."

Dear reader, come now and let us reason together. Have you any reasons for living in sin? Will you continue in your vain and sinful course, in rebellion against God and his commandments, knowing that if you do you will be doomed to everlasting punishment, "where the worm dieth not and the fire is not quenched?" or will you now come to Jesus, before it is forever too late, and obtain pardon for your sins, and His Spirit to guide you to truth and holiness, and become eternally happy? What is your excuse for not being a Christian? Do you say you want to wait until you are older, so that you can keep it better? Have you any assurance that you will *become* older? Now is the accepted time; to-morrow or next week it may be too late, "Choose ye this day whom ye will serve." And besides, is it not reasonable to suppose that we can subdue our evil passions better now, than we can after awhile, when they have become stonger, and we, perhaps, weaker? If God has created us to serve Him and prepare us for heaven would it not be very unwise if we would serve Satan the greater part of our lives, when we are strong and healthy, and not serve the Lord until we are old, infirm, and perhaps sick? Man's great privilege is to grow in grace. We should daily try to overcome our sins and errors more and more, and aspire after a purer and holier life, until we reach the goal of perfection, the haven of rest. And we have reason to believe that the sooner, the younger we begin this improvement, the nearer we can arrive at perfection in this world. I have resolved for some time to serve the Lord, but I must still confess my weakness; yet it would be contrary to sound reasoning to say that I would serve the Lord better now if I had lived in open sin longer. If we seek the Lord early it may be easier to keep him when old, not because we deferred religion so long, but because we have so much experience in it. "Experience worketh hope, and hope maketh not ashamed:"

"If you wait until you're better,
You may never come at all."

You may say you cannot keep it. None of us can keep it of ourselves; but if we ask God he will give us strength to do it. God is merciful, and he will not require anything of us that we cannot do If we try to serve God we can have the blessed hope of once arriving in heaven, but if we do not try, whence our hope? The Savior says, "My yoke is easy, and my burden is light." "Strive to enter in at the strait gate."

My friend, you may make one excuse after another, but they will all be as vain as those made at the invitation to the great supper, of which we read in Luke. One bought a piece of ground, another five yoke of oxen, and another married a wife, and therefore they could not come. But what was the consequences of their excuses? The Lord said, "For I say unto you, that none of those men which were bidden shall taste of my supper." When the Spirit is wooing and inviting us to come to the great gospel-feast and we refuse to hear him, he may finally leave us in the hardness of our hearts; or, it may become difficult for the conscience to hear His voice, it being so hardened by sin and we will be in danger of never enjoying His rest. Before the flood the world did not obey the Lord any more, and he said, "My Spirit shall not always strive with man," and he destroyed them all except those that obeyed Him. So shall it be in the end of the world. Let us watch, that we may be ready when the Master comes.

What a blessing, what an encouragement would it be to Christian parents and to our faithful ministers, if all their children would unite with the church as they grow up, and help to preserve it in peace and purity, and gather wanderers into Christ's kingdom, and thus promote His cause, and live more for the object of our existence! Our ministers are preaching to us from Sabbath to Sabbath, and often with tears in their eyes, are entreating us to forsake our evil ways, and come to Jesus; but why is there so little obedience? Not because the preaching is not good enough, but because the faith of many has waxed cold, and man will not take warning any more.

"Though your heart were made of steel
Your forehead lined with brass,
God at length will make you feel,
He will not let you pass;
Sinners then in vain will call,
Those who now despise his grace,
Rocks and mountains on us fall,
And hide us from his face."

Once more, dear young friend, I ask you; be persuaded to become pious. I love you all; and Oh! how I would like to meet you in heaven, where we can enjoy each others presence, and sing with new tongues the praise of our Redeemer with the holy angels. Come now, and let us go hand in hand:

"As a little pilgrim band,
Roaming through this desert land."

We can have more joy by being pious than we can by being impious. I have more pleasure in searching the Scriptures and in the society of Christian friends than with those whose conversation is contaminated with foolish talking and jesting, so prevalent among the young, and even among some professing Christianity. To the pious the Savior says, "Rejoice evermore." Rejoice in the Lord always; and again, I say, rejoice." But of the impious he says, "The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor." Read Job, 15: 20–35. When we reflect over our lives, and the Bible, and our conscience gives us the assurance that we are at peace with God, how happy we are; then we need not be afraid of death nor the judgment, but can go with Jesus when he comes to gather his children home. Oh, who would not be a Christian!

To those who have made a covenant with God, I would yet say, let us try to be faithful unto the end, ever bearing in mind what we have promised on bended knees. We have need to pray without ceasing that we enter not into temptation, for without prayer it is impossible to please God. When we in our weakness do something that displeases God we should always be ready to confess it as wrong, and ask him to forgive us and help us to do better hereafter: if we do not, we will depart from God and become strangers to grace. We should try to live at peace with all men, as much as lieth in us, and deny the works of the flesh, "which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, covetousness, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." We should often read the 3rd chapter of Colossians, and of course not forget to "Search the Scriptures, for in them ye think ye have eternal life." My prayer is that we may all rejoice in the Lord, and finally meet above, where we need not say Farewell. J. Metzler.

Life a Journey.—Consider heaven as your home; yourself as on a journey to it; the affliction you meet with as a course of discipline to prepare you for it; and the treasures you possess as given to defray your expenses on the way, and to enable you to do something for those who do not enjoy your blessings.



For the Herald of Truth.

## TO THE CARELESS SINNER.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10: 3.

This was written of Israel, but it is also applicable to the people of the present time, since there are so many who justify themselves by the works of the law.

In the first place I will endeavor to show the unbelief of the careless sinner, and unbelief of the self-righteous who are unwilling to believe in Christ as the only means through which man can be saved. He is also unwilling to believe that he is a poor, helpless creature, has nothing, and is destitute of daily food. If the Giver of every good and perfect gift were as slack in supplying the wants of the children of men, as they are in returning thanks for the abounding mercies He bestows upon His creatures it would not always be so well with them.

The careless sinner might ask, "Why should I be ignorant of God's righteousness? Have I not His word? and can I not read it?' But why do you not follow his commands, and respect them from time to time? It is because you are ignorant of God's righteousness, and of the precious blood of the son of God and the great need you have of its saving merits.

Dear reader, if we are ignorant of the glories, liberties and realities of the gospel, and if we would truly desire its sanctification, of the saints, and if we are willing to be governed by the blessed Redeemer, who has redeemed us from the power of Satan, if we will comply with the duties required of us then He will abundantly pardon and look with an eye of compassion upon us. Let the words of the Psalmist sink deep in our hearts, "Have mercy, upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." Ps. 50: 1, 2.

We must forsake all our evil ways, and strive to learn of the Savior, and he will teach us the way of life. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls, For my yoke is easy, and my burden is light." O careless sinner, come to Jesus while he bids you come! Make no longer delay but say,

"I'll go to Jesus, though my sins,
Have like a mountain rose;
I know his courts, I'll enter in,
Whatever may oppose."

I exhort, yea I entreat you not to put off seeking your soul's salvation for a more convenient season. For, to-day if ye will hear his voice, harden not your hearts: for now is the accepted time, behold, now is the day of Salvation. Then so long as you are not willing to forsake your sins, and learn of the Savior, you will be in danger of the judgment. If you are truly willing to learn of Jesus, He will teach you the way of truth and righteousness, He will leave you no longer in ignorance of his law. How should you know God's righteousness, never having learned of him; therefore you must be ignorant of the spiritual blessings He bestows on his true children. The careless sinner deprives himself of the righteousness of God, and thus is the author of his ignorance.

I will, in the next place, endeavor to show why the sinner tries to establish his own righteousness. This will also include those who have made a profession, not according to God's own appointed way, but who follow their own inclinations, and opinions. They say that religion should be formed on new principles, so as to suit the rich and the proud, and that the churches might be filled with the melodious sounds of instruments. They say the old way of worship was well enough in its time and that it will also do at the present time for those who are dishonored, and for the poor. Expressions of this character are frequently made—made in actions if not expressed in words. Why is this so, dear reader? It is because self-righteousness rules in the hearts of sinful man.

There are also multitudes so blinded by self-righteousness that they think that the few sins which they have committed should not debar them from entering into that rest prepared for all those that love His appearing. They think that those who commit more or greater sins than they have, should also be punished more than they. But they are servants of the same Lord, and they shall receive the same reward. It is hard to convince one who has lived a moral life from his youth up that he is a stranger to God, and is the servant of Satan, so strongly do they justify their own actions. So long as a man possesses this spirit of pride and self-exaltation and is unwilling to believe that he is a sinner in the sight of God, so long he walks in darkness and is in danger of everlasting punishment.

Jesus says, "I came not to call the righteous, but sinners to repentance,"—all who feel the need of a savior—for all have sinned and wandered from God. Christ died for all men, and made the way possible for all to come to him if they would forsake their evil ways and believe that he alone is able to save from the power of Satan, and eternal ruin.

Dear reader, have you ever sincerely reflected on the glories that God has prepared for those who are obedient to his will? Have you ever compared eternity with your short life, so full of trouble? and does it not cause you to say, "Lord, make me to know my end, and the measure of my days, what it is; that I may know how frail I am." If you should be called away this night, could you meet your God in peace? Many are called away without a moment's warning. O careless sinner, stop and think how rapidly time is passing away, and you are still wandering from God. May the Holy Spirit guide us all unto the perfect way of true righteousness.

Claudius Curtis.

## LAWS AND POLITY OF THE JEWS.

(continued.)

The judicial laws of the Jews may be considered as those referring—first, to their polity or government, which differed in different periods of the Jewish history and will hereafter be considered under the title of Polity. The second division relates to the laws, both civil and criminal, by means of which justice was to be administered, and punishment inflicted. On these a few remarks will next be made.

In order the more clearly to point out the difference between Moses and other lawgivers, some laws as to outward conduct may first be noticed, observing that it must be kept in mind that all *these* laws proceed from a Lawgiver who was able to search and judge the heart of man. As already observed, they are all based upon and reducible to the golden precept, "Thou shalt love thy neighbor as thyself"—or, in plain words, "Do unto others as you would they should do unto you," a principle which never has been adopted by mere human lawgivers. While the Jews were subject to these laws, the heathen nations around them were under very different codes. In one of the most virtuous of these, namely, that of Sparta, theft was allowed; it was not a crime to steal, but to do it so as not to be detected. In others, piracy was honored; licentiousness and unnatural crimes were sanctioned; revenge was counted praiseworthy, though in the eye of a heart-searching God it was murder. In many cases parents and masters were allowed to kill their children and slaves with impunity, to say nothing of the public murders sanctioned by the permission of human sacrifices.

Graves well remarks, how clearly the importance of Revelation is shown by the turpitude and cruelty of the system of public morals recommended by Plato, one of the greatest of the ancient philosophers, in his ideal scheme of perfection for a state, even for what he considered a perfect republic. Some infidels have endeavored to make out that Judaism was derived from heathenism; but the moral law of the Jews sufficiently proves that it had a far superior origin. Artificial light may be good in the absence of the sun, but all the discoveries of science cannot produce a light which will supply the place of the

solar rays. Nor is there any perfect code of morality but that revealed in Scripture, enforced by the example of Christ.

"Talk they of morals? O thou bleeding lamb,
Thou maker of new morals to mankind,
The grand morality is love to Thee."

How little have those examined the subject, who consider the Jewish law as a mere system of outward ceremonies! It is a perfect summary of moral duty, and bears the image of its Author. And when we consider the great purposes attained by the keeping of Israel a separate people, we see that this object was worthy the interposition of the Deity. Hereby the people were prepared for those great objects described in Scripture, especially for the coming of the Redeemer, and the fulfillment of the promise, "In thy seed shall all the nations of the earth be blessed," Gen. 26: 4; and here was a pattern given, by adherence to which, in a greater or lesser degree, the happiness of other nations has been more or less attained.

Observe how distinctly revenge is forbidden, Lev. 19: 18: "Thou shalt not avenge, or bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." And this was not to those of their own nation only, as the rabbins endeavored to limit it, but to the stranger also, ver. 34: "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt. I am the Lord your God." Also the Divine principle was extended even farther, to "love your enemies," Exod. 23: 4, 5, "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him." Here observe the agreement between the Law and the Gospel, Matt. 5: 43–48. No private enmity was to interrupt those good offices which were due to other members of the same community. Also, it must be remembered, that the enactments of the ceremonial law kept the Jew at a distance from heathens; still there were occasions when, in the way of duty, he had intercourse with them, and then these precepts were binding on him; while since the promulgation of the gospel, the application undoubtedly extends to all, even as God hath made of one blood all nations upon the earth. The command of our blessed Lord is thus widely applicable As Graves says, "It was reserved for him, the expected Messiah, the God of love and mercy, to extend and enforce the principle of benevolence; to teach men to regard all human beings requiring their aid as friends or brethren, however different their country, however opposite their faith; to teach them to love their enemies, to return blessing for cursing, and good for evil; to imitate the example of their Redeemer, who laid down his life for his enemies, and in the agonies of death prayed for his persecutors. Thus it was strictly true, that the commandment of our Lord, to 'love one another, even as he loved us,' was new, John 13: 34. New, in the universality of its application; new, in the all-perfect example by which it was illustrated; and new, in the sanction by which it was enforced, and the pre-eminence which it obtained in the scheme of Gospel duties, where it is ranked as the peculiar characteristic of the followers of Christ, and an essential condition of obtaining forgiveness from God. But the principle was recognized in the Mosaic law, and applied as extensively as existing circumstances would permit." And the duties referred to were not ceremonial observances, acts of the hand, with which the heart went not; but—"These words shall be in thine heart," Deut. 16: 4, 5. And when warned of the punishments that would attend departure from these laws, the Jews were not only called to resume the practice of the acts required, but to humble the heart, and to turn to the Lord with all the heart and soul. See Deut. 30. To such returning only, a blessing was promised.

The same may be observed in reference to Solomon's intercession at the consecration of the temple: though that was a place especially provided for the observance of outward rites, yet Solomon, when pleading for the Divine answer to the repenting Jew, spoke of prayer only: "Hear thou in heaven thy dwelling place, and forgive." Josephus thus observes: "When we offer sacrifices, we do it, not in order to surfeit ourselves and be drunken, for such excesses are against the will of God, and would be an occasion of pride and luxury; but by keeping ourselves sober, orderly, and ready for our other occupations, and being more temperate than others, and for our duty at the sacrifices themselves. We ought, in the first place, to pray for the common welfare of all, and after that, for our own; for we are made for fellowship one with another; and he who prefers the common good before what is peculiar to himself, is above all acceptable to God. And let our prayers and supplications be made humbly to God. Not so much that he would give us what is good, for he hath already given that of his own accord, and hath proposed the same publicly to all, that we may duly receive it, and when we have received it, may preserve it." On this passage Whiston truly and judiciously remarks: "That we may here observe how known a thing it was, that sacrifices were accompanied with prayers,—whence came those phrases, of the sacrifices of prayer, of praise, and of thanksgiving."

Philo, another Jew, as Graves states, "is full of the same moral and religious spirit in his comments on the significancy of the dress of the priests, the sacrifices, and all the various circumstances of the ritual. Indeed, the inscription on the holy crown of Aaron, of "holiness to the Lord," naturally suggested such ideas to every pious and reflecting Israelite. Philo has pursued them certainly often with overstrained refinement and fanciful ingenuity; but his writings show that the enlightened Jews, when Christianity was introduced, (for Philo was contemporary with the apostles,) were addicted to spiritual and moral views of their ritual and law. The spiritual nature of the law was further shown by the requirements of the ceremonial institutions, of a trespass-offering for every offense, pointing typically to the atonement of Christ, independently of any infliction of punishment upon the offender, by the directions of the law. The offender might undergo the penalty of his sin, and so satisfy the judicial law, but that was only a part of the Hebrew code; there was a pardon to be sought from Jehovah, their just God, as well as supreme Ruler.

Thus, "the Jewish law enjoined love to God with the most unceasing solicitude and love to our neighbor, as extensively and forcibly as the peculiar character of the Jewish people would permit. It impressed the deepest conviction of God's requiring, not mere external observances, but heartfelt piety, well-regulated desires, and active benevolence. It taught that sacrifice could not obtain pardon without repentance, or repentance without reformation and restitution. It described circumcision itself, and by consequence every other legal rite, as designed to typify and inculcate internal holiness, which alone could render man acceptable to God; and it represented the love of God as a practical principle, stimulating to the constant and sincere cultivation of purity, mercy, and truth."

The injunctions for the daily offering of sacrifices to God are given in Exod. 39: 38–46, and Num. 28: 1–8. Other and additional offerings were made on the Sabbath-day, and also at the beginning of every month. These public observances were especially needful, when the means of private instruction were generally limited. "How plain and easy" says Lowman, "how grave and solemn, and even how rational and instructive is this daily worship of the Hebrew Church, as directed by the Mosaic ritual. Thus God was honored and worshiped, and the people blessed every day: they acknowledged the loving kindness of Jehovah in the morning, and his faithfulness in the evening; and they hoped for their safety and happiness every day of their lives in the protection and blessing of Jehovah, who dwelt among them as their God." And there is a promise referring to the gospel day, Mal. 1: 11;—

"For from the rising of the sun, even unto the going down of the same,
My name shall be great among the Gentiles;
And in every place incense shall be offered unto my name,
And a pure offering:
For my name shall be great among the heathen, saith the Lord of hosts."



## TO BELIEVERS IN HOLINESS.

You are aware that holiness consists 1. In freedom from sin. The Apostle speaks of our being chosen in Him. And that we should be holy and without blame before Him in love. 2. The conformity of the heart to God. When the fountain is pure, the streams that issue from the fountain will be pure. 1 Pet. 1: 15. "But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy." 3. It hath its seat in the heart, and is the effect of a principle of grace implanted by the Holy Spirit.—Eph. 2: 8–2. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus." He is a new creature; old things are passed away; behold, all things are become new. 4. It is the essence of happiness; and the basis of true dignity.—Prov. 3: 17; 4: 8. Her ways are ways of pleasantness, and all her paths are peace." "Exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her." 5. It will manifest itself by the propriety of our conversation, regularity of our tempers, and uniformity of our lives. And it is absolutely essential to the enjoyment of God here, and of heaven and happiness hereafter. Heb. 12: 14. "Follow peace with all men and holiness, without which no man shall see the Lord. You to whom I now write, believe in this doctrine of perfect love. The question is, do you enjoy it, or do you not? You may be a lay member. And some brother or sister may be looking to you for example. Is your conversation as becometh the gospel of Christ? Are you living a life of holiness, and entire consecration to the cause of your heavenly Father? If you are not, you are not filling your mission on earth, and the Lord will hold you accountable. The command is (Lev. 20: 7,) "Sanctify yourselves, therefore, and be ye holy: for I am the Lord your God." Or you may be one of those who are attempting to minister to those who would be heirs of salvation. If so, how is it with you? Are you sanctified? Is your soul washed with the all-cleansing blood of Christ? Have you consecrated your entire being to God and his cause? Or are there still some of the seeds of the carnal mind remaining without you? Are there roots of bitterness still springing up in your heart? Such as envy, malice, pride, hatred, revenge. If there is, you are not what God designed you should be! How can you expect to preach the gospel successfully, unless you are fully saved? You may try, but you will fail in the attempt.

You admit the fact that the efficacious blood of Jesus Christ cleanseth from all sin, and that God is able and willing to bestow this blessing of perfect love on you, and upon all who lay all upon the altar, come out from the world, "touch not the unclean thing," lay aside every weight," "abstain from all appearance of evil," and look to Jesus in humble confidence. Furthermore you believe it is the privilege and duty of all God's people to come into this blessed assurance, this gospel fulness, to be "dead, indeed unto sin, and alive unto God through our Lord Jesus Christ."

You admit all these solemn, interesting soul-cheering truths, and still more, and yet, you halt, shrink back, stand aloof, take no active, decided, definite, persevering stand in favor of this superlative, all-conquering grace. Instead of taking the lead as a public teacher, as you ought, in this all-important duty, standing up nobly and boldly in its defense—testifying publicly, and experimentally, to the Bible truth of this great salvation, you grow dizzy, looking up to those who are enjoying this higher state of grace, and fall back behind even some of the lay membership, over whom you are pastor.—There are those in your care, hungering and thirsting after this full salvation—this purifying process, seeking earnestly and prayerfully the inner life. These lambs of the flock need the fostering hand, and still you are holding them back by your example. They need some experienced one to lead them on to the living, overflowing fountain of salvation. And unsaved as you are, you are not prepared for this work.

Oh, my dear brother, I am afraid it will be said in the great day of accounts, ye knew your duty but ye did it not. To whom are these inquiring souls to look for instruction, touching the higher walks, if not to their pastor? What says the Holy one? "Feed my sheep." Who? the elders? Yes, the elders. 1 Pet. 5: 1–3 "The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, also a partaker of the glory to be revealed."—"Feed the flock of God which is among you, taking the oversight thereof, not by restraint, but willingly: not for filthy lucre, but of a ready mind."

"Neither as being lord's over God's heritage, but being ensamples to the flock." And you, dear brother, as a professed minister of Christ, should be the one to carry these lambs in the bosom of redeeming, sanctifying grace; to point them directly to the promised land, the Canaan of perfect rest. And still you linger, and endeavor to hush the question, and pass it by, to the grief of some of God's little ones, Beloved, what do you mean by this cold, frigid indifference to a subject that comes directly under your province and supervision?—a subject fraught with the greatest interest to man. God, by and by, will say to you, "give account of thy stewardship." You know your Master's will, but do it not. Therefore may you not expect many stripes? It is a fearful thing to offend, or cause one of Christ's little ones to stumble, or keep back any part of God's truth. "Better a millstone were hung about your neck, and you cast into the sea."

Hear what the Lord says by the mouth of the prophet Eze. 34: 7–10. "Therefore, ye shepherds, hear the word of the Lord. As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock: Therefore, O ye shepherds, hear the word of the Lord? Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."—*Earnest Christian.*

## HOLINESS.

—"Religion pure,
Unchanged in spirit though its forms and codes
Wear myriad modes;
Contains all creeds within its mighty span,
The love of God displayed in love of man."

Such is the summary of human attainment and obligation as stated by the "Teacher sent from God," "Thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbor as thyself." Such a "commandment is exceeding broad," but it is upon us nevertheless, founded in eternal reason, and with the promise of infinite aid, we are to make the sublime attempt to meet its demands.

The grace that makes a man a Christian implants within the soul the desire, the purpose to be a perfect Christian; and the standard of perfection is approached in proportion to the rapidity of the assimilating process which conforms us to the Divine Holiness.

The essence of holiness is love, benevolence in the Creator and in the creature, "God is love, and he that dwelleth in love dwelleth in God, and God in him." Now the law is universal that the voluntary association of two intelligences will necessarily lead to an assimilation of character, the stronger moulding the weaker to its higher nature. "A soul in commerce with the skies," will be drawn thitherward. "If ye be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God; set your

affection on those things above, not on things on the earth."

"Enoch walked with God three hundred years," growing more and more spiritual, and in his moral nature going up, up, up, till the last ligament that bound him to earth was severed and he passed to the fruition of God and the fulness of heaven. The transition would be almost imperceptible.

"The change the soul would scarcely know,
Made perfect first in love."

Every Christian can express the hope of David, "As for me, I will behold thy face in righteousnes, I shall be satisfied, when I awake in Thy likeness." But he is not satisfied, the good man, without that "likeness" on earth. The incessant longings of his soul find expression in the perpetual cry,

"O make me all like thee,
Before I hence remove."

We have dwelt thus at length and emphatically, on the importance of correct idea of God, and the devout contemplation of His character, as an answer in part to the question, How shall we attain holiness?

Of many it may be said, as Christ said of the Samaritans, "Ye worship ye know not what;" so erude are their conceptions of the Divine Being as to repress the noblest aspirations of the soul, and preclude the attainment of the highest type of moral goodness.

The great want of the human soul, in order to increasing sanctity, is a spiritual perception of God. "I am the Almighty God, walk before Me, and be thou perfect," was the voice of Jehovah to the "father of the faithful." And it is repeated in substance in the ears of all His spiritual children who seek, as strangers and pilgrims on the earth, an eternal residence in the heaven-built chambers of the celestial city.

"If we walk in the light as He is in the light, we have fellowship one with another," while the all-surrounding, all penetrating glory, which permeates the Divine perfections, will constrain from us, in harmony with the heavenly hosts, the adoring cry, "Holy, holy, holy is the Lord God Almighty.

We mention prayer, as an invaluable aid to spiritual improvement, because a mode of Divine communion. Prayer is converse with God, and tends, when the exercise is sincerely engaged in, and the habit devoutly cultivated, to impress the soul with a conviction of helplessness and dependence, and surrounds the individual with an ever present and elevating sense of the agency and presence of the Holy One.

It is to be feared that many of our visits to the throne of grace are prompted by utter selfishness, to seek relief in difficulty, consolation in trial, or victory over annoying habits, and even then heaven in mercy will hear and help, but let us go to God, not so much to ask any particular blessing, as to hold delightful converse with Him, realize the deep and hallowed blessedness of Divine fellowship, and be raised to sublimer heights of holy love.

The beauty of prayer is, that it is always at our command. Let us cultivate the spirit and habit of praying continually at home and abroad, in the Church and out of it, alone and in company, walking blissfully with God on earth, and thus,

"Anticipate our heaven below,
And own that love is heaven."

"Pray without ceasing," and then you will, "in everything give thanks."

If you would perfect holiness in the fear of the Lord, you must make its culture a business, you must breathe continually toward heaven after it.

"Follow holiness," says Paul, and in another place, "Follow after charity," pursue it, seek its culture. With indulged passions and pampered appetites, wasting burning, fretting, and enfeebling the spirit, how can you be happy?

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we that your joy may be full."—*Christian Standard.*

For the Herald of Truth.

## FOLLOW THE EPISTLE OF CHRIST.

"Ye are our epistle written in our hearts, known and read of all men." 2 Cor. 3: 2.

Beloved readers, in this epistle which the apostle wrote to the Corinthian brethren, he says, "Ye are manifestly declared to be the epistle of Christ." This we understand was by their faithful obedience to the teachings and doctrines of the apostles, by their good conduct, good fruits, or good works which they showed forth. All men could see and read it in their hearts that they were the children of obedience, as well as if it had been written with ink. It becomes us, dear fellow-pilgrims, who desire, or claim to be followers of Jesus Christ, the meek and lowly Lamb of God, to walk in the same spirit and be obedient to the same teachings which the apostle wrote to the Corinthians. We should walk so strictly in the same epistle that it would be known and read of all men, so that the Epistle of Christ would manifestly be declared unto us, as the apostle says, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

Dearly beloved brothers and sisters, it should be our greatest desire to try, by the Spirit of God, that our intercourse in this world may show forth to all men as the epistle of Christ; that it may be said of us, as I heard a man remark, some time ago, while in Elkhart, as a brother—a minister passed by, the man said, "That is a good man." "Yes," I replied, "I think he is an honest man." But says he, "Not only that, but he tries to be a true Christian." Whether the man was a professor of religion or not, I do not know, but dear reader my heart was cheered to hear the expression made of one whom we claim as a dear brother in Christ. The question at once came to my mind, Do I bear the name, or am I a Christian? Is the epistle of Christ written in my heart that good works do show forth? Christian friends, this should be our heart's desire, to let the Spirit of God dwell in our hearts so that the epistle of Christ may manifestly be declared by our good works which do show forth, that the world may see them, and that the name of God may be glorified. Without the Spirit of God in our hearts, good works cannot fully appear; evil works will also appear and choke the good seed.

Now, it becomes all true ministers of the gospel, as well as the flock, to shun all false epistles and show the true epistle of Christ in their outward form and conduct, as all the church or flock of which they are leaders. Look upon them as an example or leader of the church, and not only the church but also them without. Take them as an example and compare their works or epistle written in their hearts with the word of God, and O, may it be found equal with the word of God. May it be found in every respect to be the true epistle of Christ; though it is true, as we all know, that there are ministers of the gospel who have the ability to preach the word of God truth-worthy and show forth in appearance a good example, but when we come to compare the epistle of their heart and mind with the word of God, they are far from the true epistle of Christ, which should be written in their hearts by the living God. They are found as true, and yet false. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ,' from such turn away; have no company with them. Do not encourage them.

O, dear brothers and sisters, I would not that any such hypocrisy should be found in any of us, preachers, leaders, or followers, but let us go on unto perfection, as the apostle says, Hebrews 6: 1. "Not laying again the foundation of repentance from dead works, and of truth toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." "For it is impossible for those who were once enlightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." It seems there are a great many men in these perilous times who have been entangled with the garb of imperfection, and have fallen away from the truth, and as Satan himself is transformed into an angel of light, so they also are as the apostle says, "Transformed as the ministers of righteousness whose end shall be according to their works."

Dear reader, all true Christians must not have fellowship or communion with such persons. They have not the true epistle of Christ written in their hearts, and if so, we must take them as unbelievers. We read in 2 Cor. 6: 14. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

The apostle Peter exhorts the elders of the church, saying, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." O, what a glorious promise. O that the Spirit of God may so richly dwell in our hearts that we may be led to be the true ensamples: or that we may manifestly be declared as the epistle of Christ, ministered by Christ and the apostles, written in our hearts with the Spirit of the living God. But how often do we hear the remark made by some brother or sister in the church, that this family or that minister or deacon tolerates such things in their families, and why may not we have them. Brethren and sisters, these things ought not so to be, for remarks of this kind are not godliness. The Spirit of God does not prompt the mind to such vain thoughts. Neither does it induce a man to allow such things as may be a stumbling block to others, and cause them to be grieved and wounded. Be an offense to no man. "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of." Rom. 14: 15. Love requires us to abstain from such things as may injure others. "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Duty requires us to abstain from indulgences which lead others to sin, injure their character, hinder their usefulness, prevent their enjoyment and endanger their souls. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Peter 2: 11, 12. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4: 10, 11.

If we lead a holy and pious life, as did Jesus; a life devoted to God, sustained by Him, and which will be finally made triumphant in a glorious resurrection over all evils. This life should be made manifest, or be clearly exhibited to all men. Such a life is the epistle of Christ written "with the Spirit of the living God," in fleshly tables of the heart, "known and read of all men." For we commend not ourselves again unto you, but give you occasion to glorify on our behalf," give just ground of commending us as true and faithful servants of Christ, "that ye may have somewhat to answer them which glory in appearance, and not in heart." "Wherefore I beseech you be ye followers of me." 1 Cor. 4: 16. Thus we see that we are commanded everywhere to be followers of the teachings and doctrines of the apostles and be so led by the Spirit of God, that through the whole of our lives we may show forth a good example before all men, that they may behold our good works and thereby confess that we are the true epistle of Christ.

"O that the Lord would guide my ways
To keep his statutes still;
O that my God would grant me grace
To know and do his will.
O send thy Spirit down to write
Thy law upon my heart;
Nor let my tongue indulge deceit,
Nor act the liar's part.

JACOB LONG.

## DAVID ANOINTED.

"And the Spirit of the Lord came upon David from that day forward." 1 Sam. 16; 13.

Saul was king of Israel, but he was a bad king. So God said he would call a good man to be king in his place. Samuel, the prophet, who heard God's voice when he was a little boy, was now an old man. He had anointed Saul. Now God bids him take his horn of oil and go to the little town of Bethlehem. In Bethlehem lived a man named Jesse, who had several sons. One of Jesse's sons was to be the new king, and the oil was to be poured on his head just as it was on Saul's before, to show that God had chosen him to be king over his people. "Oh," thought Samuel, "Saul will hear of it and kill me." But God showed him how to do.

The people of Bethlehem were afraid when they saw Samuel, but he spoke kindly to them and they all went to worship the Lord. Jesse's eldest son was so handsome that Samuel thought, "This is the one." But God said, "No." God had looked into his heart and found that it was not right. Fine looks will not make up for a bad heart.

Jesse brought one son after another, but neither of them was God's choice. "Are here all thy children?" asked Samuel. Jesse remembered the youngest who was away watching the sheep. Jesse had not thought that his younggest son would be chosen above those that were older. "Send for him," said Samuel. David came in looking fresh and "ruddy," "and withal of a beautiful countenance," wondering what the prophet would say. Then the Lord said, "Arise, anoint him! This is he." There, before David's brothers, Samuel poured the oil upon his head. A precious blessing came to David at that moment; something better than a king's crown. The Bible says, "The Spirit of the Lord came upon David from that day forward." But the Spirit of the Lord departed from Saul.

## PRIDE.

Isaiah, in speaking of pride, says, "The day of the Lord of hosts shall be upon every one who is proud and lofty, and upon every one that is lifted up: and he shall be brought low." "Pride was not made for man," says the son of Sirach; and "the proud in heart are an abomination to the Lord." And yet what is more common than pride and self-righteousness among the fallen race of Adam? So deeply are they ingrafted in our corrupt natures that nothing short of the grace of God can root them up. It is the great design and effect of the blessed gospel, wherever it is applied to the heart by the Spirit of God, to mortify this cursed temper. In that day the haughtiness of man, and his self-will, which he sets up in opposition to the will of God, shall be brought down, and his self-righteousness, by which he thought to recommend himself to the favor of God, shall be made low, and Christ and his righteousness alone shall be exalted. Has this precious promise ever been fulfilled in thy experience, O my soul? Is the will of God thy rule? Is the righteousness of Christ thy hope? Is the language of your heart and life, "Let God in all things be exalted in me, through Christ Jesus?" Without this, O my soul, thy profession is vain, thy faith is also vain, and thou art yet in thy sins.—*Selected.*

Follow peace with all men and holiness, without which no man shall see the Lord.

# Herald of Truth.

## Elkhart, Ind., July, 1876.

To our Subscribers. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to send Money.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions


*Harvest.*—From a private letter, we learn that the harvest commenced in St. Clair county, Illinois, on the 14th of June.

*Bro. John S. Good*, from Page Co., Iowa, and his wife on their way to visit friends in Ohio stopped with us, and Bro. Good held a service in our meeting-house in Elkhart on Thursday evening, June 8th. May the Lord bless his labors among the brotherhood. From here he went to Branch Co., Mich.

*Almanac for* 1877.—Our Family Almanac for 1877 will be issued again this year as early as possible. If any of our friends have articles, essays, biographical sketches, historical events, or other matters of interest for its columns we should be glad to have them send them in soon, so that the copy may be ready in time.

*The Missionary Spirit.*—The Brethren or Dunkards, in this country, seem to appreciate the admonition of our Savior, "Go teach all nations." They have a missionary in Denmark, who has recently baptized one person to the faith of the Brethren in that country, and is busily engaged in getting tracts and papers printed in the Danish language to distribute and make known their faith among that people. The doctrine of peace and plainness seems to be little known in that country.

*Another new paper.*—The Western Publishing Co., at Halstead, Kansas, are making arrangements to issue, in connection with the "Zur Heimath," an English paper under the title of "At Home." The paper will be issued weekly and is to answer the double purpose of a local news paper, and the advancement of the general interests of the new settlers of the west. The subscription price will be $1.50 per year in advance. Any one sending us the names of six subscribers and $9.00 will receive an extra copy, or a cash commission of 10 per cent. for each subscriber. Address

Western Publishing Co.,
Halstead, Kansas.

*Conference of the Board of Guardians.*—It has been decided, by the Mennonite Board of Guardians, to hold another conference, in Halstead, Kansas, on the first Tuesday in November (November 7th, 1876), for the purpose of reporting their work and settling up their accounts. To this conference all the brethren everywhere are cordially invited to be present, and especially those who have interested themselves in the work and contributed toward it.

*Emigration News.*—From the "*Zur Heimath*" of June 15th we learn that on the 18th of May, 40 Mennonites shipped on the steamer "*Celtic*," of the White Star Line, from Liverpool. These left Hamburg on the 12th of May. They composed 12 families, were from Poland, and intended to go to Kansas. One family, on account of a sick child remained in Liverpool, one of these families remained in Summerfield, Ill., two stopped at Tipton, Mo., and the remainder went to Kansas and joined the friends in the neighborhood of Marion Center. It is also reported that from Gnadenfeld and Halbstadt 129 families are preparing to emigrate during the Spring.

*The Notes* for those who have contributed to the Relief of the Canton Church, in Kansas, are now all executed and before this paper reaches our readers, the donors will no doubt have received their notes. As will be seen by the report in another column, the committee have completed their arduous task, and all who have shared in the work, we believe, have done it faithfully and to the best of their knowledge and ability, and though our friends were compelled to wait longer than either we or they expected, for their notes, they will find it all satisfactory in the end. Thanks to all for your kindness and patience. The notes for the passage money may not be given out until after the Conference. We think it would be advisable to defer it till then if our friends can bear with us till that time.

*Patent Note singing books.*—There seems to be considerable interest manifested just now among both singers and singing book publishers with reference to adopting a uniform set of musical characters or patent notes. As there are several differently shaped characters now in use among the friends of the patent note system, the question now arises which of these kinds shall be used. We heartily welcome the proposition thus to unite upon one uniform set of characters; and while we agree with the *Musical Million* that it makes no difference whose system we decide upon so that we all have the same one, our preferences are decidedly in favor of Funk's, and that for the following reason: It is our opinion that Funk's characters are more extensively in use than any of the others. It is used in the various musical publications of Joseph Funk's Sons, and Reubush & Kieffer, which have an extensive circulation over a large portion of the United States, and also in Canada; they are also used in the Brethren's Hymn and Tune Book and in the Philharmonia, published by ourselves, which has already an extensive circulation. Now by adopting these notes, it would be accomplished in a much shorter time and with a great deal more ease, and at a much less expense to the publishers who already have these type. The prejudices against the patent note system seem to be, to some extent, dying out, and so they ought. The ease with which pupils learn to read character notes ought to recommend them at once to the favor of every unprejudiced and reflecting mind. Progress and improvement in the art of learning and teaching singing is certainly no less timely, than in any other art or science.

## OUR TRIP TO CANADA.

It was our privilege with Bro. Joseph Holdeman to attend the Annual Conference in Canada, on the 26th of May. There were from twenty to twenty-five bishops, ministers and deacons present. All expressed themselves willing to abide in the principles and doctrines of the gospel and rules and practices of the church, to teach and practice them as required by our confession of faith. In the afternoon at five o'clock general services were held at Moyer's meeting house, where the conference had been held in the earlier part of the day. The following morning we



accompanied Bro. David Sherk, of Waterloo county, to his home, where we had a service in the evening. Bro. Sherk's family has been severely afflicted during the winter with sickness, but all were enjoying measurably health again at the time of our visit.

On Sunday we attended service at Cressman's meeting-house, and also visited the aged bishop, Joseph Hege, who on account of bodily afflictions is no longer able to preach, but can still attend public services. In the afternoon we attended services at Eby's meeting-house near Berlin, where we also met many brethren and sisters, and our only regret was that we could not remain with them a little longer. Our time being so brief that we could only have a passing word with them.

The next day, Monday, we visited several aged widows and sisters in the church and had services at the brick meeting-house, where, considering the rainy weather, we had a very good attendance.

In the afternoon we returned to the Twenty, in Lincoln Co., where we again had services in the meeting-house on the Mountain, at candlelight in the evening, with a very good attendance. We remained all night with our uncle, Moses Grubb, and the next morning, after a short visit with Bro. A. Hunsberger, we took the train to Clarence Center, Erie Co., New York, where we had promised the aged Bro. and minister, John Lapp, (whom we met at conference) to fill an appointment in the evening. We remained all night with Bro. Hahn, visited Bro. Graybill in the morning and then attended services at Good's meeting-house in the forenoon. In the afternoon we visited a sick sister, and after a short stay with Bro. Lapp, in Williamsville, we were brought by his son to Buffalo where we took the train and came home the next day.

Our visit, though hurried was a pleasant one; we felt cheered and encouraged, and trust that others may have not been without benefit from our humble efforts to edify and instruct. The love, zeal, and warmheartedness of the brotherhood is always encouraging; while lukewarmness, lightmindness, a spirit of worldliness and a disregard for the commands of the Savior, are always distressing and sad to the heart of the Christian minister. And these two classes we always meet. The warm, devoted, trusting, earnest Christian—the lukewarm professor and the careless, impenitent sinner. Oh! Let us all try to be among those of whom it shall be said, "Thou hast been faithful over a few things, enter thou into the joys of thy Lord." Thankful, kind friends for your love and encouragement to me, thankful to God for his kind, protecting care, let us pursue the journey of life faithfully till gathered with his children at home.

John F. Funk.

## A VISIT TO OHIO.

On the 17th of May 1876 I went to Mahoning and Columbiana counties, Ohio, and arrived there in safety and visited the brethren and sisters a short time among them. They requested me to write to them after my return home, which I will through the columns of the Herald.

Not being well the last few days while there I returned home and found my family well, and in a week or so it pleased God to restore my health, to whom be all praise. My greatest thanks for the love and friendship shown to me by the brethren and sisters. Many whom I desired to visit I could not owing to time and circumstances.

I attended the Conference, which was the object of my visit. I was pleased with the counsel of the Conference, and to its actions I can say yea and amen. All the bishops, ministers, and deacons present were one in sentiment. All expressed a determination to stand on the sure foundation, which is Jesus Christ. The conclusions arrived at were to stand by the decisions of former conferences. The request was made that a minister or deacon be sent from every church or district to future Conferences.

Let us walk as duty requires us in the calling, in which we are called, and be diligent in endeavoring to keep the unity of the Spirit in the bond of peace. Ye elders or bishops, keep watch over yourselves and over your whole flock, over which the Holy Spirit has placed you as bishops to pasture the church of God which he acquired through his own blood.

Ye teachers or preachers, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Do the work of an evangelist, make full proof of thy ministry. Likewise, let the deacons be grave, not double-tongued, as Paul writes that he will have us. 1 Tim. 3: 8, 9, 12, 13. Let us, then, bishops and ministers, be to the poor a support, and make full proof of our ministry. Brethren and sisters, members of the church of God, I exhort you, remain firm in brotherly love; be not carried to and fro by strange preachers, and by every wind of doctrine, for it is a precious thing that the heart remain steadfast. Obey them that have rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Let us, then, labor hand in hand is the prayer of your weak brother

David Basinger.

*Bluffton, Ohio*

## FROM KANSAS.

I started to Kansas with my family the 11th of May, and arrived at Peabody the evening of the 13th, and was met by my son Christian and Bro. Hornberger, who conveyed us to his home. The next day we went with Bro. Hornberger and Bro. Evers to McPherson Co., to meeting, and we found the brethren all well. God has blessed this country with good crops. We cannot be thankful enough to God for his mercy and goodness which he shows to us here in this new country. Now is the time to come here to get cheap homes, for the land is raising rapidly, and is being rapidly taken up; and as the first settlers want to sell out there are improved farms to be had at reasonable prices. We would be very glad to have more of the brethren and friends come and settle with us. If there are any coming who are unacquainted here, they can stop at Peabody, and inquire for Henry Hornberger; he lives 4 miles north of Peabody; and if any will let him know when they will be there he will try and meet them. But let us not forget to thank our Heavenly Father for his goodness and mercy, for every good gift cometh from God, and if he would withdraw his merciful hand from us we could do nothing. He says, "If ye have faith that we could remove mountains and have not charity, it will avail us nothing." Let us examine ourselves closely for it seems impossible to be a new born babe in Christ without charity. Dear brothers and sisters, let us not deceive ourselves with only an outward confession, but let us be earnest in prayer to God that we may receive the spirit of adoption, that when we pray we can say Abba-Father. Let us strive to forsake the world and all its treasures, for Christ says if we forsake not all, we cannot be his disciples.

Therefore let us be earnest in our prayers to God, that if we should have come short of the spirit of charity that we may be renewed again, and become true followers in Christ Jesus, for Christ says if we love him, we will keep his commandments, as we can read in Hebrews 3: 12, 13. "Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God." "But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin."

Michael Kilmer.

## DISCHARGE OF THE KANSAS CENTRAL RELIEF COMMITTEE.

On the 16th of May, the following committees met at the Sweezy House, in Halstead, for the purpose of arranging and closing up the work of the Kansas C. R. Committee. The following persons were present: P. Unruh, B. Warkentin, D. S. Holdeman, Chr. Hirshler, and Chr. Schmutz, of the Kansas Local Relief Committee; Isaac Kilmer and Joseph Summers, of the Elkhart A. C. of the B. O. G.; D. Goerz, of the Board of Guardians; S. Kochn, J. Jantz and Abrm. Dirks, Committee of the Canton Church, and Bro. Liesy, of Summerfield.

The Committees organized by calling J. Summers to the chair, and appointing D. Goerz Secretary. The sessions were opened and closed with prayer.

During the first session the accounts of the contributions received by the K. L. Relief Committee were examined, and the receipts found to have been as follows:

| | |
|---|---|
| Free gift contributions Rec'd from J. F. Funk, | $7921.50 |
| Loans, " " " | 2478.50 |
| Free gifts. " " " D Goerz, | 142.25 |
| Loan, " " " D. Krehbiel, | 100.00 |
| Free gifts, " " " Daniel Baer, | 597.90 |
| From different Churches, sent direct to D. S. Holdeman, | 53.15 |
| From the Treasury of the Board of Guardians, paid to the Kansas L. R. Committee, | 631.05 |
| Paid by the Canton Church to D. S. Holdeman, | 493.71 |
| | $12,418.06 |

The Secretary of the Relief Committees issued orders on the Treasurer to the amount of $12,418.06, which closes the account.

In the evening session the fact was presented, that though those who had received the means from the Committee to provide themselves with houses, cattle and farming implements, were probably able to help themselves from this time forward, it would not do to withdraw all aid from the Canton church, as there are widows, orphans, infirm and otherwise disabled persons, who cannot support themselves, and for the entire support of whom the church also, without outside help, is as yet too weak.

For the purpose of meeting this demand without making each time a special collection, it was proposed: That inasmuch as a large amount of the money received was given as gift, notes should be taken from the Canton church for the full amounts, (the same as in the case of the Board of Guardians for the passage money), and that of these notes, the amount needed to cover the loaned money, should be sent to the persons who gave money as loans, and the balance, which is gift money, should be, as soon as paid in by those who first received it, used again for those still in need. That in this way a standing fund would be formed through which the needy could from time to time be helped. But this plan could not be adopted for the reason that many of those who gave, directed that their money should be used where most needed and there remain without any provision for its being used in this way a second time, and the rule of the Committee is to use all money in accordance with the design of the giver. It was, however, deemed advisable to publish this proposal with this report, in order that through further consideration and consultation a plan might be arrived at through which the object of the committee could be attained.

It was especially requested that the members of the Committee, after the Committee shall be discharged, should still feel it their duty, at all times, to give their help, and with the knowledge and experience they have already obtained, assist in any work of charity, and to labor for the general welfare of the church in any matter that might present itself.

On the 17th of May the committee met again and further examined the accounts. The Treasurer presented his orders from the Treasurer with his receipts and accounts that the committee was able satisfactorily to accept and close the account. The account of Bro. Warkentin for flour was examined and accepted. The expenditures of the committee were divided under the following heads:

| | |
|---|---|
| 1. Expenditures of the Committee for traveling expenses, correspondence, &c., | $212.65 |
| 2. Provisions for the poor, | 1864.23 |
| 3. Cattle, farming implements, household furniture, &c., for the poor, | 10351.18 |
| 4. Loaned to Andrew Jantz on his note to be paid in full, | 20.00 |
| | $12,418.06 |

For the purpose of providing for the proper distribution of the money that may hereafter be collected for the use of the widows, the infirm and otherwise disabled of the Canton Church, it was decided to establish a "Widows' Fund," and to appoint a person to take charge of it. The distribution of the money to be left to the Committee of the Canton Church, who shall perform this duty faithfully and conscientiously and render to the Treasurer a strict account of all their expenditures. The Treasurer again shall account to the Conference. D. Goerz was appointed to fill the position of Treasurer of the "Widows' Fund," until the Conference to be held in the Fall. All those wishing to contribute to this fund will please send their contributions to

D. Goerz,
Halstead, Harvey Co.,
Kansas.

The receipt of all such contributions will be acknowledged in the "*Zur Heimath.*"

The estimates for the lumber to each family and the entries of these estimates on the books occupied the afternoon and evening sessions of the 17th of May until twelve o'clock at night.

On the 18th the account for each family was made out for the purpose of finding the amount for which each was to give his note. In these accounts was taken the amount used for lumber for houses, cattle, farming implements and all articles of a permanent character. Provisions, expenses of the Committee, and expenditures for widows and other disabled persons were excluded. The amount for which notes were required was 37 per cent. of the amount expended for such articles as were taken into the estimate. So that the 88 families who received aid from the Committee are required to pay back only 37 per cent. of the amount expended for them, receiving 63 per cent. as a gift.

The concluding session of the Committee was held on the afternoon of May 18th. The Elkhart Aid Committee of the Board of Guardians and the representatives of the latter, as the representatives of the contributors of all the money expended by the Relief Committee, after the most careful examination of the work and the books of the Committee possible, herewith report that they find the accounts correct, and to all the members of the Committee, they desire in the name of the contributors, to express their sincere thanks for their devoted efforts for the poor, and, herewith, discharge them from the duties thus imposed upon them, with the request that they may in the future still maintain a warm interest for the cause and with the experience they have gained still to aid those who need. We rejoice that in love and peace we could labor together and in the same manner close our labors. Above all things we feel it our duty to thank Him who thus far has given his divine blessing to our work, and we pray that in future his blessing may accompany the mite of the kind givers who may feel disposed to bestow something for the benefit of the widow and the helpless. We close our Conference with praise and prayer.

D. S. Holdeman, as Treasurer of the Committee also desires to express his sincere thanks to all the friends that have contributed to the cause, for the confidence reposed in him in entrusting to him their contributions.

The representatives of the Canton Church also take this occasion, in the name of the Church, to thank all the kind friends who have contributed to their aid and assistance, for the love and kindness shown them.

The notes will, in the course of the next few days, be signed by the persons who received the aid, and also by the Committee of the Church, and the Elkhart Committee will hand them over to the Treasurer of the Board of Guardians, who will send them to the persons who gave the loans.

The books of the Relief Committee were, after the settlement, given over to the Secretary of the Board of Guardians for preservation.

In confirmation of the above, we, in behalf of all interested, herewith sign our names:

Joseph Summers, Pres.
David Goerz, Secretary.
Peter Unruh, Pres. Relief Com.
Samuel Koehn, Com. Canton Church.

## RESTING WITH JESUS.

We are told of a time when the apostles gathered themselves together unto Jesus, and told him all things, "both what they had done, and what they had taught." A mighty work was going on. The gospel of the kingdom was being declared. Many heard with gladness the word of life and peace, and they had power also over unclean spirits and diseases to heal, and help, and save; and in the full flush of their prosperity and their blessing, they had returned to report their doings to the Master. "And he said unto them, Come ye yourselves apart unto a desert place, and *rest a while:* for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately." Mark 6: 30–32.

Notwithstanding time was so precious, and the work so great; notwithstanding the multitudes thronged them, and were eager for the words they spoke; Jesus well knew that those who labor in his cause must have rest, must have leisure and time for meditation and retirement, and so he said to them, "Come and rest."

"Come ye apart into a desert place, and rest awhile." You have a great work before you, but you are not wiser than your Master, nor can you improve upon his methods. He calls you to rest, and if you refuse his call, you may be sure that trouble will be the result. How many an instance of overthrow and failure in word, and thought, and deed, is the result of physical exhaustion, of wearied nerves, of imperfect digestion, of unhealthful food. If we glorify God in our bodies, we must rest as well as labor; and we have our Lord's example and commandment for both labor and repose. We have time to pray, time to think, time to commune with Him, and we may well remember that in lonely places, in deserts far from human habitation, God often reveals himself to the sons of men in ways unknown to those who crowd the busy haunts of human life.

It was in the wilderness that those fires glowed within the breast of John the Baptist, which made him, when he came forth, a burning and a shining light. It was in the wilderness that Elijah gained strength and courage, and held communion with his Maker. It was on the lone Isle of Patmos that John saw visions of glory, such as human eye had never beheld; it was in Bedford jail that Bunyan wrought his grandest work; and it was in the wilderness that Jesus Christ himself struggled through the days of conflict, and vanquished the tempter through the Spirit's power.

And sometimes in our very retirement new labors come upon us, and new opportunities open themselves before us. When Jesus and his disciples started for the desert place, "the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him." Moved with compassion toward the people, "because they were as sheep not having a shepherd, he began to teach them many things;" and then, feeding them in their hunger with the bread which he had multiplied, he sent the people away, and departed into a mountain to pray. So we, too, may find fresh labors awaiting us, even when we seek to be in solitude with God; but while every hour and opportunity should be improved, the opportunity for rest must not be neglected. Our souls must be held calm and self-centred in the presence of our Master, and we must rise above the confusion and clamor of the world, and even of Christians around us, listening to the inward leadings of the Holy Ghost, and communing with Christ through his written word, and thus preparing ourselves for wider and more effective service in our Master's cause.—*The Christian.*

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A sanctified heart is better than a silver tongue; a heart full of grace is better than a head full of learning.—*Words of Faith.*



For the Herald of Truth.

## ADMONITION.

Dear friendly pilgrims with me to the bar of Jehovah, our highest duty is to prepare to meet our God in peace. We must pray daily that we may be a temple for the indwelling of the Holy Spirit, for without holiness no man shall see the Lord. Let us labor to sow good seed so that we may expect a good harvest. The harvest truly is great, but the laborers are few, therefore we should pray the Lord that he shall send faithful laborers in his vineyard. Paul says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 2 Cor. 2: 14. Again, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light"

Jesus said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." The jailer asked, "What must I do to be saved?" and they (Paul and Silas) said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." We are all sinners, and if we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. The sinner must come to Jesus and confess his sins, and take up his cross and follow Jesus. "Take my yoke upon you, and learn of me," says Jesus, "for I am meek and lowly in heart, and ye shall find rest unto your souls." My friends, be not proud, nor high-minded, for Jesus Christ will not own such for his sheep. If we are his sheep we must hear his voice. Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils, and in thy name done many wonderful works? Then will I profess unto them I never knew you; depart from me ye that work iniquity.

A man's work shall be tried by fire of what sort it is. We must build not on our works, but on Jesus Christ who is the rock of our salvation. Peter said, "On this rock I will build my church, and the gates of hell shall not prevail against it." Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." We find that two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee came with excellent speech, and with long prayers. The publican, on the other hand, stood afar off, and would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner." I tell you this man went down to his house justified rather than the other. Oh how many christians in this our day who come with excellent speech, and make long prayers, and yet are not willing to obey all of God's commands. That of feet-washing is one which was given by the Savior. Jesus says, "He that is ashamed of me and my words, of him will I be also ashamed."

Others can go to law with their fellowmen, take up the sword, swear oaths, but dear readers, this is not the life of a Christian. War springs from pride, and pride comes from Satan. Paul writes, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. Let us labor that we may hear the welcome voice, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." But to those on the left, the just Judge will say, "Depart from me, ye cursed, into everlasting fire." There will be wailing and gnashing of teeth. May God so direct our minds that we may inherit the kindom of glory.

Benjamin Legron.

## KEEPING THE TONGUE.

Keep it from unkindness. Words are sometimes wounds. Not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no kindness in the heart. So much the worse that needless wounds are inflicted, so much the worse that, unintentionally, pain is caused.

Keep it from falsehood. It is so easy to give a false coloring—to so make a statement that it may convey a meaning different from the truth, while yet there is an appearance of truth—that we need to be on our guard. There are very many who would shrink from telling a lie, who yet speak in such inaccurate, or exaggerated, or one-sided statements, that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked: but it should be in accordance with the Scripture method, "Go and tell him of his faults twixt thee and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if intent be not malicious.

# Children's Department.

Only believe that thy Father
Is guiding thy lonely way,
Guiding thee out of the darkness
To the light of eternal day.

Believe that the path thou art treading,
Though dreary, and dark, and cold,
Is the same path that was trodden
By martyrs and saints of old.

## "WHEN SHALL I GET ENOUGH?"

As a Christian traveler was one day wending his way along a quiet country lane, he was met and accosted by a poor blind man, whose hoary locks and tottering limbs plainly indicated that his earthly journey was well nigh over. The old man's request for the bestowal of an alms was responded to; a few coppers were placed in his trembling hand, and the Christian stranger was again stepping forward, when the following words reached his ear: "When *shall* I get enough? When *shall* I get enough?" This arrested his curiosity, and he at once turned to learn the meaning of such strange expressions; whereupon the old man, moved by the kind and gracious manner of his benefactor, candidly told him that the priest could not grant full absolution until a certain sum was paid down, and that to this end he had, for many a day, been denying, and even starving himself, but feared after all he should never be able to get enough. By this time the traveler's interest was fully enlisted in the poor fellow's behalf, so he said to him, "If you will step inside this field, and sit with me on yonder sunny bank, I will tell you how your case, bad as it may appear, can be happily and instantly met." The old man agreed to this proposal, and the stranger opened his Bible at the third chapter of John's Gospel, and read the blessed story therein contained. The "lifted up" *Son of man*—God's Lamb—was pointed to as the One who had by his own precious blood made, once and forever, a perfect and sufficient payment for the guilt of lost sinners; and that all that was left for him was, not to find any additional payment, but only to *believe* and *rest in the precious atoning blood of Christ.* As the wondrous story of the cross was being unfolded to the anxious old man, tears ran freely from his blind eyes, for the light began to dawn upon his hitherto darkened soul; and at last he rose upon his feet, praising and blessing God whose great love had provided *such* a Savior. "And now," said the old man, "before we part, I have one request to make of you: oh, do let me kiss the lips that told me this sweet story!" Dirty and squalid though he was, his request was freely granted, and they kissed and embraced each other, while God himself looked on with joy. (Luke 15: 10.)

A few months after this, the Christian traveler had again occasion to visit that neighborhood, and well remembering the incident just related, he inquired in the village for the house of his old blind friend. The house was readily found, but the weary pilgrim was "forever with the Lord." Upon inquiring of the old man's relatives (who were Catholics) what kind of end he made, the traveler was told that "*he died raving mad;*" that he refused the ministrations of the priest, and that all he talked about was "*a serpent that had bitten him, and a Savior that had cured him.*" *Blessed madness!*

The trembling sinner feareth
That God can ne'er forget:
But one full payment cleareth
His memory of all debt.
When nought beside could ease us,
Or set our souls at large.
Thy holy work, Lord Jesus,
Secured a full discharge.

## IS IT SWEARING?

As I was walking down street the other day, I met three little boys on the sidewalk playing marbles. I watched them with some interest as I passed slowly by them, they seemed so happy and interested in their game; when one of them exclaimed, "By George, that was a lucky hit, wasn't it?"

The second boy looked up in much surprise at the words he used. "Why, Charlie," said he, "you are a swearer." "No, I a'n't," said Charlie; "that isn't swearing."

"Well, it's *almost* swearing, at any rate; mother says so; and she tells me not to use such words, for if I do, I shall say real bad words before I think of it."

That mother was right in telling her son not to use such words. There are many similar words and expressions which boys are much in the habit of using; but as that boy said, it is very easy to go from these to something worse, and finally to profane swearing.

No Christian gentleman, and certainly no lady of refinement ever says, By George, or uses any other similar expression. It adds no force to what is said. It not only borders on profanity but shows a lack of true refinement. The best of all books says, "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."—*Child's Paper.*

## THE CHILDRENS' FRIEND.

Let us think over what we find in the Bible about Jesus as the "Children's Friend."

We all remember that beautiful story about the mothers bringing their children to him, and the disciples telling them to take them away. Did Jesus send them away?—No; he called them to him; and took them up in his arms, and said, "Suffer the little children to come unto Me."

Then we find him taking a child and setting him in the midst of the disciples; and he said, "Whoso shall receive one such little child in My name, receiveth Me."

And he also said, "Whosoever shall give to one of these little ones a cup of cold water," etc.

Again, when he went into the temple on the day that he entered in triumph into Jerusalem, the children began to cry "Hosanna to the Son of David." And the chief priests and scribes were displeased, and said to Jesus, "Do you hear what they say?" Do you think Jesus was angry?—No; he said, "Have ye never read 'Out of the mouths of babes and sucklings Thou hast perfected praise!'"

We find that Jesus loves little children and likes them to praise him. We ought to praise him for he has done so much for us. He says, "I love them that love Me, and they that seek me early shall find Me." Let us, then, seek Jesus now. He tells us that those who seek shall find. If you have found Jesus, would you not like to tell others about him?

But remember you must love Jesus yourselves, if you are ever to see him. Choose your friends among those who love him; for if we select bad companions, they may, and indeed most likely will, draw our hearts from Jesus.

If Jesus be our Friend in life, he will be our Friend in death; and when we are called to say "Good-bye" to all our earthly friends,—for they cannot go with us through the dark valley,—we need not be afraid, for Jesus, the best of all friends, has said, "I will be with thee."

Oh, what would it be to be without Jesus at such a time! God grant that none of us may know what it is! "Seek ye the Lord while he may be found: call ye upon him while he is near."

## THE YOUNG STEERSMAN.

The sun is setting. Night is coming on. The winds are rising and the waves begin to roll higher and higher. Ah, George! be careful how you steer the ship. Keep her head to the west, and she will soon run into the port and all will be well. Then you can leave the wheel, for the ship will be quietly at home.

But how shall George know which is west and which east? Clouds are covering the sky and he cannot see the stars. George has before him a compass, and its needle always points to the north. If he keep his eye on this needle, he can steer the ship aright,

We, too, are on a voyage—the voyage of life. It, too, has storms and clouds. It has rocks to avoid and a safe harbor to make. And have we a compass to steer by? Yes. The Bible tells us how to live so as to reach heaven. Shall we not all of us, this year, walk as the Bible tells us to walk? Yes, we will, and we will ask God to lead us in the right way.



# Miscellany.

If God build not the house and lay
The ground-work sure, whoever builds,
It cannot stand one stormy day.
If God be not the city's shield,
If he be not their bars and wall,
In vain is watch-tower, men, and all.

## FROM JERUSALEM TO JERICHO.

This is an interesting journey. We started from our encampment by the Jaffa gate, on the morning of March 16th, immediately after breakfast. We were provided with a guard of two unpleasant looking Arabs, It took us seven or eight hours to make this trip, including stoppages. Winding our way over Olivet, and passing through Bethany .... we plunged at once into the gloomy wilderness of Judea. As one has well said, "The road soon becomes dreary enough, running among white, desolate hills, and wild, rugged valleys, without a tree or shrub, or even a green grass tuft. It would be almost insupportable, were it not for the associations, and a certain spice of danger—just enough to keep up the attention. Here and there the gleam of a match-lock catches the eye behind some projecting rock, or a tufted spear is seen winding suspiciously round the shoulder of a hill."

The road is a mere bridle path now, running through the dry bed of mountain torrents, then winding around the sides of the mountain and skirting along the edge of dizzy precipices. It is only roamed over by wandering Arabs; and unprotected travelers are sure to fall "among thieves," as happened to a "certain man" who "went down from Jerusalem to Jericho," in the days of our Savior.

We stopped at noon to lunch and rest at the ruins of an old Khan, once perchance an inn, like that to which "the Good Samaritan" took his wounded "neighbor," where he left him in charge of "the host."

One of the most interesting points connected with this journey is the view it affords of "the brook Cherith;" where the prophet Elijah was fed by ravens while the famine raged through the coast of Israel, as we read in 1 Kings 17 : 1—7. I had always pictured to myself a solitary, shady glen as the scene of that remarkable incident in the prophet's experience. Then my fancy has been wont to locate the man of God in his loneliness, seated beneath his sheltering tree, on the pleasant bank of some murmuring brook. But how different from all this was the actual reality as verified by the scene here presented! In the very wildest part of this wild region is a deep mountain gorge. On the opposite side of the gorge from where he stood, the mountain rose up almost perpendicularly for hundreds of feet. We approached the edge of the ravine and looked down. What a scene is there represented to the eye! Rugged, grand, gloomy, awful, it seemed like a fit hiding place for such a prophet as Elijah, and must have been in striking harmony with the majestic sternness of his character. It was enough to make one's head dizzy to gaze down that appalling mountain chasm. The sides are almost sheer precipices of naked rock, occasionally pierced by grottoes, apparently inaccessible to anything except the eagles that hover around them. And far down at the bottom of this ravine is a little thread of green skirting along where the brook flows by. And there it was that Elijah had hidden, while Ahab in his rage was seeking him through all the coasts of Israel, and among all the neighboring nations.

Two thoughts are suggested by this matter. *How easily God can hide his people, and how safe they are when he hides them!* Here was Elijah dwelling for months but a short distance from the very capital of the kingdom, and yet so completely covered by God's sheltering wing that all the zeal and resources of his royal enemy failed entirely to find him. How true is it that "the beloved of the Lord shall dwell in safety by Him!"

*And then how easily God can provide for the wants* of his people, when he thus hides them! If we had looked down into that wild gorge and had been told that God was going to hide Elijah there for months, we might have said, "Very good indeed, as a hiding place. The prophet will be safe enough there. No one would ever think of looking for a human being in such a scene of unrelieved desolation. But how can he live there?" To us this would have been an insuperable difficulty. But to our covenant God nothing is difficult. Almighty in power and infinite in resources, he can never be at a loss to carry out his purposes. Look at the ravens at Cherith, bringing food to Elijah, morning by morning, and evening by evening, and what a striking illustration we have here of that sweet promise, "My God shall supply all your needs according to his riches in glory in Christ Jesus."—*Dr. R. Newton in S. S. World.*

## THE BIBLE IN SCHOOLS.

The *Advance*, in discussing the question about the Bible in schools, contends that there is no good reason why God's Book should be *singled out for exclusion* from our common schools. It further says: "That public institutions must be kept utterly free from the interference of *sectarianism* no one insists more strenuously than we do; but that, in order to do this, we must *paganize* ourselves, and publicly disown the authority of God, and make the best of all books—the one to which as a nation we confessedly owe so much—a peculiar, *forbidden* book in our schools, is what we deny."

This, it seems to us, is striking the nail right on the head in this matter. It would be a sad spectacle to see the only source of religious instruction shut out from the spheres of the elementary training of our children, simply because there is a diversity of opinion about some of the peculiarities of its teaching. This is paying a little too high for the sect-spirit. As well might Jesus have been excluded from the villages through which He journeyed as a Teacher, because some said He was Elias, and others, that He was John the Baptist or one of the prophets; or the great Apostle have been silenced as a preacher, because many having turned away from "The Truth," said, "I am of Paul, and I of Apollos, and I of Cephas."

By all means let the Bible be in our common schools, where the people wish it, as bigotry for a forced exclusion of the book, is as truly bigotry, as would be manifested by an effort for its forced admission. Let the Catholic teacher read from his Douay version, if he chooses—for the moral law is the same there, and let the Jewish teacher read from "Moses and the Prophets" if he will—they all teach righteousness alike, only let not the teachers become sectarian preachers, but bring to bear upon the minds which they are educating, those truths, which *lie back* of all sectarian formulas and fancies, and which, there is not any real Christian who would not far rather see taught as a part of our public education, than smothered under denominational differences.—*Chr. Ref.*

## PILGRIMAGE.

Always regard your present condition as a state of pilgrimage; never view it as anything more. This will regulate your desires, and moderate your wishes for earthly things. This will keep you from being too much elated when you meet with prosperous scenes. Not that you will disparage the bounties of providence; you will ever be thankful for them, as conveniences by the way; but you will consider them only as accommodations, and not mistake them for the advantages and glories of home. You will not therefore, sit down, but still press forward. This will enable you to endure with fortitude and resignation the hardships you may encounter. You will say, "As a traveler I expect such things; they are only the inconveniences of a journey; it will soon be over;" and "I reckon the sufferings of the present are not worthy to be compared with the glory which will be revealed in us."

What strange servants some Christians are—always at work at themselves, and never doing anything for Him whom they call their Master.

For the Herald of Truth.

## CHANGE.

Taking a retrospective view of the past we see that nothing in this life remains unchanged. But to improve or decay is an unalterable law of nature.

Behold the earth teeming in full effulgence of its glory, the surface covered with a mantle of green most glorious to behold. The fruit trees bending beneath a weight of delicious fruit. The fields waving with wheat and other grains; the entire earth seems buoyant and animated with life.

But note the change between this and mid-winter; then the robe of green has given place to a covering of snow, and almost everything seems dreary and desolate.

Behold the difference between the happy child full of life and vigor and that of a feeble and tottering person of four-score years, yet this same person was once such a child.

The calmness of the earth in one short hour can give place to the hurricane or the tornado, demolishing everything with which it comes in contact. Man is not exempt from this universal law of change; he must either retrogade or go forward. This life is but the vestibule of an immortal life beyond this vale of woe.

Are our hearts prepared for the final change when our souls shall leave this tenement of clay? If not, "Now is the accepted time, now is the day of salvation." God's mercy to sinners does not extend beyond the grave. In Rev. 10, we read of a mighty angel which came down from heaven, and stood with his right foot upon the sea and his left foot upon the earth, and that he lifted up his hand to heaven and swore by him that liveth forever and ever, that there should be time no longer.

Paul says to the Corinthians that "We shall not all sleep, but shall all be changed." Christians who are living at that time shall not die but they shall all experience a change which shall be "In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall all be changed. For this corruption must put on incorruption, and this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written Death is swallowed up in victory." 1 Cor. 15: 51, 54. In 1st Thess. 4, we read, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." This world with its pomp and glory shall also pass away. It shall change to a different sphere from what it is at present. "Heaven and earth shall pass away, but my words shall not pass away," are Christ's words. But the time when is unknown to us. The apostle Peter says, "But the day of the Lord shall come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein, shall be burned up."

Various changes shall take place and signs appear before this will come to pass. "I will show wonders in the heaven above and signs in the earth beneath, blood and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come." Acts 2: 18, 19. On that great and notable day of the Lord we shall all appear before Christ, the righteous judge, and there receive the rewards according to the deeds done while here on earth; either to eternal destruction of misery and woe, or to heaven the place of eternal bliss and happiness.

ELIAS R. MILLER.

## SUMMER WORK.

The farmer has summer work to do that is as important as the plowing and seed-sowing of spring, and as essential as they to the autumn harvest. The growing crops are to be cultured, the weeds eradicated, noxious insects removed—everything done, in short, to foster a sturdy and productive growth.

There is a summer work to be done in spiritual husbandry. It is not enough that new converts be introduced into the church. They must be trained up into stalwart Christian character. The work of culture is equally important with the work of seed-sowing no less in spiritual than in natural husbandry. The church mistakes grievously that neglects to *train* the converts that have been gathered in. Full fruitage never comes immediately upon seed-sowing. "First the blade, then the ear, after that the full corn in the ear" —but that same "full corn" represents not simply the seed dropped in faith into the receptive soil, but also the days of culture and care that have been bestowed upon it.

There is another view of this same matter. Is there any reason why Christian work should cease, or go haltingly any more in summer than in winter? It by no means follows that the gospel cannot be preached as plainly and warmly as at any other season. It by no means follows that individual Christians cannot do Christian work with their unconverted friends as well in July as in January. It by no means follows that a sinner cannot repent when the thermometer is high as well as when it is low, or that the question of temperature has anything to do with the duty of an immediate surrender to Christ.

In a word, why should there not be summer work for Christ and his kingdom equally with winter work? Brethren, let not our hands be slack, though the temperature rises. The Holy Ghost is not confined to seasons. As the dew distils from these starlit summer skies, so may his presence refresh us, turning many a moral wilderness into a fruitful field.—*Am. Mess.*

## HAPPINESS.

The conscious pursuit of happiness is found to be one of the most degrading motives in the world. The objects are so various; the points to be considered so numerous; the difficulties so unexpected; the most worldly man is still so mysterious to himself; that what we call happiness is to a very large degree provided for us or denied to us, as air, sunshine, and water are, which may be said to be universally supplied, though there are instances when each of these may fail us. The idea of what happiness consists in varies from the briefest physical indulgence to the faith and patience and fortitude of the saint. The extremes of the idea are as far apart as the clod of earth is from the star in the heavens. A man might as well think of providing for the digestion of his food, as of successfully keeping in view as a motive of life that infinitely various condition of existence which happiness is found to be. The Epicurean descends to become the epicure. The most determined and narrow-minded willfulness, the coarseness of sensuality, the violence of the brutal, the heartlessness of the idle and frivolous, all come within the limits of happiness, as one or another would define it. When our Master declared for self-denial, both by precept and example, he showed that it is in lives of usefulness, deeds of charity, labors of philanthropy, sentiments of affection, that the true good is to be found. Not by seeking happiness, but by true work in the world, is human destiny best wrought out.—*Brethren's Mess.*

## GOVERNMENT OF THE TONGUE.

If the professors of religion would learn the government of their tongues, and the right ordering of their conversation, it would be the likeliest means to propagate religion in the world. But when the tongues of Christians are exercised in back-biting and detraction, besides the particular injury to the person reproached, it hinders the conversion of others. Consider, I beseech you, a little, the greatness of this sin. You properly think it a great crime in Elymas the sorcerer, who, when Sergius Paulus called for Barnabas and Saul, and desired them to preach to him the word of God, withstood them, seeking to turn away the deputy from the faith. (Acts, 12: 8.) He did this by his words, and you do it by your actions. You do the devil's work in stealing the seed of the word of God out of men's hearts, and making it unfruitful. These practices beget in men a mean esteem and contempt of God's word, when they see how little good it does to others, and how little power it has with you that profess it.



## CHRISTIAN SINGING.

Singing is the music of ordinances. Augustine reports of himself, that when he came to Milan and heard the people sing, he wept for joy in the church to hear that pleasing melody. And Beza confesses that at his first entrance into the congregation, and hearing them sing the ninety-first psalm, he felt himself exceedingly comforted, and did retain the sound of it afterwards upon his heart. The rabbins tell us, that the Jews, after the great feast of the passover was celebrated, sang the hundred and eleventh and five following psalms; and our Savior and his apostles "sang an hymn" immediately after the blessed supper. (Matt. 26: 30.) Singing, too, is the music of saints. They have performed this duty in their greatest numbers. (Ps. 149: 2.) in their greatest straits. (Isa. 26: 19.) In their greatest flight. (Isa. 43: 10, 11.) In their greatest deliverances. (Isa. 65: 14.) In their greatest plenties. In all these changes singing hath been, as is meet, their stated duty and delight.—*Wells.*

## LENGTH OF DAYS.

At Berlin and London the longest day has sixteen and a half hours. At Stockholm and Upsal, the longest has eighteen and a half hours, and the shortest five and a half. At Hamburg, Dantzic and Stettin, the longest day has seventeen hours, and the shortest, seven. At St. Petersburg and Tobolsk, the longest has nineteen, and the shortest, five hours. At Torneo, in Finland, the longest day has twenty-one hours and a half, and the shortest, two and a half. At Wandorbus, in Norway, the day lasts from the 21st of May to the 22nd of July, without interruption; and in Spitzbergen the longest day lasts three months and a half.

FREE BREAKFASTS are given to the poor in Liverpool, England, on Sunday mornings. The attendance is 1,000 or 1,100; and religious counsel and comfort are given after the meal, with encouraging results.

THE SABBATH IN JAPAN.—The Japanese government has issued a proclamation changing the national day of rest from every fifth day to the Sabbath-day, as observed by Christian nations.

In an article on "The Day of Atonement," taken from the *'Family Friend*, an English monthly, occurs this reference to the Jewish use of wine: "It is even a remarkable fact that the wine commonly used by Jews in all parts of the world at their passover supper is unintoxicating. Everything containing leaven of any kind is banished from the devout Jew's house during passover week. Not even a glass of ale can be seen. By pouring boiling water on a bunch of raisins, and allowing them to stand for a few hours, 'passover wine' is quickly produced. Is not this a much nearer approach to the 'fruit of the vine,' named by our Lord than many of the vile compounds now called wine?

Peter Wienss and Jacob Wienss, now living in Manitoba, British Possessions, to which place they emigrated in 1875, from southern Russia, from the village Kronsthal, born in Rosenort, Prussia, desire to know where Peter Barg or Berg, Dietrich Krocker and Peter Wienss are. They emigrated about 20 years ago, from Prussia to America. Barg and Krocker are said to have been near Milwaukee, in Wisconsin, while Wienss resided in Chicago, Ill. Any one knowing their whereabouts, please inform the undersigned.

PETER WIENSS,
(Reinland) West Lynn, Manitoba.

SABBATH OBSERVANCE IN GERMANY.—Influential ladies in Germany have formed an association, the members of which agree to neither give nor attend balls on Sunday, to avoid all unnecessary visiting, to attend church, and enable their attendants to do so.

The best Christians have need to be warned against the worst sins.

## Married.

May the 30th, WILLIAM N. MOYER, and MAGDELENA CULP.

## Died.

May 12th, in Washington Co., Md., Sister MARY ESHLEMAN, wife of Jonas Eshleman, aged 42 years, and 8 months. Her remains were interred in the burying-ground at Miller's meeting-house. Funeral services by Jacob Oberholzer and Michael Horst, from Rev. 14: 13.

May 12th, in Washington Co., Md., Bishop PETER ESHLEMAN, aged 77 years, 6 months and 4 days. He was a minister in the Mennonite church 44 years, and bishop 35 years. Twelve days before his death he administered the broken emblems of the crucified Redeemer at Miller's church, and while admonishing his congregation he said this perhaps will be the last time I will hold communion here. He was sick only a few days. Buried on Sunday the 14th at Miller's meeting-house in the presence of a great number who came to pay the last tribute of respect. He will be missed in the family circle, in the church, and in the neighborhood. His labors are ended. God has called him home to his reward, and to receive the crown which awaits all the true followers of Jesus. Services by Jacob Oberholzer and Peter Wadel, from 2 Tim., 4: 7, 8.

May 23, in Mt. Pleasant, Westmoreland Co., Pa., Sister FREDERICA CAROLINE FOX, widow of the late John Fox, aged 78 years, 10 months and 20 days. She was a faithful sister and her seat was seldom vacant in time of worship.

May 23rd, in Mahoning Co., Ohio, MARY, daughter of Peter and Magdalena YODER, aged 20 years, 9 months and 10 days. On the 25th her remains were consigned to the earth at Bixler's burying-ground in the presence of a large number of sympathizing relatives and friends who came to pay their last tribute of respect to the departed, on which occasion very impressive remarks were made by Joseph Bixler and Jac. Kolp, from 1st Thess. 134: -17. The deceased had only been sick about ten days. On the night previous to her death she felt the need of a Savior, and desired that Jos. Bixler be sent for, who went and received her as a sister in the visible church, and we have reason to believe she is now a member in the church triumphant. After she was baptized Bixler asked her if she felt satisfied, she said she was and wished to go to heaven. She desired that all her young comrades should be warned to forsake pride, dancing, and all worldly amusements. Dear young friends who read this and have not made your peace with God, may not this be a warning to you to come to Jesus now? *To-day is the accepted time*, while he yet stands with outstretched arms and invites you to come to him.

May 30th, in Whitley Co., Ind., of bilious colic, DAVID BAER, aged 79 years, 1 month and 21 days. He suffered greatly, but bore it with Christian fortitude.

May 30th, JOSEPH STOVER, aged 67 years, 6 months and 22 days.

May 30th, in Montgomery Co., Pa., ANNA MOYER, aged 16 years, 7 months and 19 days. On the following Saturday her remains were interred in Salford Mennonite grave-yard, at which time services were held by Henry Nice, Henry S. Bower, and Jacob B. Mensch.

May 31st, of dropsy of the heart, JOSEPH SCHWARTZ, aged 66 years, 2 months and 13 days. Buried the 3rd of June in the Franconia bury-ground.

June 3rd, in Sonnenberg, Wayne Co., Ohio, of inflammation of the stomach, VERONICA, wife of Bishop Christian SOMMER, aged 55 years, 7 months and 18 days. She leaves a deeply bereaved husband and 8 children. She was a faithful sister and her loss will be greatly felt. Buried the 5th in the Sonnenburg burying-ground. Services by Chr. Schneck and B. Steiner.

June 8th, in Berlin, Canada, ELIZABETH, wife of John C. HUNSICKER, aged 41 years, 4 months and 28 days. Buried the 11th in the presence of a large concourse of relatives and friends. Sermon by J. McNally, from Matt. 24: 44.

June 4th, in Souder's Station, Montgomery Co., Pa., SUSANNA, wife of William SOUDER, of consumption from which she suffered seven weeks. Aged 35 years and 4 months. Buried in Gehman's grave-yard. Services by A. Horning and Henry Nice.

June 6th, near Sellersville, Montgomery Co., Pa., of consumption, MARY SLUTTER, born Landis, aged 63 years, 3 months and 24 days. Interred the 9th, in Gehman's burying-ground. Services by A. Horning and Henry Nice.

May 23rd, in McPherson Co., Kansas, ANDREW VORAN, aged 61 years. Funeral services by Valentine Krehbiehl, and Jacob Stuckey, from Ps. 90: 12; Isa. 37: 2.

June 18th, in Johnson Co., Iowa, Bro. JOHN REBER, aged 56 years, 3 months and 4 days. He leaves a bereaved wife and seven children to mourn their loss. He was a faithful brother in the Amish Mennonite Church. During his sickness, which continued several weeks, he was patient, and frequently desired prayer, and lay much with closed eyes, and hands upon his breast, but moving lips showed that he was engaged in silent prayer to God. The 20th his remains were placed in the silent tomb. He was beloved by all, and he was very good to the poor. Services by John Zimmerman, and by Jos. Schwarzentruber, from Rev. 12: 1, 12.

## Letters Received.

A—John U Amstutz.

B—M K Byler, Jno. Beery, Abrm Bowman, J L Beery, John Belt, Melchia Brenneman, Samuel Blough, Jonathan L Byler, Joseph J Borntreger.

C—Isaac B Cullar, Jacob Cox, I O Crouthamel.

D—C F Detweiler, John Dillsaver, Mrs. Driesbach, John G Detweiler.

E—John M Ebersole, Samuel Esbenshade, Henry Eicher, H B Eberly, Heinrich Enns, William Eby, Samuel Eberly, Jacob R. Ebersole, Henry Esbenshade, Abrm D Ebersole.

F—Charles Faegeley, George M Foust, Daniel Freed, Samuel J Fox.

G—Barbara Gehman, Daniel Greiser, Isaac L Gehman, David Grobb, Moses Grobb, David Grose, Peter Gingrich, Rev Jacob S Grayhill Jos W Geil.

H—Henry Hartman, Jac Hostetler, Benjamin Hershey, J A Hartzler, Moses N Hartz, Amos Hoover, H H Hoover, J J Hartzler, Leonard Hoover, David Hare, Daniel B. Hoover, Abrm High, Samuel Hartzler, H. L. Hoffman, J J Hostetler, Enos Hackman, Jacob Herr, John Hilty, J C Hunsicker, Philip Hershey, A E Horning, Abrm Holdeman, Sarah Hertzler.

K—B C Kauffman, Abrm Kratz, Rebecca Kront, Christian Kauffman, Samuel Kehr.

L—Daniel Lintner, Valentine Lehman, Christian B Lichty, Abrm Lapp, Benj. Legron, Daniel Latshaw, Elias Latshaw, David Landis.

M—Peter Miller, John M Miller, C J Musser, John D Mosser, Amos Moyer, Jacob Metz, Benjamin Metz, Rev. Samuel Moyer, Levi Mishler, Christiana Mayer, Abner Miller, Mumaw & Brenneman, Jeremiah Miller.

N—D S Nafziger, Anna Nafziger, Christian Neidhart, Catharine Nissley.

O—Jacob Oberholzer.

P—Samuel W Pennypacker.

R—Jos R Roth, Aaron Rosenberger, Jos Ramseyer, C J Richener, Mary Rodegep, H H Rutt, Christian Rupp.

S—Elizabeth Schlabach, Henry Shontz, Anna Shupe, Benj Shrock, Mark Seiler, Ulrich Sommer, Barbara Sherk, Susan Stahly, C B Seaman, Christian N Sommer, J B Stuckey, Rudolph Schneider, Daniel Schneider, Jacob Sherrick, W A Symensma, Clara P Shelly, Christian Schmeck, Christian Schlagel, Pre. D Steiman, Elizabeth Schmidt, John Seiber, (Mc) Jos Schertz, Christian Stoner, P & I Smith.

T—John Triechler, M Troyer, William Troy.

U—Henry Unruh.

W—Jos M Wismer, Christian Wismer, Wm Wiler, Jacob Weaver, (Mexico).

Y—David C Yoder, Jeremiah Yoder.

Z—Philip Zoeller.


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GOING EAST—MICHIGAN DIVISION.

| | |
|---|---|
| No. 8, Chicago Express, | 3.05 A. M. |
| No 72, Way Freight.. | 5.05 " |
| No. 2, Mail. | 11.25 " |
| No. 50, Stock Express | 5.00 P. M. |
| White Pigeon Train... | 3.00 " |
| " " " | 5.00 A. M. |

AIR LINE DIVISION.

| | |
|---|---|
| No. 74, Way Freight. | 5.05 A. M. |
| No. 4, Special New York Express | 1.20 P. M. |
| No. 6, Atlantic Express ... | 9.50 " |
| C. W. & M. | 1.05 P. M. |

GOING WEST.

| | |
|---|---|
| No. 3, Toledo Express ... | 2.15 A.M. |
| No. 5, Pacific Express...(Air Line)... | 4.40 " |
| No. 9, Michigan Accommodation... .. | 7.30 " |
| No, 1, Special Chicago Exp.(Air Line) | 4.25 P. M. |

KALAMAZOO DIVISION.

The Grand Rapids Express 5.00 a. m., and Accommodation 3.00 p. m., run direct to Grand Rapids.

Returning, ar. at Elkhart 12.40 p. m., and 9.35 p.m., making connections with Air Line trains.

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing with trains for Lafayette, New Albany, &c. At Chicago to all points West & South

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago and 15 minutes slower than Buffalo time.

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# Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 13—No. 8. ELKHART, IND., AUGUST, 1876. Whole No. 152.


## GGD'S BOUNTIFUL PROVIDENCE.

Fountain of mercy, God of love,
How rich thy bounties are!
The rolling seasons as they move,
Proclaim thy constant care.

When in the bosom of the earth
The sower hid the grain,
Thy goodness mark'd its secret birth,
And sent the early rain.

The spring's sweet influence, Lord was thine;
The plants in beauty grew;
Thou gav'st refulgent suns to shine,
And the refreshing dew.

These various mercies from above
Matured the swelling grain;
A kindly harvest crowns thy love,
And plenty fills the plain.

We own and bless thy gracious sway;
Thy hand all nature hails:
Seed-time nor harvest, night nor day,
Summer nor winter, fails.

## THE OPERATIONS OF FAITH.

*Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee.* Thus spoke the Almighty to Abraham. Did he obey? He did. The sacred chronicle says, *"He went out, not knowing whither he went."* Yes, he forsook his home, his country, the friends of his youth, all the pleasant associations of his early life, and went forth, a pilgrim wanderer, he knew not whither. Henceforth, he must dwell with strangers; he must move through hostile countries; he must be a man, marked by all men as singular and differing from the whole world. Nor could he explain himself so as to be comprehended, because his motive was spiritual, and to an idolatrous world inexplicable.

Abraham's emigration was, therefore, one of the most sublime instances of human reliance on the Divine veracity, recorded in the history of man! God promised him, in his descendants, the possession of Canaan. Without visible proofs or outward probabilities, relying solely on the promise of God, he took the required steps to inherit the promise. He went fearlessly into hostile nations; he crossed wildernesses without terror; he became a homeless wanderer, yet without any apprehension of want or danger. "I am obeying Jehovah! He will provide! My children shall dwell in Canaan! I shall have a city out of sight;" was the language of his confiding spirit.

This was true, saving faith—a practical confidence in God. And this is the confidence which every true believer should have in his heavenly Father.

It is a believer's privilege to have *unlimited* and *abiding* confidence in God.

He may feel always that, both in things spiritual and temporal, God will do the very best that can be done. He may dismiss *all* distressing fears concerning the present or future. With David he may say of this life and its necessary blessings, *"The Lord is my shepherd, I shall not want;"* and in obedience to Christ, he may expel trouble from his breast. What Christian can *fear* when Christ so sweetly whispers, *"Let not your heart be troubled." "Fear not, little flock." Seek first the kingdom of God and His righteousness, and all these things shall be added unto you."*

These texts are ample foundations for the strongest confidence. They authorize us to expect sufficient spiritual aid to overcome the world, the flesh, and the devil; and they give a pledge that in this life a true Christian shall never suffer *real evil.* He shall have food and raiment, property and blessing, sufficient to enable him to do God's will in the best manner and to gain eternal life.

Our sensitive and selfish natures shrink from afflictions. We look upon them as ghastly spectres or haunting ghosts. Hence, when they enter our habitations and lay our bodies on sick beds; or burn our property, bring confusion upon our business arrangements, and plunge us into a chaos of financial difficulties, we let our faith sink lower and lower. Unbelief rises, and we doubt whether God is doing for us all he has promised to do.

A certain father once took his son to sea. He was a naval officer of some celebrity, and his purpose was to make his son eminent in the naval service, To accomplish this end, he saw it necessary to have his son become a thorough seaman. He wished him to understand every part of a sailor's duty.

When the lad went on board his father's ship, he naturally expected some indulgence. The transition from an elegant home, a kind mother, accomplished sisters, to the rough and stormy life of a sailor was very great. He hoped, therefore, for he knew his father to be kind, to escape the *severer* duties of his station.

But he was self-deceived. Once at the post of duty, his father made no distinction. In the dark and dreary night, he was ordered aloft with his companions. Once, when terribly sea-sick, he ventured to his father with a request to be excused. "Do your duty, sir!" was the stern reply; and as the boy mounted the giddy height that night, he for the first time doubted his father's love.

Like his young shipmates, he sometimes committed little misdemeanors—he violated some of the minuter rules of naval discipline. "My father is Captain," was his inward thought; "I shall have indulgence." Again he was deceived. The rebuke upon him fell sterner and more severe than on any other lad. Once more he doubted his father's love.

This lad was of buoyant spirits and of daring mind. He prided himself in feats of skill and courage. One day he climbed the topmost height of the taper mast, and, to the terror even of the sailors, stood upright on the main truck. At that instant, his father came up from the cabin. "See your son, sir!" exclaimed his Lieutenant, pale with fear. One glance of his eye, a sudden rush into the cabin, a moment's time, and that father stood with rifle pointed toward his son, shouting, "Jump over board, sir, or I will shoot you." The boy jumped into the sea and was saved. Not understanding the object of his father, the lad again doubted his father's love.

The cruise of nearly four years was ended, and the lad and his father were once more in the halls of their ancestors. The boy had become almost a man. He was well skilled in seamanship, and the service could not produce a more skillful and promising young officer than he. In their home, too, the father was as tender and affectionate as he was prior to the cruise. The youth wondered at the mystery of his parent's conduct. Stern and severe at

sea, but kind and loving at home: what could be his real character?

The father and son are closeted. "My son," says the father, "you have probably wondered at some parts of my conduct. I compelled you to go aloft when you were sea-sick. I rebuked you severely for your occasional faults. It was painful for me to do these things, but *your interests* required them. I meant, if possible, to make you a brave and finished seaman. The things you felt most keenly about, were the most necessary for your final profit. When I threatened to shoot you as you stood on the main truck, it was to save your life. Had I expostulated a moment you would have fallen. There was no way to save your life but to force you to jump into the sea. I have aimed in all these things to secure your benefit."

The reader can readily imagine that such an explanation would entirely remove the doubts, which the apparently harsh discipline of the father had excited in the son. He would even condemn himself for having doubted at all; and wonder at the mental stupidity which prevented him from entering into his father's wise designs.

Precisely similar are the dealings of God with believers. His children cannot be discovered by any outward providences; nor distinguished from sinners by *visible* signs of heavenly favor. Nay, they are on the other hand, often sorely afflicted. A pious Joseph is maligned, persecuted and oppressed; a faithful David is hunted like a beast of prey by his wicked enemies; a resolute Daniel is cast into a den of lions for his faithfulness; a submissive Job is stripped of his precious things and made a spectacle of desolation; a faithful Jeremiah is cast into a pit; a devoted Stephen is given up to the violence of gospel haters; a zealous Paul is compelled to carry a thorn in the flesh, and a lonely John to be an exile on lonely Patmos.

The key to all this suffering in the disciples of the Savior is furnished by that apostle who wrote that, "*All these things work together for good to them that love God*;" and "*These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.*"

Here we have the solution of those untoward Providences which sometimes successively overtake a pious Christian. God is aiming to make His salvation sure. To Him the *present* convenience of the believer is nothing compared to His *eternal* blessedness. The happiness of the disciple *in this life* is not the *end* of God's gracious providences: the *end* with Him in His elevation to glory.

This, then, is one work of faith. To be unmoved, confident and calm in the darkest hour. However severely tried; however storm-tossed, however much threatened with destruction, to indulge no doubt in God. Like a boy at sea, who retained his childish buoyancy in the midst of a terrible storm, which strained the ship to the limit of her endurance and made the most practiced sailor tremble in expectation of instant death. Seeing him so cool, a sailor said to him, "Are you not afraid?"

"No," was his prompt reply.

"But the gale is very terrible," responded the sailor.

"I know it. *But my father's at the helm!*"

Admirable confidence! would that the children of God would always maintain such faith in their father, and learn to say in every conflict and danger, "*My father is at the Helm.* God is ruler. He is pledged to secure my safety. I cannot suffer real evil."

"*What we know not now we shall know hereafter*," is an inspired statement. It is true. As the naval officer explained his conduct to his son, so will Jehovah condescend to show his motives in sending heavy trials on his chosen one. The weeping mother shall know why God took that sweet babe from her breast; the widow shall be satisfied that God was kind in taking away her life's chief delight—the friend and partner of her youth; the orphan shall understand the cause of his being left to the cold charities of a heartless world; and the merchant shall have the mysteries of his many unforeseen reverses revealed. Wait, then, in faith, dear reader, for the issue of your afflictions. Believe with all your heart that all will terminate well; that when you have overcome and are joined to the hosts of heaven, and think of our bitterest affliction,

"This note above the rest shall swell,
My Jesus hath done all things well."

There will also be a constant necessity in your experience for what I would call a *special faith*. To explain my meaning, let me imagine a young man dependent upon his father. They live together in perfect harmony. The father freely and lovingly furnishes an ample supply for his son's necessities, and the son in return is affectionate, confiding and obedient. He has an unshaken faith in his father's love and ability. Therefore his mind is untroubled on the question of his earthly subsistence.

But one day, the young man perceives a very fine opening for himself in business. To enter it, he needs a particular sum of money. He can only obtain it of his father.

"Will my father furnish me with this money?" would be a first and necessary question in his mind. To solicit this aid from the father, every reader can at once perceive, requires a special act of mental confidence in the youth. He might doubt his father's disposition to do *that particular favor*, without being at all shaken in his established conviction of that father's love. To solicit it he must have a special and peculiar belief that he will do *that* particular favor.

So with your faith. While you maintain an abiding belief that God for Christ's sake accepts you now; and that Christ as the administrator of the universe is ruling all terrestial things for your final profit; you will also require a *special* faith, for victory over the peculiar temptations of the world, the flesh, and the devil.

Hence, when Paul exhorted believers to lay aside every weight, and the sin which so easily beset them, &c., he bade them attempt these things, "*Looking unto Jesus*." i. e., by exercising an especial faith in him. His own exercises for the removal of that troublesome "*thorn in the flesh*" will illustrate this point. He had a saving faith when the thorn came. Feeling it to trouble him, he sought God thrice, in believing prayer, to remove it. God heard that request, and answered it too, but not as Paul expected. He said in effect, "I cannot take it away: it is for your profit; but my grace is sufficient for thee." Now when Paul felt this thorn piercing him, he would require a special faith, in addition to that which joined him to Christ; or rather that faith which saved him would require an especial direction. It must believe that this identical affliction was permitted in love, and that the grace of Christ would enable him to bear it.

So the young Christian will need to give an especial direction to *his* faith. Does he feel the spirit of a wicked world stealing into his soul? He must cast himself on Christ and believe that in answer to Christ's mediation, he is endowed with power to overcome it; and he will, like Lazarus escaping from the bonds of the grave, rise delivered from the world's power. Does he feel a besetting sin, say pride, or envy, or anger, pushing at him sorely? He must *believe* that for Christ's sake the Spirit gives him power over it, and he will find that sin instantly under his feet. And so of any sin, or temptation; a vigorous faith in Christ for present victory will always overcome it. Any grace or blessing promised will also be certainly obtained when faith undoubtingly pleads the promise which contains it.

You will, without doubt, often hear professing Christians complain that *they* do not realize these scriptural fruits of faith. They will not affirm that no one does—the Scripture promises are false. But *they* believe, and yet do not experience power to overcome their sins.

I will illustrate their case and at the same time guard you against a dreadful evil.

Stella is a member of the visible church. She was, when in her first love, eminently devoted to Christ; and, as a consequence, enjoyed great peace. But by neglecting a strict and earnest observance of the duty of secret prayer, her love declined. At that crisis in her religious experience it became fashionable, in her neighborhood, for the ladies to wear very large cameo brooches. Stella was induced to purchase one.



The first Sabbath on which she wore it, a pungent discourse from the preacher aroused her lukewarm heart, and she resolved to begin her spiritual life anew. Accordingly she entered her closet to commune with God. Dropping upon her knees, she looked upward and began to breathe forth her confessions to her heavenly Father. As her heart warmed, she endeavored to exercise faith and be once more in delightful confidence at the feet of her Savior. But in that moment her conscience suggested that the useless cameo brooch ought to be given up; that it was only worn to gratify pride, and therefore her Savior could not smile upon her, if she retained it. The issue was made very plain to her mind. She saw that to cast herself on Christ without yielding up the ornament would be daring presumption.

What did Stella do? She did not in so many words say, "I will not give it up;" but she ceased struggling for acceptance, offered a few more languid petitions and rose from her knees conscious of having increased the distance between her soul and Christ. She was inwardly resolved to wear the beloved ornament—the outward indication of inward lukewarmness.

The case of Stella is a picture of very many minds. Hundreds of professing Christians try *in vain* to exercise faith because a fleshly lust, a worldly love, a besetting sin, or a popular habit, has enthroned itself in the heart. Faith, in such cases, is an impossibility. Yea, the very effort to exercise it, *while the idol is reserved*, is a bold insult to God. Beware, young disciples, how you fall into this sin. Write it on your heart with a pen of iron, that all sin must be brought as a sacrifice devoted to destruction, whenever you draw near God. Say, with David, "*If I regard iniquity in my heart the Lord will not hear me.*"

Faith is called "*The substance of things hoped for, the evidence of things not seen*;" that is, by faith we confidently expect to enjoy the eternal blessings for which we hope, and feel an assured conviction of the existence of spiritual and unseen things.

Hence it is an important part of the operation of faith to surround the mind with vivid images of spiritual and eternal things. The mind, through such a faith, will apprehend eternity as a reality, not as a mere fancy—as a glorious substance, not as a fitful shadow. Faith must see Jesus standing at the right hand of God; it must behold its mansion prepared and ready; its robe and crown "laid up." It must listen to the song of the redeemed, and bring the whole scene, as far as revealed, so close to the mind as to be conscious of only a slight veil between itself and glory. Every revealed fact must become living and real to the mind—as visible and tangible to the eye and ear of faith as terrestial things are to the senses or the body.

Think not, young Christian, that such a realization of spiritual things is impossible. Elisha's faith saw the angels of God keeping faithful watch around him in their fire chariots. Stephen, the first of the noble army of Christian martyrs, could exclaim: "*Behold I see the heavens opened and the Son of Man standing at the right hand of God.*" Glorious vision! Would that it were ever present to the faith of the modern church.

When the world of glory is thus realized by faith, the believer is wonderfully stimulated and sustained in fighting the battles of salvation. He can keep this world under his feet, because he sees a better within his reach. He can resist temptation because he is conscious of his Savior's presence. He can feel raptures of love, because the lover of his soul is ever visible in all his transcendent loveliness. He can maintain a habit of prayer, because he is sure that his petitions are welcome in the court of heaven. O, it is a blessed and profitable thing to realize eternity!

But let me assure you, young disciple, that this operation of faith is not gained without effort. Years of worldly living have habituated you to a life of sight. Your mind has been a *camera obscura* on which none but sensible images have been painted. This habit is hard to be overcome. Sensible things surround you. They easily affect you. They make strong appeals for your undivided attentions.

Effort then, I repeat is needful. You must have seasons for silent meditation. You must read what is revealed concerning eternity, and let your mind dwell on the statements of the Bible until they are felt to be realities. Let the Bible lead your mind to heaven. Place yourself among its splendors and glories. Yield yourself up to the emotions which they excite. Study them, until your soul flutters its wings as if ready for its instant flight, and, while yet in the body, inspires the spirit for its future home. Do this, and when you go forth to busy life, carry these images with you. Speak of them to your religious friends, and you will learn to say habitually—

"There is my house and portion fair:
My treasure and my heart are there,
And my abiding home;
For me, my elder brethren stay,
And angels beckon me away,
And Jesus bids me come."—*Path of Life.*

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God will either keep his saints from temptations, by his preventing mercy, or in temptations, by his supporting mercy, or find a way to escape by his delivering mercy.

## LAWS AND POLITY OF THE JEWS

### PRINCIPLES OF THE JUDICIAL LAW.

The judicial law in its relative effect upon the community, affords full proof that it was worthy of its Divine Author, and calculated to promote the temporal as well as the eternal welfare of the people. The chief crime forbidden in it was idolatry. This was punished by death, and was treated as a treasonable offense, and it will be noticed under the first commandment.

The next class of offenses that will be noticed here are those against the sixth commandment,—murder or homicide. According to the early practice of men, the punishment of murder was usually left to the friends of the deceased, who proceeded upon the impulse of the moment, and sought to shed blood for blood, without reference to the degree of malignity, or due inquiry whether it was accidental or a deliberate act. This provoked retaliation; and, among the heathens, we find deadly feuds perpetrated, as in fact they were even until recent times. Here the law discriminated aright. Following up the patriarchal code, "Whoso sheddeth man's blood, by man shall his blood be shed;" it declared, "If a man come presumptuously upon his neighbor to slay him with guile, thou shalt take him from mine altar that he may die." Exod. 21: 14. But examinations were made, as to whether there had been any malice between the parties. See Num. 35. By that remarkable institution of the cities of refuge, which were typical of Christ, our sure refuge, and also were directed to accomplish an important object of legislation, by providing for the due trial of the manslayer—the murderer was not protected. Here was a wide difference from the sanctuaries of the heathens, and of papal Rome. No ideal sanctity was attributed to the place, to delay or impede justice, and afford facility for atrocious crime; but due inquiry was secured, and the murderer was executed, while the inadvertent homicide was kept there under protection.

Montesquieu observes, "These laws of Moses were perfectly wise. The man who involuntarily killed another was innocent, but he was obliged to be taken away from before the eyes of the relatives of the deceased. Moses, therefore, appointed an asylum for such unfortunate persons. Great criminals deserved not a place of safety, and they had none. The criminals who would resort to the temple from all parts might disturb the Divine service. If persons who had committed manslaughter had been driven out of the country, as was customary among the Greeks, there was reason to fear they would worship strange gods. All these considerations made them establish cities of refuge, where they might remain until the death of the high priest." These cit-

ies were six in number, Josh. 20: 8; Kedesh, Shechem, and Hebron, on the one side of Jordan, and Bezer, Rameth, and Golan on the other; so that one of them might be easily reached from any part of the land. The roads to them were always kept in good repair, bridges were provided, and way-marks prevented the traveler from mistaking his course.

Not only the life of man was thus carefully protected, but humanity toward animals was enjoined, and the eating of blood was expressly forbidden, even to the eager hunter after wild animals. See Levit. 17: 13, 14. This tended to keep up a reverence for the sacrifices that typified the precious blood of Christ, which cleanseth from all sin.

Inquiries which did not affect life were treated with more mercy than they are in many modern codes. Damages to compensate, or retaliation to punish, were the expedients. The latter law was enacted fr purposes of mercy, though the Jews in later times perverted that intent. It never was designed for individuals to retaliate on their own account; and our Savior, when on earth, censured this application, showing how contrary it was to the duties of forbearance and forgiveness. Matt. 5: 38.

Impurity of every kind was to be punished with death. Here was a wide difference from the laws of the heathens, who treated such offenses as venial, or of no importance. The Jewish law strictly maintained conjugal and domestic happiness. Graves well says, "A system so favorable to the interests of virtue, and restraining so powerfully, and yet so judiciously, the excesses of passion; a system introduced at that early period, in an Eastern climate, and amongst a people accustomed to be irresistibly led by objects of sense, had a higher origin than mere human wisdom; and to secure submission to its restraints, required an interference more powerful than mere human authority."

Presumptuous disobedience, whether against the magistrate or the parent, (Deut. 17: 12.) was punished with death: it was treason under the system. As to disobedience toward parents, the laws of the heathens gave fathers arbitrary power over their children; they might put them to death, or sell them for slaves, with or without reason, at their own will. Not so the provisions of the Jewish law: cause must be shown, and the death, if deserved, was to be solemnly and legally inflicted. Deut. 21: 18–21. There is, indeed, no record that any such case actually occurred. Possibly the dread of the punishment might have proved a sufficient restraint.

Offenses against the property of others were forbidden by the eighth commandment. Here the Mosaic law was far milder than those of ancient or modern lawgivers. No injury against property was punished by the death of the offender. Surely the Jewish law adjusted its punishments more suitably to the real degree of depravity than some modern codes, which permit attrocious instances of moral guilt to pass with trivial punishments, or none at all, while they inflict ignominious death upon slight invasions of property, which in the Jewish law were punished by the requirement of restitution, or by a fine.

In passing from the consideration of those heavier crimes that more directly affect the well-being of society, to others wherein property is the object immediately in view, we may seem to be descending to matters of less importance; but in reality they are not such. The distribution of property has much to do with the general happiness and welfare of a people; and in a state of society which does not possess the means of self-adjustment, In the early states of society there was more necessity for this direct system of enactment than there is at the present day. In those ancient nations, where the welfare of the lower classes was considered to be an object of care, there were legislative provisions in their behalf. But these were at best imperfect. In Rome, the attempts to secure the balance only tended to promote civil discord. At Sparta, they caused the creation of a still more degraded race—their slaves, or helots; and instead of inducing their citizens to be contented, they eagerly devoted themselves to warfare, and thus caused the destruction of their own institutions.

The Book of Numbers has especial reference to the inheritance and allotments of the tribes. ch. 26: 53; 27: 8, etc. A particular law was made on account of female orphans; and though the Jewish traditional writers say that the law was made in reference to that period alone, yet the Christian may, as a recent author has observed, see cause to attribute to this law the position of the women among the Hebrews, as well as the social rank which woman takes in all the countries of Christendom, in which the Bible is known and read, as compared with countries that are not Christian. And the position of woman in any nation, is a very clear and decided test of the civilization of the nation.

A provision was made for the division of the promised land, as soon as the nation came into possession. Taking the number of the families as 60,000, and the area of Judea, fertile for the most part, as at least 11,000,000 of acres—some, indeed, think it to have been far larger,—after all necessary deductions, it would leave from sixteen to twenty-five acres to each family. This portion was secured to each by what might be termed an agrarian law, which is expressed. Levit. 25: 43.

Thus that arrangement was made which is most likely to promote general happiness, namely, to place and keep all in a state above want, and yet free from luxurious indolence. But this state was not only directed by the express enactments of the law, it was further provided for and arranged by other wise and salutary measures, without which the direct precept would have been of little avail. Nor was this all; the law never sought to stop the usual course of Providence, according to which, while some attain property, others lose, or vainly struggle to gain. The poor shall never cease out of the land. Deut. 15: 7–11. It was evident that some would have to part with their little estates, and others be able to acquire additions to their own; but a plan of self-adjustment was devised. All debts were canceled at the end of every seventh year; and every seventh Sabbatical year, even land reverted to its original owner or his descendants. Fifty years was the time allotted, beyond which the descendants of the original possessor could not forfeit it. This is fully stated in Leviticus, chap. 25.

But the leveling principle of socialism was equally guarded against. Property in houses and effects was not thus protected; of these, a man might gain possession without limitation, though the adding of field to field in order to dwell alone was forbidden. How long these habits of simplicity subsisted, is not expressly stated; but the departure from them was evidently one of the causes why the land was brought under the Assyrian yoke—that it might enjoy its Sabbaths. When the Sabbatical year was forgotten, there could be no restitution of inheritance. 2 Chron. 36: 21. Yet the indelible character of these laws was recognized to the last; even when Jerusalem was betrayed, the prophet Jeremiah, then in prison, became a party to a transaction of this nature under one branch of these laws—the right of pre-emption, or purchasing in anticipation, which every one possessed in the land of his kindred; see Jer. 32. So long as these arrangements continued, there seems to have been no facility for the assumption of power by others, than those who were appointed to be their leaders. Deut. 29: 10.

Another enactment directed the daily payment of laborers. Lev. 19: 13; Deut. 24: 14, 15. See Matt. 20: 8. In later times this was neglected. Jer. 22: 13; James 5: 4, Especial consideration was shown to the feelings of the poor, as well as their wants, as Graves remarks on Deut. 24: 10, "When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge." "No: says the law, the hovel of the poor must be sacred as a holy asylum; the eye of scorn and the foot of pride must not dare to intrude; even the agent of mercy must not enter it abruptly and rudely, without consulting the feelings of its wretched inhabitants."

In the directions respecting harvest, a



grasping spirit was especially forbidden. Deut. 24: 19–21; Levit 19: 9, 10; 23: 22. All these provisions, and many more, went to guard against a spirit of covetousness, and to foster the habit of readiness to distribute. This tended to check the desire for undue acquisition; and surely it was the best way to guard against theft, and to promote the observance of the tenth commandment. The ninth commandment was no less protected by these enactments concerning property. The chief temptations to falsehood and perjury are ever found in connection with theft and covetousness.

How far more simple and forcible were these precepts than the boasted regulations of Sparta, which have been highly praised by many worldly wise men, whilst despising their Bibles! "Is not such a scheme of government (as that of the Jews) worthy of the Divine Author to whom it is ascribed? And does not its establishment at so early a period, and among a people apparently so incapable of inventing it, attests its heavenly original!"

## THE SWEARING OF OATHS.

David says, "Who shall ascend unto the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps. 24. "Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil. Matt. 5: 33–37. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest ye fall into condemnation. Jas. 5: 12.

These words of David, Christ and James are full of spirit and wisdom, yet not yet regarded by the world. For everywhere we find guilty hands, unclean hearts, false doctrine, faithlessness and but little truth. Yea, it has come to this, among the children of men that the precious yea and nay which was commanded of the Lord himself can no longer be trusted. But nearly everything which is transacted before the magistracy must be affirmed by an oath, although the Lord has so plainly forbidden the swearing of oaths to all Christians. Matt. 5: 34.

The Scriptures teach that we should hear Christ, for he is the King in Jacob, Isa. 9: 7; the King of righteousness; the Teacher and Prophet promised of God, who hath taught us the word of the Father, and His word is truth, His commandment, eternal life. Deut. 18: 15; Matt. 17: 5; Mark 9: 7; Isa. 9: 7; Jer. 23: 6; 33: 16; Acts 3: 26; Jn. 3: 17; 5: 46; 17: 17; 12: 50.

Inasmuch as we thus confess and cordially believe, and confess that no emperor or king may rule or command contrary to His word, since He is the head of all princes: Eph. 1: 21; Col. 2: 10; and is the King of all kings, Rev. 1: 5; 19: 16; and that unto Him every knee shall bow, which is in heaven, in earth, or under the earth, Phil. 2; and as he has plainly forbidden us to swear, and pointed us to yea and nay, alone, therefore it is that we should not swear, by the fear of God, nor dare swear, though the world may try to impose their oaths upon us, by not going beyond what Christ has taught. Therefore, from what I have learned in regard to this article, by the grace of God, I will show the reader, from the word of God, what the Holy Scriptures, at different times, teach and imply concerning the swearing of oaths. First, the reader should observe that swearing was not always practiced uniformly among the people of the Lord. Before the law the fathers had a custom to lay their hands under the thighs, and thus swore to others, as may be read in the case of Abraham and his servant, Gen. 24: 3; and in the case of Jacob and his son Joseph, Gen. 47: 29–31; Joseph also swore by the life of Pharaoh, Gen. 42; and it seems that such swearing was customary among the Egyptians.

Secondly, the reader should observe that Israel was bound by the law to swear by the name of the Lord, and to keep their oath, as Moses says, "And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. I am the Lord, Lev. 19: 12; and this oath settles all dispute among Israel, Ex. 22: 11; Heb. 6: 16.

Thirdly, it should be observed, that Christ Jesus does not, in the New Testament, point his disciples in regard to swearing, to the law, as in the imperfect which allowed swearing—but he points us now from the law to yea, and nay, as in the perfect, and speaks thus, "Ye have heard that it hath been said by them of old time, (that is, to the fathers under the law, by Moses,) thou shalt not forswear thyself, but perform unto the Lord thine oaths, (that is, thou shalt swear truly and fulfill thine oath): but I (Christ) say unto you (my disciples), swear not at all (that is, neither truly nor falsely): neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Here you have Christ's own doctrine and ordinance concerning swearing. Matt. 5: 33–37; Jas. 5: 12; Ex. 20: 7.

Behold, beloved readers, before these words of Christ all human laws and regulations concerning swearing must stand back and be abolished; no matter how they be performed; be it by words, or by raising your hand, or by holding your hands upon your breast, or upon a cross, or upon the New Testament, or any other device, and the truthful yea and nay ordained of the Lord himself must be restituted, if the magistrates and their subjects do not want licentiously to transgress the word of the Lord and reject it as vain; for, whatsoever is more than yea and nay (says Christ) cometh of evil. This same doctrine James also teaches, "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath:" (understand such as *By God's word—By the Lord's cross—By the salvation of your soul*); but let your oath be the one left us by Christ, namely, yea and nay; and not *So help you God,—So help you God and all the Saints,*—as is alas, the ease and custom in many places, lest ye fall into condemnation. Jas. 5: 12.

We are aware the magistracy claim and say, We are allowed to swear when justice is on our side. This we simply answer with the word of the Lord. To swear truly was allowed to the Jews under the law; but the gospel forbids this to Christians.

O, ye beloved lords! if we now had Christian eyes and could see and sincerely acknowledge what it is, according to the justice of God, we would rather die than weaken or break the precious gospel of our Lord Jesus Christ, the ordinance of the eternal God, by temporal statutes and policies. Nor would we even think of asking more than yea and nay, particularly of the pious God-fearing hearts, who, by the fear of their God, dare not speak anything but the truth; who esteem every word that comes from their mouth as an oath, and keep their yea and nay unto death; while they, now alas, require them to affirm to a trifle, as concerning some temporal goods or something of the kind, even with their fingers raised to heaven or with their hands upon the New Testament, by the God of heaven and by his living word.—*Selected.*

*(To be continued.)*

## WAR.

The example and testimony of the early Christians on the subject of war.

During a considerable period after the death of Christ, it is certain that his followers believed he had forbidden war;

and that, in consequence of this belief, many of them refused to engage in it, whatever were the consequences, whether reproach, or imprisonment, or death. These facts are indisputable: "It is as easy," says a learned writer of the seventeenth century, "to obscure the sun at mid-day, as to deny that the primitive Christians renounced all revenge and war." Christ and his apostles delivered general precepts for the regulation of our conduct. And to what did their immediate successors apply the pacific precepts which had been delivered? They applied them to war: they were assured that the precepts absolutely forbade it. This belief they derived from those very precepts on which we have insisted: they referred expressly to the same passages in the New Testament, *and from the authority and obligation of those passages*, they refused to bear arms.* A few examples from their history will show with what undoubting confidence they believed in the unlawfulness of war, and how much they were willing to suffer in the cause of peace.

Maximilian, as it is related in the Acts of Ruinart, was brought before the tribunal to be enrolled as a soldier. On the proconsul's asking his name, Maximilian replied; "I am a Christian, and cannot fight." It was, however, ordered that he should be enrolled, but he refused to serve, still alleging *that he was a Christian*. He was immediately told that there was no alternative between bearing arms and being put to death. But his fidelity was not to be shaken: "I cannot fight," said he, "if I die." He continued steadfast to his principles, and was consigned to the executioner.

The primitive Christians not only refused to be enlisted in the army, but when any embraced Christianity while already enlisted, they abandoned the profession at whatever cost. Marcellus was a centurion in the legion called Trajana. While holding this commission, he became a Christian; and believing, in common with his fellow Christians, that war was no longer permitted to him, he threw down his belt at the head of the legion, declaring that he had become a Christian, and that he would serve no longer. He was committed to prison; but he was still faithful to Christianity. "It is not lawful," said he, "for a Christian to bear arms for any earthly consideration;" and he was, in consequence, put to death. Almost immediately afterward, Cassian, who was notary to the same legion, gave up his office. He steadfastly maintained the sentiments of Marcellus, and, like him, was consigned to the executioner. Martin, of whom so much is said by Sulpicius Severus, was bred to the profession of arms, which, on his acceptance of Christianity, he abandoned. To Julian the Apostate, the only reason that we find he gave for his conduct was this:—"I am a Christian, and therefore I cannot fight."

These were not the sentiments, and this was not the conduct of insulated individuals who might be actuated by individual opinion, or by their private interpretations of the duties of Christianity. Their principles were the principles of the body. They were recognized and defended by the Christian writers, their contemporaries. Justin Martyr and Tatian talk of soldiers and Christians as distinct characters; and Tatian says that the Christians declined even military commands. Clemens of Alexandria calls his Christian contemporaries the "followers of peace," and expressly tells us "that the followers of peace used none of the implements of war." Lactantius, another early Christian, says expressly, "It can *never* be lawful for a righteous man to go to war." About the end of the second century, Celsus, one of the opponents of Christianity, charged the Christians *with refusing to bear arms even in case of necessity*. Origen, the defender of the Christians, does not think of denying the fact; he admits the refusal, and justifies it, *because war was unlawful*. Even after Christianity had spread over almost the whole of the known world, Tertullian, in speaking of a part of the Roman armies, including more than one-third of the standing legions of Rome, distinctly informs us "that not a Christian could be found among them."

All this is explicit. The evidence of the following facts is, however, more determinate and satisfactory. Some of the arguments which at the present day are brought against the advocates of peace, were then urged against these early Christians; *and these arguments are examined and repelled*. This indicates investigation and inquiry, and manifests that their belief of the unlawfulness of war was not a vague opinion, hastily admitted and loosely floating among them, but that it was the result of deliberate examination, and a consequent firm conviction that Christ had forbidden it. The very same arguments which are brought in defense of war at the present day, were brought against the Christians sixteen hundred years ago; and sixteen hundred years ago, they were repelled by these faithful contenders for the purity of our religion. It is remarkable, too, that Tertullian appeals to the precepts from the Mount, in proof of those principles on which we insist:—*that the dispositions which the precepts inculcate are not compatible with war, therefore it is irreconcilable with Christianity.*

If it be possible, a still stronger evidence of the primitive belief is contained in the circumstance, that some of the Christian authors *declared that the refusal of the Christians to bear arms* was a fulfillment of ancient prophecy. The peculiar strength of this evidence consists in this,—that the fact of a refusal to bear arms is assumed as notorious and unquestioned. Irenæus, who lived about the year 180, affirms that the prophecy of Isaiah, which declared that men should turn their swords into ploughshares, and their spears into pruning-hooks, *had been fulfilled in his time*; "for the Christians," says he, "have changed their swords and lances into instruments of peace, and *they know not how to fight*." Justin Martyr, his contemporary writes,—"That the prophecy is fulfilled, you have good reason to believe, for we, who in times past killed one another, *do not now fight with our enemies*." Tertullian, who lived later, says: "You must confess that the prophecy has been accomplished, as far as *the practice of every individual is concerned* to whom it is applicable."

It is therefore indisputable, that the Christians who lived nearest to the time of our Savior believed, with undoubting confidence, that he had equivocally forbidden war; that they had openly avowed this belief; and that, in support of it, they were willing to sacrifice, and did sacrifice their fortunes and their lives.

[Professing] Christians, however, afterward became soldiers, and when?—When their *general* fidelity to Christianity became relaxed; when, *in other respects*, they violated its principles; when they had begun "to dissemble," and "to falsify their word," and "to cheat;" when "Christian casuists" had persuaded them that they might "*sit at meat in the idol's temple*;" when [professing] Christians accepted even *the priesthoods of idolatry*. In a word, they became soldiers when they had ceased to be Christians.

The departure from the original faithfulness was, however, not suddenly general. Like every other corruption, war obtained by degrees. *During the first two hundred years, not a Christian soldier is upon record.* In the third century, when Christianity became partially corrupted, Christian soldiers were common. The number increased with the increase of the general profligacy; until at last, in the fourth century, [nominal] Christians became soldiers without hesitation. Here and there, however, an ancient father still lifted up his voice for peace; but these, one after another, dropping from the world, the tenet that *war is unlawful* ceased at length to be a tenet of the [professing] church.

Let it always be borne in mind by those

*—"I say unto you, that ye resist not evil."

"Ye have heard that it *hath* been said, Thou shalt love thy neighbor, and hate thine enemy: but *I* say unto you, Love your enemies, bless them that curse you, do good unto them that hate you."—Matt. 5: 39, &c.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. 5: 9.

"Have peace one with another."—Mark 9: 50. "See that none render evil for evil to any man."—1 Thess. 5: 15. "God hath called us to peace."—1 Cor. 7: 15.

"Follow after love, patience, meekness."—"Be gentle, showing all meekness unto all men."—"Live in peace."

"Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

"Avenge not yourselves."—"If thine enemy hunger, feed him; if he thirst, give him drink."—"Recompense to no man evil for evil."—"Overcome evil with good."



who are advocating war, that they are contending for a corruption which their forefathers abhorred; and that they are making Jesus Christ the sanctioner of crimes, which his primitive followers offered up their lives because they would not commit.—*Dymond.*

For the Herald of Truth.

## AN EXHORTATION.

My dear and beloved brethren and sisters, the Lord Jesus Christ says, We must be born again. If we are born again we are a new man; we must lay aside all malice and guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that we may grow thereby. 1 Peter, 2: 1, 2. Dear friends, and readers, if we are a new man, we must let our light so shine that the people may see our good works and deeds. We should at all times pray to the Almighty God for strength, that we may be able to conquer all evil thoughts, and grant us grace that we can love our neighbors, and also our enemies.

Brethren, and sisters, be not children in understanding, howbeit in malice be ye children, but in understanding be ye men. 1 Cor. 14: 20. Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. Col. 4: 5, 6. My dear friends, let us try to serve the Lord in all his commandments with all our strength, with all our heart. Jesus says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Luke 11: 9, 10. Let us try to observe the few remarks that we have taken from the holy Scripture. We should always take them for our guide.

If we are born again, we must not do anything without it accords with the holy Scripture, then the Spirit of God will tell us what is right, and what is wrong. And we should always be very careful in our conversation, and observe the advice of the apostle James. He says, "If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain." Think what self-control it argues to give a soft answer in place of a rough one. When unjust words with insult are given, it often makes enemies. Self-control in speech is mastery of spirit, a better victory than his who taketh a city. Who can conquer this little member? Let us strive to cultivate more of the Savior's love in our hearts, that when we feel that we have been injured we may also instantly have the mind to say, Father, forgive them; they know not what they do. Then would our peace flow continually as a river; our joys increase from day to day, our pathway to heaven grow constantly brighter, and our last days, be our best days.

"Jesus, my shepherd, husband, friend,
My prophet, priest and king;
My Lord, my life, my way, my end,
Accept the praise I bring.

Dear name, the rock on which I build,
My shield and hiding place,
My never-failing treas'ry fill'd,
With boundless stores of grace.

Till then I would thy love proclaim;
With every fleeting breath,
And may the music of thy name,
Refresh my soul in death."

J. C. Rutt.

For the Herald of Truth.

## A MISTAKE CORRECTED.

On page 105 of the June No. of the Herald, in the article headed "*Repentance*," it is stated that "The Lord sent Jonah to preach repentance to the Ninevites," which is a mistake, at least, the statement cannot be proven by the word of God. In the book of Jonah, we find the following statement: "Now the word of the Lord came unto Jonah, the son of Amittai, saying, Arise go to Nineveh, that great city, and cry against it; for their wickedness has come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord." Jonah 1: 1–3. But God was able to bring him back again, in a marvelous and miraculous way. "And the word of the Lord came unto Jonah the second time, saying, Arise, go to Nineveh that great city, and preach unto it the preaching that I bid thee. So Jonah arose and went into Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter in the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown." Chap. 3: 1–4.

Here was no repentance preached, but a dreadful judgment announced, which doubtless was according to God's bidding. It is true, the Ninevites did repent, therefore the Savior said, "The men of Nineveh shall rise in judgment with this (the Jewish) generation, and shall condemn it: because they repented at the preaching of Jonah; and behold, a greater than Jonas is here."

The Ninevites, it seems, repented without having been called to do so, but the Jews refused to repent, although a greater than Jonas, yea, even the Lord from high heaven came down and preached repentance unto them, therefore the Ninevites shall be accounted worthy at the day of judgment, to condemn the Jews. When the awful judgment was denounced against the Ninevites, by the mouth of Jonah, "The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth." "They turned from their evil way." "They repented." Doubtless believing that repentance was the last, and only proper remedy to turn away the threatened and direful calamity, for who can tell, said the king, "If God will turn from his fierce anger, that we perish not."

How much wiser did the Ninevites act than the Jews, although the latter were much more highly favored and privileged, and had much greater inducements to repent than they. At the day of judgment, men will doubtless be dealt with according to the privileges that were offered unto them. Jesus rebuked "the cities where in most of his mighty works were done, because they repented not, saying, "Woe unto thee Chorazin! woe unto thee Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment than for thee." Matt. 11: 20–24.

O, that men would but appreciate and accept the great and blessed privileges that are offered unto them in the gospel. By true and sincere repentance, and unfeigned faith in Jesus Christ, they may, if they will become God's adopted children, and obtain an "everlasting kingdom," "eternal salvation,"—"an eternal inheritance,"—"a crown of glory,"—"an exceeding and eternal weight of glory,"—"joy unspeakable,"—"become equal unto the holy angels,"—"enter into the joy of the Lord." "O that they were wise." "Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin." Ezek. 10: 3. "To-day, if ye will hear his voice, harden not your hearts." "Turn ye, turn ye, why will ye die?" "God now commandeth all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead." "As Jonas was three days and three nights in the whale's belly, so was the son of man, three days and three nights in the heart of the earth." But he arose triumphantly from the dead. Now Christ's resurrection is a pledge that we also shall rise again from the dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." "And so shall we ever be with the Lord."

J. M. Brenneman.

The grace of God that bringeth salvation hath appeared to all men.

# Herald of Truth.

## Elkhart, Ind., Aug., 1876.

**To our Subscribers.** — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

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**Those** of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions


## OUR FAMILY ALMANAC.

Our Family Almanac for 1877, will be ready for delivery in a few weeks. The Almanac will contain an excellent selection of choice reading, and several fine illustrations. The calculations are made by the well known and popular Astronomical Calculator, Lawrence J. Ibach, of Sheridan, Lebanon County, Pa. We trust our friends will send in their orders early. The prices this year will be as follows:

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| Single copy by mail, post paid, | | 10 cents. |
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*The German Menno Simon complete.*—The translation of this work is steadily progressing. The first part is already completed and the work will be printed as soon as practicable. The first volume will be ready in a short time. Those wishing it before the full work is completed may send in their orders now.

*We expect* with the next month to commence a series of articles, reviewing the serious charges of Daniel Musser against the Old Mennonite Church. Such charges as he brings against the church, are significant. Any of our brethren who have any historical accounts of, or letters in which are given the teachings and practices of the Mennonite church from the year 1800 to 1815–20 will confer a favor by sending them to us or copies from which such information may be obtained.

*Vick's Floral Guide* & Vick's Flower and Vegetable Garden, two very interesting publications for those desiring to raise fine flowers and vegetables. Those wishing seeds, plants, roots, will be able to secure them by addressing *James Vick, Rochester, New York.* Price lists and catalogues free.

*Biographical Sketch* of William Penn, for sale at the Friends' Book Store, No. 304, Arch Street, Philadelphia, Pa. We have received a copy of the work in both English and German. Those who wish to read a sketch of the life of a man who so fully lived out the principles of the doctrine of peace will do well to send for a copy.

*Agents Wanted.*—We desire to employ several good agents, in different parts of the country, to sell the Martyrer Spiegel and Menno Simon's works; also other publications. Very liberal terms will be given, so that men of industry and application will find a profitable employment, and at the same time do good in circulating good books. Apply to Mennonite Publishing Co., Elkhart, Ind.

*A Proposition*—Our readers will remember that we printed, last spring, the little pamphlet, "Aufmunterung der Busfertigen Suender and Freude ueber ihre Bekehrung," for gratuitons distribution. Considerable inquiry has been made for the same work in English. The article was published in the English Herald for April, 1876, under the title of "An encouragement to penitent sinners, &c." In order to publish it for free distribution, however, means will be needed, and one brother has offered to give $25.00 toward defraying the expense of printing it. Now should there be any others who are willing to contribute to this cause, it will not be long before the article may be issued in pamphlet form, and we believe that it might be the means of doing a great deal of good. The value of pure religious literature is of the greatest value, especially to the young. Many of the churches are doing a great deal to distribute religious reading matter among all classes, and truly we ought also to do something in this direction. Let all who have the prosperity of the church at heart reflect over these things.

*To those in Arrears.*—We shall in a short time go over our books and subscription list again, and make out bills for all who owe us either for books or for subscriptions. We find it necessary once a year to look up all our old accounts. And we trust that all of our patrons who know themselves to be indebted to us, will at their earliest convenience send us the amounts; we hope too that those who do not send us the amounts due us, will take no offense if we send a bill. We should like it very much if all who owe us, would take special notice of this, as we have some heavy bills to meet for paper and other material and we are in need of it. We also wish that all who are in arrears, and who have not the means to pay now, would write us at once and state the fact, so that we may know that you wish the paper continued. We do not wish to withhold the paper from any one that desires to read it, but sometimes men die, and others move away, and we are not notified of the fact, and the paper is sent on. And for this reason we want to hear from all who wish to take it. We are willing to wait on you till you are able to pay, but we do not want to send the paper to persons "dead or removed," as neither they nor we would be benefitted thereby. These must be stricken from the list. Hence all will see why it is needful to write and say that you wish to have your paper continued.

*More Emigrants.*—On the 14th of July, the steamer *Vaderland* left Antwerp for Philadelphia, with 500 Mennonites on board. She will be due at Philadelphia on the 28th inst.

*From the Mennonite Settlement* in the vicinity of Mountain Lake, Minnesota, we hear that, though the grasshoppers had again made their appearance there, they left without doing any material damage. This is indeed a great encouragement for the brethren there.

*Bro. P. Friesen*, from Rosenort, Nebraska, writes that, under date of July 20th they are cutting wheat which promises a good yield. The corn also is growing finely, and they are blest with plenty of rain.

*Conference.*—Conference for the South-Western district of Pennsylvania, will be held this year at Blough's meeting-house, near Davidsville, Somerset Co., on the third Friday of September. The nearest station is Johnstown, on the Pa. Central R. R. There will be conveyance at the station on Thursday for those coming to attend the conference. All ministering brethren and deacons are cordially invited to attend.

*Harvest.*—The promise of our heavenly Father that "seed-time and harvest shall not fail" has been verified once more, in permitting us to behold, during the present season, our fields crowned with fruitfulness and beauty. The harvest is past, and the golden grain has been gathered and stored for future use. The harvest throughout the country has generally, so far as we have learned, been reasonably good, so the great majority of persons have the prospect of plenty for the coming year. In many localities, if indeed, the harvest has not been so abundant, (though in many places an abundant yield has been gathered), we believe that everywhere the yield has been such that all have reason to rejoice and return thanks to the Giver of every good and perfect gift, for his abundant mercy. In some localities the weather has been somewhat unpropitious, and some feared that they should not be able to gather the wheat in good condition, and even the churches and individual professors of Christ manifested their extreme weakness in the promises of God (whose word is "yea and amen"), and, on the Holy Sabbath day, went out into the fields to cut and gather in wheat. It truly seems, that the more evidence God gives us of his loving kindness and of his faithfulness, the less some persons are disposed to trust Him. David says, "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37:25. The succeeding days of fair weather, proved how ungrounded their fears had been.

On every side we see how great is the love of God toward us, the children of his care, and how thankful we should be toward him for all the blessings he has manifested toward us. Let us turn to Him with thanksgiving and praise, for the Lord is good and kind and his mercy endureth forever. "Bless the Lord, O, my soul; and all that is within me bless his holy name. Bless the Lord, O, my soul, and forget not all his benefits."

It has, for a long time, perhaps from the very earliest day of the Christian church,, been a custom in our church, to set apart a day each year for special thanksgiving and praise to God for the blessings of the harvest, immediately after the ingathering of the harvest. So far as we know this is still a custom in all our churches, and we trust it will be continued. Should any feel inclined to depart therefrom we would herewith encourage them to continue therein. It is pleasant to give thanks to the Lord.



## WRITE FOR THE HERALD.

One of our correspondents made the remark, that according to his judgment, we were greatly in need of articles for our paper, and this is true: we need articles all the time: we need some now. We know it is the Summer season; the season of hay-making and harvest, when all are busy in their various employments, and to write requires time and labor, but we trust our correspondents and friends will continue to send us some of their thoughts in proper shape for publication. If you have not time to write a long article, make it short: but try and send us something as often as possible. We need your kind assistance, and while you are helping us and doing something for others, you are at the same time profiting your own selves. Send us also news from the churches, and whatever you think may be of interest to the reader.

It would also, many times, be a great help to the editor, and the compositor, and also the means of avoiding mistakes, if our correspondents would try to write as plainly as possible, on white paper, with black ink, and not closer than the rules on the paper, and if the paper is poor, so as to blot through on the other side, write only on one side. Always send your name and address written plainly. Also do not write orders for books or papers or other business matter on the same sheet with an article for publication, or if written on the same sheet it should be so written that the two can be cut apart, as the article for publication must be given to the editor, while the business matters, orders for books, &c., must be given to the book-keeper or shipping clerk. A little information on this subject may enable our correspondents and patrons to assist us a great deal without any inconvenience to them.

## FROM THE CHURCHES.

*Baptism.* On the 20th of May, in the Cross Roads church, near Richfield, Pa., twenty-four persons were baptized and received into the church. One also was received who had been previously baptized. On the following Sunday the communion of the Lord was observed which was largely attended. There seems to be considerable interest felt in this church on the subject of religion as some others again subsequently made application to be received. We trust many more may be brought to see the necessity of this important work, and turn unto the Lord and live. "The fear of the Lord is the beginning of wisdom," and "Wisdom's ways are ways of pleasantness, and all her paths are peace."

On the 25th of June, at Line Lexington, Bucks County, Pa., eight persons were received into the church by baptism. May the Lord be with these precious souls who, by the grace of God, have been enabled to turn their hearts unto the Lord, and seek him for their portion forever. May they remain steadfast and faithful, enduring unto the end, and may many others "Go and do likewise." Jesus is the sinner's friend, and he came to seek and save that which was lost.

On Whit-Sunday, at Perquesa Meeting in Bucks Co., Pa., Bro. David Fretz was ordained to the office of deacon. The brethren there have organized a Sunday school, in which many take an active interest. The school is held in the morning before meeting. We trust that God will bless the labors of the brethren in this work, and that through their efforts much good may be accomplished.

The brethren in Morgan County, Mo., are building a meeting-house this Summer.

*Conference in Illinois* was held in Whitside county, on Friday May 26th. The number of ministers was not large but they met in unity and peace. The discourses of the day were based upon the sermon on the Mount and the 18th chapter of Matthew, and all were willing to abide in the pure doctrines of the Savior and build upon the Foundation of which Jesus Christ is the chief corner stone.

*Conference of the Board of Guardians.*—It has been decided, by the Mennonite Board of Guardians, to hold another conference, in Halstead, Kansas, on the first Tuesday in November (November 7th, 1876), for the purpose of reporting their work and settling up their accounts. To this conference all the brethren everywhere are cordially invited to be present, and especially those who have interested themselves in the work and contributed toward it.

For the Herald of Truth.

## RUSSIAN EMIGRATION.

On the 14th of July, a party of our Mennonite brethren, consisting of 64 families, 370 souls, emigrating from Russia, arrived safely at New York, in the steamer *Kenilworth*, of the Red Star Line. They left their home, in the Colony Molotchna, Southern Russia on the 23d of June, and Antwerp on the 2nd of July. One of the officers of the Red Star Line from Antwerp went on to the Russian lines to meet the party there, and assist them on the way. From Antwerp to New York one of the officers of the company from Philadelphia was with them on the vessel and in various ways assisted them on the voyage, which always has its share of difficulties and unpleasantries.

Upon their arrival at New York, the Mennonite Executive Aid Committee were there to meet them and render them every needed assistance. The landing in New York is always connected with more cares and difficulties than in Philadelphia, and it would upon this occasion, especially, have been much more convenient and desirable to have them land in Philadelphia, as only a few days previous, Castle Garden, the large building where all emigrants are landed in New York had been destroyed by fire. But the party came to Antwerp just at the time, when the vessel for New York was ready to sail, and therefore the officers of the Line, who also prefer Philadelphia, were necessitated to go to New York, and try to make the landing of the emigrants as pleasant as possible.

From New York the party were accompanied to their destinations, Minnesota, Nebraska and Kansas, by two brethren who have already lived a year in the west and two land agents who came to meet them, so that the party received the aid and care of experienced persons and who were interested in their comfort and welfare, from the Russian Border, to their places of destination in the west, which afforded them a great deal of satisfaction and pleasure. They acknowledged their full satisfaction in a card of thanks to the officers of the ship for their kindness and the good treatment received. The whole party completed their long journey safely, and we hope they may be blessed in their new homes, and while laboring for the sustenance of the body, may they not forget the home above, but continually gather more and more of the assurance of the mansions in heaven.

A. E. Funk.

For the Herald of Truth

## AN ANSWER.

[The following article appeared in a previous number of the Herald a number of years ago, and by request we republish it; and we sincerely hope many may be benefited thereby.]

In No. 2, of Vol. 3, an explanation is desired on 1 Cor., 11: 10, "For this cause ought the woman to have power on her head because of the angels." Wishing to contribute my mite, I will endeavor, according to my limited understanding, to give my views on this subject.

"For this cause." What are we to understand by this phrase? My humble opinion is that it means for the "cause" of subjection and close adherence to the divine inspiration given in the preceding verses of the same chapter, and that we, as a sisterhood, for subjection's sake

"ought to have power on our heads," to cover them as is plainly shown by holy inspiration as well as by nature, which is the work of the Creator himself.

"Because of the angels." Why? Because they are in subjection, yielding obedience to our Heavenly Father. How much more, then, ought we poor, sinful mortals humble ourselves in his sight? Having the angels as examples of obedience, we, who are greatly their inferiors, should be ashamed not to come into subjection. In the above mentioned chapter we read, "Every man praying or prophesying,having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven let her be covered." "Judge in yourselves: is it comely that a woman pray unto God uncovered?" Paul here wishes to impress on the mind of believers that the importance of coming before God with reverence and veneration, and inasmuch as man is the image and glory of God, he should honor Him by coming before Him with his head uncovered. The woman, being "the glory of the man," and originally taken from his side, should show submission and subjection to him by appearing before God with her head covered, as commanded by Him, and especially so "because of the angels;" that is, as the angels reverence and obey their Head, the woman should do likewise. In the 15th verse we read, "Her hair is given her for a covering." This is a natural covering, and must not be understood to mean the same as that spoken of in the foregoing verses. The apostle does not have reference to her hair as the covering which she must put on. The covering of the head on the part of the woman is a token of respect, humility and submission. When a woman engages in divine service, as praying, singing, reading, giving thanks, or meditation, which are important and necessary duties to be observed every day, by every true and faithful Christian, I am constrained to believe that it is the duty of sisters in Zion daily to wear a covering. Sisters dear, can we not bear a little mocking and laughing, a little trouble and toil for our savior's sake, who bore so much for us? What sore anguish must he have felt for us, when he sweat, as it were, great drops of blood for us! Oh! let us bring this near to our hearts and consider what manner of love he has for us! Will this not touch every hardened heart? Then let us deny ourselves, take up the cross and follow him daily.

"With her head uncovered, she dishonors her head," and of such, Paul says, "Let her also be shorn," that is if she will not cover her head as becometh a woman, then let her hair be cut of; but if it be a shame to a woman, which it indeed was and yet is, then, as the apostle says, let her wear a covering. "For if the woman be not covered, let her also be shorn." Now if a woman's hair be her covering, what propriety is there in the language, "Let her also be shorn, if she be not covered?"

"For a man indeed ought not to cover his head," &c. Here again it is evidently implied that the woman ought to cover her head. Then again what propriety would there be in admonishing women to place a covering on their heads if they, by the natural covering of the hair, have it already? If Paul, in speaking of the covering which women should wear, when they pray, &c., had meant the hair, he would have needed only to tell them, not to wear it short. He, however, also gives instructions how the hair should be worn. He says, a man should not wear his hair long like a woman, but should cut it off in a becoming manner. I would, therefore, entreat every Zion-loving brother that you do not let Satan and his servants cut and comb your hair for you; but wear it as though you were separated from this world, and as it becomes you, seeing you should conform to the image and glory of God. The same we would say in reference to dress, also, both to the brethren and sisters. We entreat you for your salvation's sake, suffer not yourselves to be carried away by Satan's vanities. Do not allow yourselves to drift on the popular current of vice and folly. Forsake the fashions of the enemy's invention. Be temperate in all things. Consult modesty, and the Lord will be pleased with your conduct. Let the sisters, then, when coming before God, to entreat Him for his blessing, or assemble before God for worship of any kind, appear with a plain and modest covering on their heads, "because of the angels." Dear young sisters, let us follow the example laid before us by our pious Christian mothers; for I sincerely believe it was practiced in the days of the apostle, when he said, "For after this manner, in the old time, the holy women also who trusted in God adorned themselves; and as it has long been an established and an adopted rule in our primitive church, let us who are in this latter evil day not permit it to fall to the ground. The time of our earthly pilgrimage will not be long. Let us, therefore remain as a faithful church until the Lord's coming. Let us strive together hand in hand and heartily with renewed energy, daily to separate ourselves from this world and conform ourselves more and more to the image of Christ and his church, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without a blemish." Therefore let us conform ourselves as one united body, clothed with love and humility, as we profess to be soldiers of a spiritual kingdom under the control and direction of our great Captain Christ Jesus, and as such let us all have the same order. "A city that is set on a hill cannot be hid."

Ye sisters dear, oh, do revere
Your mighty God and King!
Honor your head, as Paul hath said,
When thanks to Him you bring.

A YOUNG SISTER

## FORGIVENESS OF INJURIES.

"Then said Jesus, Father, forgive them; for they know not what they do." Luke 23: 34.

Many a death-struggle has been made to save a friend. A dying Savior gathers up his expiring breath to plead for his foes! At the climax of his own woe, and of human ingratitude—man-forsaken, and God-deserted—His faltering voice mingles with the shout of his murderers,—"Father, forgive them; for they know not what they do!' Had the faithless Peter been there, could he have wondered at the reply to a former question.—"Lord, how often shall my brother sin against me, and I forgive him,—till seven times?" Jesus said unto him, "I say not unto thee, Until seven times; but,Until seventy times seven." Matt. 18: 21.

Superiority to insult and ignominy with some, proceeds from a callous and indifferent temperament,—a cold, phlegmatic, stoical insensibility, alike to kindness, or unkindness. It was not so with Jesus. The tender sensibilities of His holy nature rendered Him keenly sensitive to ingratitude and injury, whether this was manifested in the malice of undisguised enmity, or the treachery of trusted friendship. Perhaps to a noble nature the latter of these is the more deeply wounding. Many are inclined to forgive an open and unmasked antagonist, who are not so willing to forget or forgive heartless faithlessness, or unrequited love. But, see, in this respect, the conduct of the blessed Redeemer! Mark how He deals with His own disciples who had basely forsaken him and fled, and that, too,in the hour He most needed their sympathy! No sooner does He rise from the dead than He hastens to disarm their fears and assure them of an unaltered and unalterable affection. "Go tell *my brethren*," is the first message He sends; "Peace be unto you," is the salutation at the first meeting; "*Children!*" is the word with which He first greets them on the shores of Tiberias. Even Joseph, (the Old Testament type and pattern of generous forgiveness,) when he makes himself known to his brethren,recalls the bitter thought,"Whom ye sold into Egypt." The true Joseph, when he reveals himself to His disciples, buries in oblivion the memory of bygone faithlessness. He *meets* them with a benediction. He *leaves* them at His ascension with the same—"He lifted up His hands and blessed them!"



Reader! follow in all this the spirit of your Lord and Master. In rising from the study of His holy example, seek to feel that with you there should be no such name, no such word, as *enemy!* Harbor no resentful thought, indulge in no bitter recrimination. Surrender yourself to no sullen fretfulness. Let "the law of kindness" be in your heart. Put the best construction on the failings of others. Make no injurious comments on their frailties; no uncharitable insinuations. "Consider thyself, lest thou also be tempted." When disposed at any time to cherish an unforgiving spirit toward a brother, think, if thy God had retained his anger forever, where wouldst thou have been? If He, the Infinite One, who might have spurned thee forever from His presence, hath had patience with thee, and forgiven thee *all*, wilt *thou*, on account of some petty grievance which thy calmer moments would pronounce unworthy of a thought, indulge in the look of cold estrangement, the unrelenting word, or unforgiving deed? "If any man have a quarrel against any, even as Christ forgave you, so also do ye."—*Mind of Jesus.*

For the Herald of Truth.

## THE HEAVENS.

"The heavens declare the glory of God: and the firmament showeth his handywork." Psalm 19.

The term here used may be understood as applied to the canopy overhead, the regions of the stars and planets; or the "starry heavens' as it is often called.

The psalmist herein describes the glory and infinite wisdom of the Creator, and, no doubt all the inhabitants of the earth have this wonderful ceiling spread over them and can perceive the stars shining and glittering on every hand like so many thousand sparkling lamps that adorn the canopy which covers their abode.

We are commanded in Scripture to "Lift up our eyes on high, and consider Him who hath created them, who bringeth forth their hosts by number and guides them by the greatness of his strength. There are thousands of people who profess Christianity that almost utterly disregard the beautiful arrangement of the celestial orbs, and do not hold in reverence the Divine perfections displayed in the phenomena of the heavens, which presents, even to the vulgar eye, a scene of splendor and magnificence.

The Bible, in many instances, refers us to contemplate the glories of the firmament, that these gems of light "serve for signs and for seasons and for days and years." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." The word of the Lord as it spake unto Job, saying, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? or knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth? Job 38: 31, 33.

Through the aid of telescopes and the proper use of mathematical calculations, astronomers are able to ascertain that many of the stars are immensely large, and in other respects similar to our globe in physical construction, and thought to be habitable globes like unto ours. Nevertheless, the Bible says nothing directly concerning this, yet may we not reasonably judge that from the splendor and brightness with which they traverse the regions of the "upper deep" that they are objects of God's special care, who guides them through the regions of space to administer their sparkling lustre to the rebellious creatures of this world, among whom are almost continually wars and commotions, nation rising up against nation. The mass of mankind although is slowly recovering from the fall of Adam and total derangements of sin through the advent of the Savior of the world, which event of itself shows how highly *we* are, also, prized in the sight of the living God.

L. J. HEATWOLE.

*Dale Enterprise, Va.*

## "WILL YE ALSO GO AWAY."

John 6: 7.

Many have forsaken Christ, and have walked no more with him; but what reason have *you* to make a change? Has there been any reason for it in the past? Has not Jesus proved himself all-sufficient? He appeals to you this morning—"Have I been a wilderness unto you?" When your soul has simply trusted Jesus have you ever been confounded? Have you not up till now found your Lord to be a compassionate and generous friend to you, and has not simple faith in Him given you all the peace your spirit could desire? Can you so much as dream of a better friend than He has been to you? Then change not the old friend for new and false. As for *the present*, can that compel you to leave Christ? When we are hard beset with this world, or with the severer trials within the church, we find it a most blessed thing to pillow our head upon the bosom of our Savior. This is the joy we have to-day, that we are saved in Him, and if this joy be satisfying, wherefore should we think of changing? Who barters gold for dross? We will not forswear the sun till we find a better light, nor leave our Lord until a brighter lover shall appear; and since this can never be, we will hold him with a grasp immortal, and bind His name as a seal upon our arm. As *for the future*, can you suggest anything which can arise that shall render it necessary for you to mutiny, or desert the old flag to serve under another Captain? We think not. If life be long, he changes not. If we are poor, what better than to have Christ,who can make us rich? When we are sick, what more do we want than Jesus to make our bed in our sickness? When we die—is it not written that "neither death nor life, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord?" We say with Peter, "Lord, to whom shall we go?"—*Morning by Morning.*

## NOW IS THE TIME.

As flows the rapid river,
With channel broad and free,
Its waters rippling ever,
And hasting to the sea,
So life is onward flowing,
And days of offered peace,
And man is swiftly going
Where calls of mercy cease.

As moons are ever waning,
As hastes the sun away,
As stormy winds complaining,
Bring on the wintry day,
So fast the night comes o'er us,
The darkness of the grave;
And death is just before us:
God takes the life he gave.

Say, hath the heart its treasure
Laid up in worlds above?
And is it all thy pleasure
Thy God to praise and love?
Beware lest death's dark river,
Its billows o'er thee roll,
And thou lament forever
The ruin of thy soul.

## THE SHEPHERD BOY.

On a beautiful morning a merry-hearted shepherd was watching his flock, in a blooming valley between woody mountains, and was singing and dancing about for very joy. The Prince of the land was hunting in that neighborhood, and seeing him, called, him nearer, and said, "What makes you so happy, my dear little one?

The boy did not know the Prince, and replied' "why shouldn't I be happy? Our most gracious sovereign is not richer than I am!'

"How sir" asked the Prince; "let me hear about your riches."

"The sun in the clear blue sky shines as brightly for me as for the Prince," said the youth; "and mountain and valley grow green, and bloom as sweetly for me as for him. I would not part with my two hands for all the money, nor sell my two eyes for all the jewels in the royal treasury. Besides, I have everything I really need. I have enough to eat every day, and good warm clothes to wear, and get money enough every year for my labor and pains to meet all my wants. Can you say that the Prince really has more?'

The kind Prince smiled, made himself known, and said, "You are right, my boy. Keep fast hold on your cheerful spirit."

Contentment makes one happy and rich as the greatest king.

# Children's Department.

"Jesus, the children's Friend,
Calls from his throne above;
Upon his grace and truth depend
And give him all your love.

"He calls! let children hear,
At the glad sound attend;
In smiling crowds, at once draw near,
For he is still their Friend."

## A TALK TO THE CHILDREN.

Dear children: I wish to have a talk with you again, so that we may not forget each other. I hope I shall not forget the children while I live I think of you often, and still love you as ever. How do you all do? Have any of you been naughty since we had a talk together? How have you spent your Sabbaths? I wish I could have an answer from each one of you.

Our heavenly Father has been very good and kind to us? he has given us many blessings, and yet we are so apt to forget to thank him for his goodness, but we neglect so many duties which we owe to God, that it is good for us to be reminded of them often. It seems to me that the more God blesses us, the more we neglect to keep his commandments: for when we have good health, and everything goes as we wish, we seem to forget from whence these good blessings come.

When people make promises to their fellows, then neglect to fulfill them, they are called dishonest—are we therefore not very dishonest toward God, when we neglect our duty towards him, and then promise that we will do better, but in a short time we forget what we have promised, and disobey him again?

But we are poor, weak beings, and for this reason we need to be the more careful, and we need to pray the more that Jesus may help us, and strengthen us. Peter could not walk on the sea alone, Jesus had to help him; but when he got frightened at the waves, he seemed to forget that Jesus was there to hold him up, and he began to sink.

There is so much for each of us to do in this world, that none of us should be idle. When we get to the end of our journey we can look back and see a great many things that we have left undone;

"Work, for the night is coming;
When man works no more."

My young friends, did you ever think of the end of your journey? We mean the time when you must die. God, our heavenly Father has given all of us something to do—has given us a task—and how will we feel when we must die and come before him and our task is not done? O, young friends, is it not a terrible thought? Those who have not done their work, will have to see those who did their duty well, go over into that beautiful, heavenly land; but they will have to be turned away to go into that place of darkness and misery to be punished.

Then try to be good, obedient children. Let us keep near to Jesus, and ask him to help and to lead us in the right way—the way that will bring us safely at last into those beautiful mansions in his Father's house.

"Ask the Savior to help you
Comfort, strengthen, and keep you,
He is willing to aid you,
He will carry you through."

BROTHER HENRY.

## MARY AND SARAH.

Mary was a girl ten years old. Her light curls, blue eyes, and rosy cheeks gave her a very fair and handsome look so that every one seeing her admired her beauty. Mary went to school, and being not of a very pleasant disposition she was very easily offended. She often heard people remark how pretty she was, what beautiful eyes she had, how rosy her cheeks looked, &c.; this made her vain, proud, and overbearing, so that in the company of her school-mates when she, in almost every thing, could not have her own way or will she would become fretful and out of humor, and displeased she would walk on a side. She thought, because every one considered her pretty and handsome, every one ought to love her too. Was this the case? No; finally no one wanted to have any thing to with her, just because she was so touchy and so very hard to please.

Sarah was a girl nine years old, who had just moved here with her parents from the East and also entered school. She was of dark complexion, and being a stranger she was somewhat bashful, and having very good and pious parents was also not dressed so flirting as many of the other scholars. All this very soon attracted the attention of the other scholars, and some made remarks about her plain dress. Mary in a mocking way said, I wonder who would care for such a sweet looking lady? Sarah did not let on that she heard what Mary said and kept silent. But would the teacher, or any of the other scholars, ask her any thing, she would answer boldly and in a very pleasing manner, and was very respectful and polite towards every one. Her teacher very soon became intimate with her and in a short time all the scholars loved her and enjoyed her company very much, except Mary, who hated and envied her still the more, by which she would bring still the more shame upon herself.

Thus, my dear little readers, you can see that in order to be loved and respected it is not necessary to have a beautiful countenance and be clothed with a fashionable dress as many think. Do you desire to be loved and respected, you must also love and respect others; be kind and obliging to those about you and always be ready to do them a favor wherever you can; or to be short, Do unto others as you would have them to do unto you, and you will be loved by every one and soon have good friends. Should any one try to scorn or to mock you, do not give any answer rather then to answer in harsh words, and your mocker will fall to shame. Remember Mary and Sarah.

## A LETTER.

My dear friend Fanny, your kind, friendly letter cheered me very much, as I had not got any letters from the children for some time. It reminded me of my duty toward you children. I wish more of my little friends would write to me; it would do my heart good.

My prayer for you dear Fanny, is, that God may help you, and give you a clean heart; that Jesus may be your best friend, that you may be one of his lambs, that he may lead you into his beautiful green pastures, and to the living Fountain of water, that you may eat and drink to the health of your soul; and that you may "be planted in the house of the Lord," and "flourish in the courts of our God." That you may be fruitful already in your young days, and "still bring forth fruit in old age," and be "fat and flourishing." Psalm 92: 13, 14.

I hope I may be able to be with you some time, that we may become better acquainted.

Please write again. Your friend,

BROTHER HENRY.

## WHAT DO YOU READ?

Don't be ashamed, boys and girls, to let people see you reading the Bible There are many boys and girls who never look into their Bibles except at family prayers, and not much then. A few odd minutes spent from time to time, every day, will give you a good store of Bible knowledge. Don t say the Bible is not interesting. Thousands of boys and girls will pour for hours over silly tales which they think are worth spending time on, when they would grudge five minutes a day spen t in Bible reading. Don't neglect it, it is the power of God, unto salvation, for you, if you will take it into your heart.

I have ever found it safe and best, under all distresses, temptations, and desertions to be still, patient, and quiet as possible, not so much as to look at the temptation, if we can help it, but let the boisterons waves, billows, and storms pass over our heads. This counsel I know is easy to give, but hard to learn. However we may be assured of this, the Lord will not utterly leave nor forsake his depending ones. They are to endeavor to keep the word of patience, in the hour of temptation, but if we are restless and uneasy under distresses, we shall certainly add to our sorrow and affliction. — *Pike.*



# Miscellany.

Could man consolidate the power,
And all the wealth this world can give,
And add to the longest hour
Appointed him on earth to live,
What would it profit shoul he grasp the whole,
And lose forever his immortal soul?

## A TERRIBLE MASSACRE.

On the 22nd of June Gen. Custer with his regiment set out to find the encampment of the Indians on the Little Horn River, Montana Territory. At the same time Gen. Terry aimed to come upon them by another route. On the 25th Custer came upon the Indian encampment of 3,000 warriors, intending to attack them in front and rear, and the result was the destruction of the five companies and seventeen officers, among them Gen. Custer, his two brothers, nephew and brother-in-law. 265 bodies, most of which were badly mutilated, have been buried. Everything indicates that the Indians also must have suffered heavy loss.

We cannot help noticing the different feelings stirred up in the minds of men, as the sad intelligence of the terrible conflict, the repulse and destruction of a portion of the United States army by the fierce and exasperated Indians. Hundreds are filled with feelings of bitterness and revenge against the Red Men of the forest, breathing out threatenings of death and destruction against them and advocate their entire subjugation by force of arms, or their annihilation; and for this work of blood and slaughter hundreds of men volunteer their services, and are eager for the work. By certain not very sagacious newspaper men, it is declared that the President's peace policy is a *failure*, and, with a sort of mock-bravery, for which a great many editors are proverbial, they denounce it as the "Broad-brim" policy.

Others are led into an entirely different train of thought. With feelings of true humanity they look with sadness and pity upon the fearful event; having the welfare of the country, the welfare of the Indian as well as the happiness and welfare of the white man at heart, they shudder at the long train of blood and death, and fire and pillage that may follow, by which, in the end, nothing, but a still deeper feeling of animosity between the Indian and the white man will be gained.

When we enquire into the causes of these things we must feel the more mortified, when we think that, as a certain writer says, "by a judicious management of our Indian affairs, this war might have been avoided." It is the old story of promises made and not kept, of long years of dishonesty and deception practiced on the ignorant and uncivilized Indian by designing and unscrupulous men. Is it any wonder that the Indians are full of suspicion, that they have lost confidence in the whites? Is it any wonder that men with all their pure motives, good teachings, and Christian instructions, based upon the principles of peace, are not able in five or ten years to undo, what dishonesty and injustice has labored two centuries to accomplish? And when after a few years of labor in the face of all these corrupt influences, and a thousand other unthought-of-obstacles, they do not at once civilize, reform, educate, and change a demoralized people into peace-loving quiet citizens, then the *peace policy* is denounced as a failure. The fighting policy has now been pursued for nearly two centuries and its fruits are produced anew in the slaughter of nearly 300 men as related at the head of this article. Let the peace policy be pursued as long, and we are sure there will be better results, a thousand fold. Honesty, fair dealing and kindness will surely win in the end, when war will only aggravate the evil. Let the Christian church meet these questions, and consider it from a Christian stand-point, and not run into a passion of excitement without reflection. The principle of peace, which our Savior taught can never fail. If men abide by them, they must and will bear fruit, and though they sustain a temporary discomfiture and seem not to accomplish their designs, from the very dust they will rise to victory, and final triumph.

"Truth crushed to earth shall rise again,"
And Peace shall plume her wings anew,
Though torn and bleeding, yet no stain
Shalt thou upon her banner see.

## JOURNEY OF THE MENNONITES TO MANITOBA.

The Manitoba *Free Press*, brings the following detailed account of the perilous journey of the Mennonites to Manitoba:—They left Berlin, Canada, the 8th of May, and the following day in Sarnia, they took the steamboat *Ontario*. The company now consisted of 442 Mennonites, and 200 Cabin passengers, French from Lower Canada. They had a pleasant passage across the Lake, and on the 16th came in sight of Duluth. Previous to this, however, the steamer passed through great ice-fields; but on this day their further progress was suddenly stopped, by the freezing in of the steamboat five miles from the wharf. Here it remained fast nine days, during which time no particular want appeared, as all who were on the boat had to take some provision with them. The cabin passengers only received two meals a day for nine days. The Mennonites, who had their provision with them, upon the advice of Aaron E. Schantz, who accompanied them, commenced three days sooner to fast.

After the Mennonites had consumed all their provision, they were obliged to use a quantity of seed potatoes, and flour which they were taking with them to Manitoba, and which was also all used before the vessel was released from its icy prison. With the French Canadians it went much harder than with the others. As they had not laid in a supply, they were obliged to buy all the biscuit to be had on board; afterwards they obtained one meal a day from the officers. The evening previous to the breaking up of the ice, it was made known that there was provision yet for only one day, and fuel for ten hours; which naturally caused great anxiety amongst the passengers; afterwards, however, they obtained some wood from the "*Asia*" and the "*Sovereign*," and other steamboats which were frozen in a short distance from the *Ontario*.

The 23rd of May, eighteen men started for the shore, which all reached, except two who returned to the vessel; however, many of them, by creeping and climbing over blocks of ice, injured their hands and froze their feet. The evening of May 24th (the Queen's birthday,) the ice broke, and the *Ontario* with other steamers ran into the harbor of Duluth, and, as might be expected, to the joy of the frightened and tired passengers. Friend Schantz speaks very highly of the conduct of the captain and the crew of the *Ontario*, all of whom used every effort to encourage the passengers and assist them in their dangerous journey.

After these difficulties were over, others presented themselves, at least to friend Schantz. In Duluth was a runner from Moorhead with a letter from the Mennonites located near that place, who used every effort to induce them to settle in the United States. He gave a glowing account of the U. States, and described Manitoba in the most gloomy colors. This "runner" accompanied the Mennonites over the North Pacific R. R., and in Brainard he obtained the assistance of three Mennonites, who likewise endeavored to prevail on their brethren not to go to Manitoba. They endeavored to make an impression on them, and it required the untiring efforts of friend Schantz to bring these people to their place of destination. However, as the train was leaving Glyndon, a man, with his wife and child, jumped off the train; friend Schantz, notwithstanding was not idle; he had the train stopped, and demanded of the man the fare for the three, $17.50 for each one; and gave him to understand that their tickets and baggage would be held for the passage money. He then went on with the company; he could, however, by paying $52.50 receive his goods and go whither it seemed him best. It is for once settled, that Canada will not pay the passage for emigrants to the United States. After this there were no more such difficulties. From Fisher's Landing the "*In-*

*national*" conveyed the company—17 families landed at Dufferin, and 63 at Rat River.

## LOOK UP.

When sorrow's dark and heavy pall
O'erspread thy hopes, benighting all.
Look up.

When stung by sin, and vexed by fear,
And the Avenger draweth near,
Look up.

When weary of the inward strife,
And longing for that "higher life,"
Look up.

What though the sky is robed in night?
The darkest hour precedes the light!
Look up.

When Pisgah's height thy feet shall tread,
And circling glory crowns thy head.
Look up.

If all is dark, or all is light;
Live thou by faith, and not by sight;
Look up.

By sorrow be thy patience tried,
And let thy joy be sanctified;
Look up.

## KNOW GOD AND BE STRONG.

"The people that know their God Shall be strong." Dan 11: 32.

Every believer understands that to know God is the highest and best form of knowledge; and this spiritual knowledge is a source of strength to the Christian. It strengthens his *Faith*. Believers are constantly spoken of in the Scriptures as being persons who are enlightened and taught of the Lord; they are said to "have an unction from the Holy One," and it is the Spirit's peculiar office to lead them into all truth; and all this for the increase and the fostering of their faith. Knowledge opens the door, and then through that door we see our Savior. Or, to use another similitude, knowledge paints the portrait of Jesus; and when we see that portrait, then we love Him; we cannot love a Christ whom we do not know, at least in some degree. If we know but little of the excellence of Jesus, what He has done for us, and what he is doing now, we canot love him much; but the more we know him, the more we shall love Him. Knowledge also strengthens *Hope*. How can we hope for a thing if we do not know of its existence? Hope may be the telescope; but till we receive instruction, our ignorance stands in front of the glass, and we can see nothing whatever. Knowledge removes the interposing object; and when we look through the bright optic-glass we discern the glory to be revealed, and anticipate it with joyous confidence. Knowledge supplies us reason for *Patience*. How shall we have patience unless we know something of the sympathy of Christ, and understand the good which is to come out of the correction which our heavenly Father sends us? Now is there one single grace, but in the "knowledge" of our Lord and Savior Jesus Christ!—*Morning by Morning.*

## GARMENTS UNSPOTTED.

Very carefully should we tread as we wend our footsteps along the celestial road, for this is a narrow way, and lies all along through a region where sin has left its mark of corruption and defilement. To walk therein, and shun the pollution, keeping our garments "unspotted from the world," will require great watchfulness, great caution. "See that ye walk circumspectly." "Gird up the loins of your mind." Do not suffer your white robe to flow too loosely, let it not come in contact with the impurity around you. You can only wear it at full length when you reach the city of the great King, where the streets are of gold. In the purity of that place you will never fear defilement, but till you enter "through the gates" be watchful, keep a steady, straight course.—Venture not too near the edge of the path, too near the world in its spirit, its fashions, its maxims. "Be ye separate." "Touch not the unclean thing." See to it that you keep spotless your robe of purity.

## INJURED BY A STEER.

From the "*Volksfreund*" of Lancaster, Pa., of May 28th, we learn the following:

Martin Herr, son of Benjamin Herr, whose farm lays near Bird-In-Hand, was severely hurt by an evil-disposed steer. Metzgermeister, Darnstetter and Dinkelberg, were there to purchase some fat cattle. Martin Herr showed them several steers in the stable, and in order that they could the better examine them, they were turned out. They all quietly permitted themselves to be loosed but one. As young Herr was about to loose him, the steer lowered his head, thrust one horn through the side, and in a frightful manner threw him in this position repeatedly against the manger.

His calls for assistance soon brought the above named men quickly to his aid, and with considerable effort released him from the angry animal. Medical assistance was called and found that several of his ribs were broken, and a flesh-wound nearly a foot long. Aside from this he was bruised in different parts of the body and well marked with blue spots. The physician expects a speedy recovery as there appears to be no internal injury.

## EXTREME HEAT.

A period of extreme heat has prevailed for nearly four weeks. The *Philadelphia Press* of July 19th says that from the 24th of June to that date, the thermometer had not fallen below 71° at the coolest time of the night. The temperature during the day has been constantly above 99°, and on the 16th it reached 102° in the shade. The consequence has been an unusual mortality. In Philadelphia, the deaths last week were 854, a number never attained exept once before, in the week ending July 13th, 1872. the increase over the previous week was 236. Of the whole number, 431 were under two years of age, and more than 350 under one year.

## RELIGIOUS TOLERATION.

Romanists believe in religious toleration for countries like the United States in which they are in the minority. In other countries, however, like Austria, where they have ruled for ages, they will not concede an inch of freedom unless they are compelled. The MISSIONARY HERALD states the position of the missionaries of the American Board in Austria thus: "They can enter no pulpit; they can hold no public service to preach the Gospel; they cannot even occupy a room for a Bible reading, or lecture, unless official leave is given by the authorities; they cannot sell, give away, or even loan a tract without risking the penalties of the law." We may add, however, that the very fact of their presence in Austria is a signal victory over Romanism, and contains in it the germ of all these other privileges to be granted by and by, but without the leave of Rome.

## A LARGE CLOCK.

London is said to possess the largest clock in the world. It has four dial plates, twenty-two and one-half feet wide, which are worked for eight and one-half days. The hands weigh each about two hundred pounds, and at thirty seconds, or half a minute, the ponderous hand moves seven inches on the circumference of the dial. The whole of the mechanism of the clock weighs nearly four tons; but motion is given the whole by the action of a small spring, weighing one-sixth of an ounce. The pendulum weighs six hundred pounds; but so accurate are all the adjustments, that when it is required to regulate the clock, the addition or removal of a piece of metal weighing one ounce will accellerate or retard it at the rate of a second per day.

In the United States the Atlantic and Pacific oceans have been connected by a railroad, and this great enterprise is stimulating the people of Europe to the same purpose. It is already proposed and planned to connect the Atlantic and Pacific oceans by a railroad to run through Central Asia. It will be likely to overcome one of the greatest objects of civilization, namely the separation of a large part of Asia from Europe by a vast desert, in which no means of traansit but a railroad could be of any use.



"Only believe the sweet promise
The Savior has given to thee,
'Here ye shall have tribulation,
But infinite peace in me.'
Believe that the heavenly mansions
Are preparing for thee above;
And all things work for the better
To those who the Savior love."

## FORMATION OF CHARACTER.

Have you ever watched the icicle as it formed? Have you noticed how it froze, one drop at a time, until it was a foot long or more? If the water was clean, the icicle remained clear, and sparkled brightly in the sun: but, if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are formed. One little thought or feeling at a time adds its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness: but, if impure and wrong, there will be a deformity and wretchedness.—*Church Union.*

In Waterloo Co., Ontario, a short time ago, a German bride, on her wedding-day, danced herself to death. The account is given thus: A short time ago GEORGE STEINMETZ and CATHARINE SEIPEL, of Baden, Waterloo Co, Ont., were celebrating their wedding at the house of Jacob Seipel, the bride's father. As is customary often on such occasions, they had a dance; the bride and groom took an active part with the assembly. During this time as they were resting the youthful bride sank suddenly by the side of her husband, and lay motionless. It was at first thought that she had fainted, but the guests were much frightened to find that she was dead. It appears, however, that death was caused from palpitation of the heart, occasioned by tight lacing, and over-exertion in dancing.

On the night of July 4th, the village of Rockdale, Iowa, seven miles from Dubuque, built in a ravine, on a stream, was inundated, at the dead hour of the night, while the storm was raging and the lightning flashing, by the breaking away of a mill dam some distance up the stream. From the rush of water every building in the place was swept away with the flood, except the mill, and their occupants carried away and drowned. Of the forty-two persons missing, nineteen bodies have been found along the banks of the stream. Rockdale is a small place of about two hundred inhabitants, built upon a creek.

The American Bible Society, established sixty years ago, have issued 850,470, including 648,641 at home and 165,829 abroad. There have been 675,330 copies manufactured at the Bible House, 177,707 printed abroad, and 23,733 purchased abroad, making a total of 876,770.

We are often more ashamed than grieved and humbled for our sins. Our own consciousness of them, and of God's being privy to them, does not pain us near so much as it would do to have them known to others; see, therefore, whether what you ca'l your penitence is not more pride than any thing else.

Charity is never lost; it may meet with ingratitude, or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.

The postage on all printed matter of the third class, has been reduced from one cent per ounce, to one cent for each two ounces, as it was formerly.

—Seventeen Sunday schools for the Chinese are in operation in San Francisco and Oakland, Cal.

## IN MEMORY

Of little ARTIE BEENEMAN, who died May 7th, 1876.

Where has little Artie gone,
So early in the opening Spring,
When buds and leaves are being born,
And little birds so sweetly sing?

Where has little Artie gone?
Where has the dear one fled?
The pebbly brook flows smoothly on,
Thus singing of the early dead.

No more his tender voice is heard;
No more his childish mirth;
No more the light of his soft eyes,
Will rest again on this fair earth.

No more at home is ever heard,
The patter of his little feet;
No more his sunny form is seen,
Nor heard the song he sang so sweet,

Little footsteps oft will pause,
Little children sometimes wait,
At the spot once loved so well
By little Artie, at the gate,

Oh, where is little Artie now?
The whispering winds breathe very low,
And tell the flowers on every hill,
How sweet the place where loved ones go!

—*Selected.*

# Died.

April 13th, in Bucks county, Pa., after an illness of 19 days, HENRY GODSHALK, aged 55 years and 15 days. Interred at Doylestown Mennonite meeting-house, on the 17th, where a very large concourse of friends and relatives had assembled to pay the last tribute of love to the departed one. He leaves a widow and daughter to mourn their loss. Services by I. Reckert and I. Overholt at the house, and Josiah Clemmer and I. Moyer at the meeting-house.

The righteous rest with one accord,
And in the bosom of the Lord;
They now shall be forever blest—
They now from all their labors rest.
They walk the golden streets above,
Where all is bliss and joy and love—
To sing with holy angels there,
And crowns of glory ever wear.

April 11th, in Bucks county, Pa., of consumption, EMMA, wife of Joseph YODER, (maiden name Hunsberger) aged 17 years, 11 mos. and 24 days. Buried at Perquesu, M. H. Many friends were present. She leaves a mourning husband to weep over her early departure. Services by I. Overholt and S. Godshalk.

Asleep in Jesus, blessed sleep;
From which none ever wakes to weep,
A calm and undisturbed repose,
Unbroken by the last of foes.

[The two forgeoing obituaries were mislaid, otherwise they should have appeared sooner. We trust the writer will have patience.]

June 29th, in Medina Co., Ohio, of dropsy and palsy, Bro. ISAAC OVERHOLSER, aged 70 years, 9 months and 17 days. He was buried on the 30th. Funeral services by Isaac Good and Henry Beery.

June 30th, in Elkhart Co., Ind., of heart disease, SUSANNA SHRINER, aged 75 years and 6 months. She died very suddenly. During the day she had been about her work, baking and the usual round of household work. In the evening she partook heartily of supper, and shortly afterwards, as she felt a sudden spell coming over her she called to her daughter-in-law to come to her assistance. She caught her in her arms before she fell and carried her to the house, where, in less than half an hour, she died. Buried on Sunday. Services by John F. Funk and —— Lear. How should we all be engaged diligently in watching and prayer, for truly we do not know in what hour death may come.

July 1st, in Elkhart Co., Ind., Sister SOPHIA WISLER, wife of John Wisler. Aged 69 years, 7 months and 10 days. She was buried at Yellow Creek grave-yard. Many friends and neighbors followed her to her last resting place. Funeral services by M. E. Kreider, J. M. Christophel, J A Beutler and C. Christophel. She was sick about fourr months, and the greater part of that time suffered great pain. For some weeks she could not lie in bed, but sat in a chair. She seemed to put all her trust in God, knowing that through much affliction we must enter into the kingdom of heaven. The day before she died, when they were preparing her something to eat, she said, "This is the last you need prepare." Her last words were, "O, Jesus, take me home." She leaves a mourning husband and 9 children, 46 grand-children, and 3 great-grand-children. Of the grand-children 38 are yet alive. May the Lord bless the mourning family, that they may all try to meet their mother where parting shall be no more is the ardent wish of the writer.

"Now rest, dear aged mother, rest,
From all thy labor free:
Thy pains shall thee no more molest,
To all eternity."

June 19th, in Montgomery Co., Pa., ANNA MOYER, (maiden name Musselman) wife of Benjamin L. Moyer, aged 51 years, 8 months and 4 days. On the 22nd, the corpse, in the presence of a large concourse of relatives and neighbors, was consigned to the bosom of mother earth, in the Franconia burying-ground, at which place words of comfort and edification were presented to the audience, by William and Henry Nice, and Henry Bower. About a year ago a cancer appeared on her face, and since which time she looked forward with Christian patience and composure for her release.

June 10th, in Montgomery Co., Pa., of consumption, at the residence of Abrm K. Nice, JOHN DIRKS, aged 27 years, 10 months and a few days. He leaves a wife and two little children to mourn his early death. He emigrated from Russia about two years ago. Services by Jacob Landis and Henry Nice.

June 16th, in Allen Co., Ohio, Bro. JOHN BIXLER, aged 85 years, 4 months and 14 days.

He passed away calmly. We hope our loss is his eternal gain. Buried the 18th in the presence of a large congregation of relatives and friends. Services by C. B. Brenneman.

May 21st, in Noble Co., Ind., JONATHAN BYLER, aged 67 years, 2 months and 29 days. He leaves a wife and eight children to mourn their loss. Funeral services by Joseph Yoder and Isaac Smoker.

June 20th, in Johnston Co., Iowa, of inflammation of the brain, MAGDALENA, daughter of Levi D. and Catharine YODER, aged 3 years, 10 months and 7 days. Buried the 22nd. On which occasion impressive remarks were made by Fred. Swartzentruber and Abner Yoder.

Methinks I see a thousand charms,
Spread o'er thy lovely face,
While infants in God's tender arms
Receive thy smiling grace.

June 13th, in Montgomery Co., Pa., of scarlet fever, HORACE, son of Samuel DETWEILER, aged 2 years, 10 months and some days. Services by Henry Nice at the Franconia church.

June 14th, in Telford, Montgomery Co., Pa., by drowning, JOHN BECK, aged 24 years, 4 months and 4 days. The 17th interred in the Franconia burying-ground. Services by J. Clemmer and A. Horning.

## AID FUND.

RUSSIAN (CANTON CHURCH) WIDOWS' FUND.

Michael Shank,.....$2.00
J W H,..... 30


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## Letters Received.

A—Joseph Allabaugh, John K Aldarfer, C B Amstutz, Hettie Albert.

B—Jonas H Buckwalter, Peter E Boshart, Chr Brenneman, Chr Buchman, A M Boyer, Sarah Begley, Jacob Bucher, Susan Boyer, J W Borntrager.

D—Jacob Diller, Joseph Detweiler.

E—John Erwin, Mathias Eby.

F—Abrm Friesen, F Freytag, Peter Friesen.

G—John Gingrich, Joe Good, John Gascho, Jacob D Guengerich, Christian Geiger.

Isaac D Heebner, Solomon Hartzler, Dr. F. Herring, Mrs. I H Huber, John W Heisy, Joseph High, D W Hartzler, Jacob Hallman.

K—David Keim, Joseph Krub, D H King, Eli Kauffman, Jacob M Kauffman.

L—P P Lehman, Lizzie E Landis.

M—John Metz, Edwin E Martin, Isaac Miller, E W Miller, Peter Martin, Jonas K Moyer, Barton S Muller.

Jacob F Naffziger, Christian Naffziger.

R—H H Rutt, G Roosen, Moses Roop.

S—Heinrich Strasler, Chr Schlagel, Joseph Stauffer, Anna H Stoner, John Schertz, Mary Schadt, J H Steckley, C J Swartzentruber, David Schroeder, J G Stauffer, John Schrock, N Sproll, Henry L Shelly, Heinrich Stutz, Jacob H Snavely, Jacob Shank.

T—W Theilenhaus, Joseph D Troyer, L B Troyer, Jacob Troyer, Jacob Z Troyer, Lydia Troyer.

W—Chr Wagler, John Wyse, John Wisler.

Y—D D Yoder.

Z—A Zimmerman.


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## TIME TABLE.

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Passenger trains on and after April 16th, 1876, leave Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.

| | |
|---|---|
| No. 8, Chicago Express, | 3.05 A. M. |
| No 72, Way Freight.. | 5.05 " |
| No. 2, Mail. | 11.25 " |
| No. 50, Stock Express | 5.00 P. M. |
| White Pigeon Train... | 3.00 " |
| " " " | 5.00 A. M. |

AIR LINE DIVISION.

| | |
|---|---|
| No. 74, Way Freight. | 5.05 A. M. |
| No. 4, Special New York Express | 1.20 P. M. |
| No. 6, Atlantic Express ... | 9.50 " |
| C. W. & M. | 1.05 P. M. |

GOING WEST.

| | |
|---|---|
| No. 3, Toledo Express ... | 2.15 A.M. |
| No. 5, Pacific Express...(Air Line)... | 4.40 " |
| No. 9, Michigan Accommodation... .. | 7.30 " |
| No, 1, Special Chicago Exp.(Air Line) | 4.25 P. M. |

KALAMAZOO DIVISION.

The Grand Rapids Express 5.00 a. m., and Accommodation 3.00 p. m., run direct to Grand Rapids.

Returning, ar. at Elkhart 12.40 p. m., and 9.35 p.m., making connections with Air Line trains.

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing with trains for Lafayette, New Albany, &c. At Chicago to all points West & South

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# Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 13—No. 9. ELKHART, IND., SEPTEMBER, 1876. Whole No. 153.


## THE SOURCE OF EVERY GOOD GIFT.

Our blest Redeemer, ere he breathed
His last farewell,
A Guide,—a Comforter bequeathed,
With us to dwell.

He comes, his graces to impart;
A willing guest,
While he can find one humble heart
Wherein to rest.

And all the good that we possess,
His gift we own;
Yea, every thought of holiness,
And vict'ry won.

Spirit of purity and grace
Our weakness see;
O make our hearts thy dwelling-place,
And worthier thee.

For the Herald of Truth.

## THE MENNONITE CHURCH AND HER ACCUSERS.

About two years ago a book, written by Daniel Musser, a bishop of the *Reformed* Mennonite Church, was published, of which we secured a copy and spent some time in its examination. The contents of the book struck us so strangely that for a long time we kept thinking over the matter whether we should undertake to expose its inaccuracies and ill-timed judgments, or whether we should pass it by in silent contempt. Some of our friends thought that such inaccuracies should not be passed over in silence, but a want of time and many other duties pressing urgently upon us, we deferred the matter until recently when we again took the book and in our reading of the same we felt that in justice to the cause of Christ and his church we could not conscientiously remain silent.

The Reformed Mennonites are a sect which took their rise about the year 1812. John Herr was their first pastor. On many points they hold the same views as the Old Mennonites, but in some respects they hold most singular and unscriptural doctrines, as we propose to show before we close this article. They claim that there is only one true, Christian church in the world, and that they comprise that church. They utterly condemn all who do not unite with them as Babel and in error; they refuse to hear any ministers, except those of their own church, and are very strict in shunning those who are expelled from their communion, and are extremely rigid in the observance of all outward forms and customs.

We do not wish to be understood that we make any objection against those who are strict in the observance of outward rites; we commend them, so far as the law and commandments of Jesus Christ require of us. We honor and love a man all the more when he adheres strictly to the requirements of the Bible, and is faithful in the discharge of the duties of his profession, but there is a difference between closely following in the footsteps of Jesus, and observing his commands, and being strict in observing self-made laws, and the unscriptural traditions of men.

The writer of the book referred to, claims that the Mennonites were once a pure church. In the days of Menno God was with the church and his blessing was upon it; that they were the true and living church of God, and that they remained measurably pure until about the close of the seventeenth century. As soon as the bloody persecutions, to which they had for so long a time been subjected, began to subside, and the Mennonites in common with other denominations, were permitted to enjoy religious freedom, they began to forget God, departed from his pure doctrines and the purity of their long and well maintained teachings, and gradually became corrupt—became very corrupt.

He claims that very probably, they were already, to some extent, corrupted when they first arrived in this country in the year 1683. And that from this time forward they made rapid progress to a complete corruption, and at the close of the 18th century they were a dead and impure church, without life, without righteousness, without truth: without the favor of God, and without any hope of future happiness; a church so completely lost to the favor of God that it was unworthy the name of a Christian church; forsaken of God, despised of men and without any of the qualifications which God demands of his church. Let us listen to his own words:

"Nothing so much provokes the enmity of the world, as to testify of her works, that they are evil. This provoked the Jews to such a bitter hatred of the Savior, who had done so much good before their eyes, and never done anything but good; but for this simple reason they hated him unto death. Even he had to be tempted through one of his dear disciples, to be more sparing in his denunciations, and he would escape their persecutions. (Matt. 16.) The German version renders the approach of Peter more plain, than the English.) When this spirit gains ascendency, it will lead to silence on those points which are offensive to the world; and finally to the countenance, encouragement and support of such ideas and things as will please the world, and elicit its admiration and applause. In this way, the enemy, in times of peace and prosperity, insinuates himself; and finally, darkness overtakes the soul, and walking in darkness they know not whither they go. *Thus it seems to have gone with this glorious Mennonite Church*, which God had so highly glorified and adorned with the divine virtues, and so abundantly ministered unto her an entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ. This glory Satan, with all his persecutions, imprisonments, torturings, fire, sword and rack, could not dim the lustre of. But by the enticing charms of the world, she was finally induced, *like Samson, to lay her head in the lap of this enchanting Delilah.*"

He further says, page 235, after referring to the question, whether the Mennonites were still in the true faith and practice when they came to this country, in 1683, "But whether they were in the true faith or not when they first came to this country, it is well known to those who are acquainted with the doctrine of Menno, and are at all conversant with the history and affairs of the Mennonites in this country, that they had very widely departed from the faith and practice of Menno and his brethren, long before the close of the eighteenth century. *This many of their own members freely acknowledged in the early part of the present century. Whether they would do so now or not I do not know.*"

"The work on which we are engaged, makes it necessary to speak of this Old Mennonite Church, in a way we would very willingly forbear to do, did not necessity require it of us. We hold that Christ established but one church, and that he can have but one. Adam had but one Eve, and Abraham but one Sarah. God had but one Israel, which had but one Jerusalem, and one temple. So Christ has but one spouse, and we nowhere find any figure representing more than one united church; and if the church is the body of Christ, there can be no schism in it; for a kingdom divided against itself cometh to naught, and a house divided against itself cannot stand.

"The apostles built that church in the beginning, according to the command of Christ, as a house or home for his children to dwell in. Had it been built or established differently from his command, it would not have been his church, but a human institution, as all other organizations of man are. The Holy Spirit, which this organization possessed, was what made it the church or spouse of Christ. Wheresoever this Spirit had His abode, there was the church of Christ; but he could not dwell in an unclean, sinful and disobedient body. When our natural body dies, the Spirit does not die; it remains the same as it was before, but the body is dead because the spirit has departed from it. Thus the Holy Spirit is what gives life to the church, and wherever the Holy Spirit is, there is the church, and that is God's house and the home of his children. When that organization, which was a continuation of what the apostles had formed, became unbelieving and disobedient, the Holy Spirit no more dwelt with it, and it became a dead body, nothing different from any other human organization, however long it might have continued in existence. But the church of God was not extinct. Wheresoever two or three were met together, in the name of Christ, there he was in the midst of them by his Spirit; and here was the church of God; and these were united, and one with all others in the world, for they were by the Spirit, which they possessed, baptized into one body and were made one heart and one soul. Thus though this particular organization lost the spirit and life which made it a church, the church was not extinguished, nor lost. *Though this organization continued many centuries, it lost every mark, evidence or character of its original divine nature.* However, many such organizations took place in different parts and ages of the world, so long as they were true and faithful believers, the life-giving Spirit abode with them; but when they would become unbelieving and disobedient, the Spirit would forsake that body, and however long the organization and form of worship might be kept up, it would nevertheless be but a spiritless, dead body.

"In this light we look upon the 'Old Mennonite Church.' We believe it was once the church of Christ, possessed of the Holy, life-giving Spirit, and so continued for many years; but as it had gone with the Roman church, (which was the continuation of the first organization,) it became unbelieving, disobedient, lost the Spirit, and with this the marks or evidence of the Divine nature. *As such it had come down to the people of our* country at the close of the eighteenth, and the beginning of the present century.

"The originators of the organization known as the 'Reformed Mennonite Church' held, that Menno Simon and his brethren of his day, held sound and orthodox doctrine; and that the church which bore his name, at that time was the pure, true and united church of Christ. To justify the course they took in forming a new organization, it became their duty at the time, to show that the Mennonite church of their day, whose organization had descended from this recognized church, had become apostate, or a spiritless, dead body. This they freely did at the time, which brought them much enmity from many sources.

"From all the evidences I can gather, I believe they were right in their judgment. They looked upon the members of this church as unconverted, carnal people of the world as all non-professors are. We propose to show this from *evidence which I have never heard contradicted, nor do I believe it can be.* We will give traditional evidence, evidence of persons who lived amongst them, and saw and knew what they related; then written evidence, of persons of unquestionable character for truth; and lastly, my own observation of what I saw, heard and know.

"From such persons as were friendly to the church, I learned in my early youth, that at the time alluded to, viz: the latter part of the last, and the beginning of the present century, the members of the church were, in regard to inward or spiritual life, as *ignorant, cold and dead as any carnal, unconverted person could be.* It was the custom generally, that when their children would grow up to the years of maturity, they were baptized, and received into the church; that their preachers or teachers were altogether inexperienced, and ignorant in spiritual matters; and, as a consequence, their preparatory instruction, and examination, was a mere matter of form. * * * They had neither the knowledge of sin, or righteousness. Their parents belonged to the church and they were told that they should also be joined to it. *There was nothing in the step which forbade the enjoyment of what the flesh could have life and gratification in,* and they generally agreed to the proposition of their parents. The natural result of such a course, was a carnal, cold and senseless religion. The public service was generally cold and formal, and private religious exercises was something almost unknown. They had their amusements and pastimes in rustic sports and plays, telling stories, jesting and making fun generally. They were generally what the world accounts moral, industrious, frugal and honest. But as there are always dispositions which tend to extravagance in conduct and behavior, there were not wanting many instances, where the conduct rather exceeded the bounds of propriety; but there were so many precedents where these were passed over without notice, that they had to be very flagrant, if any notice was taken of them by the church authorities; and if notice was taken of them, it was often in a mere formal manner, which excited more merriment and sport in the church, than grief and sorrow. At that time spirituous liquor was more freely used in all families than at present; and *inebriation was a thing not at all uncommon*; and had to be very aggravated if any notice was taken of it. Cases were related to me, where members got outrageously disorderly and no notice was taken of it.

"It was a very customary thing, at the time we refer to, for the younger members to meet together on Sunday afternoon, from church service, and spend the afternoon in such sports as wrestling, jumping, running foot-races, playing ball, or whatever sports and games of the kind were in vogue at the time. The older members, with preachers, would look on as spectators, and had for a proverb, 'Honorable sports or diversions no one can forbid.' At their marriages, feasting, drinking, and noisy mirth were carried to great extremes.

"At that time the old-fashioned fairs were annually held at all the towns of any size, even down to small villages. At Lancaster, the gatherings were usually very large. Numbers of the members of the church attended also. There was, as may well be supposed, all kinds of wickedness and ungodly deeds practiced here. I have no information how far the members of the church took part in these acts of wickedness, but by their presence they showed them such countenance as tended to uphold and support them. The old portion of the community usually attended the second day, when many of the elderly members also attended. It was the custom of these old men to have their bottle of wine, round which they would sit, and often become partially intoxicated, and sometimes considerably more than partially. At this time nearly all attended elections, and many of them participated very actively in electioneering, to further the chances of their favorite candidate. This I have myself seen, and heard one say openly, that he had on one occasion voted twice at the same election. These things were not of accidental or private occurrence. They were common, open and known to the world; and well known to the church also, and even some of their preachers were not free from the charge."

We have given quite a lengthy extract from these writings of Daniel Musser, for the purpose of showing the reader, the style and character of the accusations brought against our church by a man who professes to be a pure and pious Christian, and who claims that his assertions are true.

If these accusations are true, and if these charges can be sustained by D. Musser and his church, then, truly, we must boast no more that our forefathers of from fifty to a hundred years ago, were members of a Christian church; neither can we make any such claim for ourselves at the present time. We must condemn the Mennonite ministers of that day as blind leaders of the blind; corrupters of the word of God; partakers of the evil deeds of corrupt and ungodly men; unfaithful men, guilty of the most shameful neglect of duty and entirely unfit for the sacred office they filled. We must look upon the brotherhood of that day as a combination of men, guilty of the most flagrant immorality and sunken into the deepest depths of moral corruption; a sensual and carnal people who could not, in the remotest degree, lay any claims to the privileges of the church of Christ. If these things are true, we must esteem the church as a body so corrupt that she has lost all the virtues of Gospel purity, and so lost to every sense of righteousness and truth that under her cloak men could be drunkards, deceivers, dishonest, defraud, break the Sabbath, gamble, play and dance, and follow all manner of sinful habits without reproof. If these things are true our church to-day is a community of deceivers and liars, and we have nothing for ourselves nor our posterity, in the Mennonite church, but the refuge of lies and the reward of deception. Musser further says, on page 240, "I have heard that some of the younger members of the church say, they know nothing of such things, and assert that they are not true. It may be they do know nothing of it, but they have members of their church who do know better, and if they would, could testify to their truth. * * * * * * There are yet many old members in the Mennonite church who know well that these things are true, and if they think that their church is now reformed, and in a truly living and spiritual state, it would be much more to their credit to come out and say openly, that the time was when the church had fallen into such *shameful practices*, but she is now reformed, revived and renovated." In speaking of the charges made against the Mennonite church by John Herr, in which the same charges already referred to are made, Musser remarks, "From my own knowledge and observations, *I know* that such things as he writes are true."

If these things are so, then Universalism, Catholicism, Mohamedanism, or any form of heathen idolatry would be just as good as Mennonitism, so far as our future happiness is concerned. It shall truly be more tolerable for Sodom and Gomorrah in the day of judgment than for this church. The Queen of the South, the Jews of old, and millions who have died in total ignorance of the Christian religion, will be better off; they will rise up and condemn the Mennonite church both in this present time and in eternity, for, to judge from these quotations and many other remarks in the book referred to, the only conclusion we could arrive at, would be, that the Mennonite church was, during the last hundred years, so corrupted as to have forfeited all claims worthy of the Christian name, yea, a sensual, debauched, pleasure-seeking, corrupted people. The whole gist and tenor of his representations of the church, bears upon this one object, viz: to make the "Old Mennonite Church" just as low and degraded, and contemptible and infamous as possible, and this he does according to his own admission, for the simple purpose of justifying the conduct of John Herr and his followers in organizing the "Reformed Mennonite Church." He admits that unless they can show the old church a corrupted church, they should have no ground for withdrawing. The degree of pure benevolence, pure love for the souls of such great sinners, a church so utterly blind and ignorant, and the spirit of Christian love, in the writer become apparent from such a course. The correctness of the assertions of one laboring, in so large a degree, for the interests and justification of the actions of his own party or sect, should, under all circumstances, be subjected to a most careful examination. The strong prejudices under which the writer, in this case, is laboring, coupled with his own avowed object in view, are facts which naturally awaken doubt and suspicion, and his repeated assertions that what he writes is true, have a tendency rather to strengthen than to allay our doubts.

If a man has nothing better wherewith to justify his course of action, than the faults and failings of his fellow-men, whether such faults are real or sanguinary, he is certainly leaning upon a broken reed; and the man who would establish his own righteousness, and justify himself by condemning, slandering, maligning and lowering the character of others, is surely not fulfilling the perfect law of love.

The consistency of these charges become the more apparent when we notice that after laboring very hard to make the members of the old church partakers of every evil work, given to *shameful practices*; charges them with dishonesty, deception and falsehood, he says "they were generally what the world called *moral*, frugal, industrious and *honest*," and that in "many of these things there has been a marked change"—a reformation, but still the Old Mennonite Church is a cold, dead and spiritless church.

[In our next we will further examine the measure of truth which can be given to these accusations. If any of our brethren have any evidence of the condition of the church during the last hundred years, whether written or traditional, we would accept them as a great favor. Please send them to this office. Books, pamphlets, letters, &c., will be of use and interesting.]



For the Herald of Truth.

## A BRIEF REVIEW OF POPULAR UNBELIEF.

The theory of Dr. Darwin which, on the evolution principle, is intended to prove the descent of the human race from the primodial ape, and is generally known under the name of "Darwinism," has, for some years past, made a great deal of noise almost everywhere in the civilized world. But nowhere has this theory met with more favor, gained more ground and credence, than in the United States, where at present, even here in this quiet little place, educated men, men of culture and intelligence, who call themselves Christians and claim to belong to a Christian church, are ready and eager to espouse Darwin's cause and break their lances in his behalf.

The name more than the theory itself has made itself known in circles where a daily paper is never read, and where very trashy periodicals furnish all the information and supply all the wants of its members. Such people, inferring from the great noise and stir it creates, are apt to overrate the importance of the Darwinian discovery, and may easily be persuaded that the Darwinian creed is quite compatible with the faith of the Christian. But not uninformed people alone are liable to be thus wrongly impressed, the half-informed, and the mis-informed also, are just as likely to yield to the force of argument which certainly characterizes the writings of Darwin.

Hardly ever have I met with a fair and impartial exposition of this subject, bringing it before the reader in a concise yet intelligible manner, and I do not doubt there are many among the readers of the "Herald" who have not had an opportunity of obtaining information in this respect; and thinking that an article on popular unbelief, touching upon Darwinism as one of its phasis, might not be unwelcome to such, I shall attempt to present my views upon this subject, supported by quotations from reliable sources, and short extracts from well established papers; and I trust they will serve to throw

some light upon a pernicious theory, the spreading of which ought not to be passed unnoticed, since it works mischief through ignorance.

Since writing these few introductory lines, I find, on examining my notes, that the two great champions of unbelief, who have been lecturing before the American public, viz., Professors Tyndall and Huxley, rank at the present time foremost in an open warfare against morality and religion, and I shall take occasion to first touch upon their blasphemous and desperate creeds, upon the influence it exercises on the mind of man, and the strange sort of reasoning it elicits.

"This will seem best," writes a traveler in love with wandering (The *Cornhill*, May 1876), "to break all old companionship and loyal love, and bear your shovelful of phosphates to and fro, until the hour of the great dissolvent."

We are reducing Man to his elements. We are become thoroughly material. "What a piece of work is a man!" says a certain writer. "How noble in reason!" But that was nearly three hundred years ago, in the foolish old times. He is "fearfully and wonderfully made," acknowledges another writer of old, almost three thousand years before that. "He is a shovelful of phosphates, and awaits time, the great dissolvent, to become, possibly, a rift in the blue ether," according to Doctor Tyndall. So off he goes in smoke! Here Man is indeed at a discount; can it be worth the trouble to reanimate the "shovelful of phosphates?" For undoubtedly, so far as the material portion of us goes, the chemical traveler is right, if he presume, by the way, that the size of the shovel is very small. We shall all be but phosphates, and they will exhale; we are dust, and but a small portion, seeing that our greater part is water; a human body is not much when dried and pulverized. The dust of Washington or Napoleon, great as they were while living, could readily be carried in your hand.

But the circumstance is one which we need not fear, and which man knew roughly when death first entered into the world and corruption bred in the form of the corpse. The fact that we know of what the blood is made and how it circulates—how the ear is placed, and how sound strikes upon the tympanum,and the nerves carry the sensation to the brain—how the color is spread upon the cheek and the brilliancy and beauty of the eye are formed—should rather lead us up to Deism than Atheism. "God," said Bacon, "never wrought a miracle to convince an Atheist, for His ordinary works convince him." The argument is as old as Job, wherein the Lord refers to His works as proofs of His existence. Paley, as almost every one knows, in his Natural Theology, cites in a cool, logical way, all that was known in his time, to prove that a thing made, proves that there is a maker. His book, being on the side of goodness and common sense, has been sneered at, but his argument has never been, and can never be, answered or refuted. All that can be done is to show that Paley is wrong in assigning the design to a known cause or series of causes. In fact, when we put the argument of the watch, which is the kernel of the whole, in the plainest possible term—a watch is a complicated machine, made for a certain end which it accomplishes, and it must have had a maker who knew that end—we have an assertion which we can gainsay only by avoiding it; and thus materialists do avoid it. No, they say in effect; there is no proper analogy between a watch—which is certainly a complicated machine—and man. Man is not made and turned out in a finished way; he grows. And we further assert, they say, that he was not made as he is—in short he is an accretion after many ages, and an evolution from lower natures. Mrs. Stowe's Topsey, the little negress, gives just the same answer to her catechist, "I was not made." she says; "'Spose I grow'd." The answer of those on the side of Paley to these undoubted truths as to man's growing and being very different from a child or a savage—they do not accept the evolution theory—is that their argument remains true as to Adam, and that the fact of man's growth—his legs, his eyes, and his nerves being educated from the wandering helplessness of a babe's to the skilled superiority of those of a philosopher or an athlete—had been anticipated by Paley, who enlarged on the wonder of a watch producing other watches made on the same scale. As regards an argument based on the existence of Adam, the Theist as well as the Atheist at once rejected that existence, so that so far the argument was closed.

For a very long time—and indeed with the great majority at the present day—the Atheist or Infidel has been and is looked on with an anti-Christian horror. It is said that in the last century Mr. Holcroft, the play-wright, and his wife were dining with a literary, and that even the *literati*—always more free than other sets or cliques—started when Mr. Holcroft began a reply to a gentleman with the words, "Sir, we Atheists." Such words would not alarm us now. In Italy, on a certain memorable trial, nine out of thirteen witnesses, refused to be sworn on the Testament, and merely affirmed. There was no reason to doubt their testimony. In France *civil* marriages and burial without the rites of the church are getting more and more common with distinguished men.

Here then are two facts—the progress of Jesuit Ultramontanism on one side, and, on the other, the progress of Rationalism, and the separation of the men of intellect from the men of the Church. Certain it is that the Theist or Atheist is not ashamed now of his negation of creed. One man of letters, when dying, comforted himself by publishing a work denying the existence of God. Professor Clifford looks with such scorn on all Christians—and, it seems to us, Theists generally—that he refuses to argue with them. They must not be reasoned with, but beaten down by pure scientific demonstration. Another Theist is in possession of one of the most influential pulpits, and is to be met with at literary banquets, a known man because he denies the faith. And, while Darwin worships, we believe, with Voysey, who, denying the divinity of Christ and the atonement, is yet an eloquent pleader for faith in God the Father, and Professor Huxley says that, "Of all the senseless babble I have ever had occasion to read, the demonstrations of those philosophers who undertake to tell us all about the nature of God would be the worst, if they were not surpassed by the still greater absurdities of those who try to prove there is no God." Doctor Tyndall does not believe in a God; and says he, "I discern in matter the promise and potency of every form and quality *of life*." He does not believe in a Designer and Creator of the Universe, in a Personal Deity, in a Divine Providence, in a Director of Good and Evil, in the human soul, in immortality, or a future life. The modern Atheist is rather the Anti-Theologist, who does not acknowledge the ordinary definition of God, of duty, or of religion. He rejects the idea of what Herbert Spencer has called a "carpenter god," one who makes and designs. This is very unphilosophical it seems to us, as it must necessarily limit the power of God, whereas the "Let there be light, and there was light," of the Mosaic account certainly by no means vulgarizes or detracts from the Almighty Power, though we know it to be employed in the sustainments of unnumbered worlds. But, if unphilosophical, it is at least on the side of reverence for an Unseen Power, a law before whom the philosopher is mute in awe and amazement.

In reality what the modern Atheist says is this: "I decline to accept your estimate of religion and God. If there be a God he has not spoken—and certainly you can not find him out. What right have you to dictate to me what I should feel and say, if I don't feel and cannot say it? You do not touch my heart with your promises, you do not shake me with your threats. I do not find you, and such as you, better than others—in fact, I have been taught by experience to distrust so-called religious men—why should you dictate to me? You certainly do not know more than I do of physiology, psychology, or physics. Your theology I simply ignore." At the same time these persons accept Christian morals and laws, and customs, feelings and the thousand neighborly civilizations that have infil-



trated society through Christianity. Their unbelief is the outcome, or the blindness caused by the dazzling results of modern knowledge. Life is too strict and too much for them, the hard-and-fast line of the common moralist and chapel-goer too ignorantly drawn—Heaven is too beautiful and too glorious a reward, and Hell too dreadful a punishment. Beyond this, it is not "the unbelief enshrined in the jargon of philosophic phrases which neutralize each other, so much as the unbelief of minds and hearts confused by the dense tangle of human ignorance and knowledge, and helplessness of separating one from the other." "It will not," adds the writer from whom I quote, "be by the mutual hostility of negative creeds, but by the thoughtful discriminations of a brooding faith, that the most destructive doubts of the day will be resolved." Those doubts have found their expositor and most dangerous friend in the faithless melancholy of the Poet Laucate:

> "*Behold, we know not anything;*
> I can but trust that good shall fall
> At last—far off—at last, to all,
> *And every winter change to spring.*
>
> So runs my dream; *but what am I?*
> *An infant crying in the night:*
> *An infant crying for a light:*
> And with no language but a cry."

This is very mournful, very beautiful, no doubt, exceedingly pathetic, but deeply skeptical. If we look at the words we have emphasized by a different type, we shall find that a general absorption into the Divinity and a forgiveness after some distant cycles is the dream-creed—for it is little more—of the past. It is a very dangerous phasis of unbelief this, for, as St. Paul says, logically and simply, he who wishes to come to God, must at least belie ve that there is a God. It is a blunting shield against the arguments of the faithful, but at the same time, it is a very blunt tool of attack and easily turned. If we know not anything, neither do we know that we are all right or all wrong. If we are crying in the dark, we cannot see a path either way. The bold assurance of the skeptic in ridienling the believer, is a little thrown away here.

The supposition that this kind of skepticism will prevail is a very weak one indeed. Nor is this aspect one which should be treated with ridicule or anger, or anything but love. If there be one thing which has done more than another to hinder the progress of faith in the heart, it is the attitude of many of the believers toward the unbelievers. It would be simply ridiculous to suppose that Christ, or Paul, or John, or any of the disciples except Peter in his wild, ambitions, rash, and unregenerated days, would act as we do. Instead of attracting, many of us repel; instead of sympathizing with what others feel as a hardness and a burden, we treat it often as if it were a monstrous sin. How do we know but that to them faith may not be given—that the heavenly gift is but withheld? Why not look upon, especially when in this fluctuating state, as seekers together with us? Why not go out, and perhaps they will let us point out humbly and without ostentation the more excellent way?

It is after all doubtful whether Dr. Darwin's theory of man's birth from the ape is a new phasis of unbelief; for I understand that it is not his at all, but his grandfather's—and not his grandfather's, but that of Pope—and not Pope's but that of Lucretius, the Latin poet's. Nor does Dr. Darwin perhaps claim it, although his grandiloquently comic perorations in his new edition, "Thus have I provided man with an ancestor, not illustrious, but of long descent, a primordial ape, hairy, with pointed ears, &c.," would seem to say that he does. Of course Doctor Darwin carries his ancestors farther back than the ape—so did his grandfather. "Thus," says Erasmus Darwin, "the tall oak, the giant of the wood (and its congeners), and the eagle soaring in the realms of air (and other birds and beasts) and

> Imperious man, who rules the bestial crowd,
> Of language, reason, and reflection proud,
> Arose from rudiments of form and sense
> An embryo point, or microscopic ens."

The gossiping lady in one of Disraeli's early writings twenty years before the present Doctor Darwin had made the subject his own, has said the same, Disraeli evidently copying from his reading: "Oh, dear, all is development, you see! First there was something—oh, no!—first there was nothing, and then there was something; then, I think, there were shells,and then fishes, and then—oh, then we came! we are a link in the chain." Yes, but where is the missing link? That is a fact which Doctor Darwin cannot get over. "If development is a fact," said the Naturalist, "why may not man mix breeds? Where is there a bone or a fin that proves progression from fish to man? How is it that the law of progression forbids mules to breed, and makes highly bred races in plant or animal run back to the original type?" There will not be much to fear from the assaults of unbelief on these points. Science is a friend who looks at a distance like an enemy. Of course the danger of Darwinism is that it unsettles many; it has many points of truth—its chief apostle is an excellent and observant naturalist, and a pleasant and learned writer. And it also is a fact, in this curiously made world, that many Darwinites assert that they are sincere Christians. This would seem difficult to believe, seeing that the Mosaic account and the Darwin theory cannot be reconciled. The latest phasis of all seems to be reached in the general denial of the soul or immortal part of man; and this—a mournful state—seems to be an increasingly popular belief. Perhaps it is as well to own that, outside the Ark of Christianity which still floats on the waters, there can be only surmise as to the existence of the soul and the after-life. The really great argument for the latter is drawn from the justice of God. If there be a God, he must be just; and, as he is certainly not just here, there must be a hereafter. But this is begging the question; and it may be turned by arguing that all we can justly urge is that, as he is not responsible to his creatures for his acts, he may continue the state of pain and probation. awfully intensified, hereafter. Under this reflection the gentler minds *without creed* have taken refuge in the hope of the Buddhists' *Nirvanah*, or entire annihilation of the soul after many years or cycles of painful probation, as the aim to be reached.

Lastly, a new school has recently sprung up, led by the authors of the "Unseen Universe." Professors B. Stewart and Tait, two most learned men of science as well as theologians, who, after reciting all the difficulties of faith, of the resurrection of the body, and the regathering of sentient matter, claim for the Mosaic account and the Christian faith the position of being the most sensible and really scientific solution of the problem. They assert, what we believe, that only in Christianity can we find the explanation of the unspeakable mysteries that surround us, and that, so far from being alarmed, we should do all we can to hasten the spreading of that light which the truth cannot fear, in and by which we hope to live, and which we confess when we say, "In Thy light we shall see light." Certain it is that amid the rocks and shoals of unbelief, which the Christian should never try to hide, he sees his danger and blesses his safety. Most certain it is that he should be the last to reproach and the first to help those who have been driven upon them.

HERMAN DYCK.

*Elkhart, Ind., Aug.*,1876.

## LAWS AND POLITY OF THE JEWS.

### SLAVES AND SERVANTS.

Most of the servants in ancient times were slaves; that is, persons who were the property of others—the same as their horses, or cows, and other animals—who must do everything that they were ordered, whether right or wrong, and could not leave their masters. This kind of service, or slavery, as it is called, is very old, and exists even now among many nations. The slaves among the Jews, and other ancient nations, were also the property of their masters, but they were instructed in religion, and treated far more kindly than negro slaves in modern times.

People were made slaves in different ways. 1. When prisoners were taken in

war, they became the slaves of the conquerors, Gen. 14: 14; Deut. 20. 14; 2 Chron. 28: 8; Dan. 1: 4; and many other places might be referred to. 2. Offenders, such as had committed thefts, or other offenses, were sold for slaves. Exod. 22: 3. 3. Also for debt. When persons owed more than they could pay, they became slaves to those to whom they were indebted, or they were sold to other people. 2 Kings 4: 1; Neh. 5: 4, 5; Matt. 18: 25. 4. Others were kidnapped, or seized without any cause; such in fact was the case with Joseph. 5 Some were the children of slaves, and born in the master's family. Gen. 14: 14; 15: 3; 17: 23; 21: 10; Psa. 86: 16; 116: 16; Jer. 2: 14. Slaves of this latter class were generally treated with more kindness than the others; but there was a great difference between them and the sons of the family, as the apostle describes. Rom. 8: 15; Gal. 4: 6. Yet their masters put confidence in them, and we find they were often armed in their service: see Gen. 14: 14; 32: 6; 33: 1. From the words of Job, (31: 13,) we may learn that there were masters who treated their slaves kindly; some such we hope there are even now, but it is to be feared that many act far otherwise. The honors bestowed upon Joseph and Daniel show that slaves were sometimes advanced to great authority; and it is singular to remark, that in Egypt at the present day, the boys who rule that country, for the most part, have been slaves

In the law of Moses there are many precepts respecting the treatment of slaves, which show that the Divine law was a law of mercy for them: see Exod. 20: 10; 21: 20; 26: 27; Deut. 5: 14; 12: 18; 16: 11; etc. Yet these precepts also show us that, after all, the state of slavery is a hard bondage, and that slaves were often treated unkindly, or such laws would not have been needed.

Hebrews who had been compelled to become slaves, were to be set free at the seventh year, unless they chose to continue in the service of their master, Deut. 15: 12; and, from Jer. 34: 9, etc., we find that the neglect of this command was one reason why the Lord delivered the Jewish nation into the hands of their enemies. verse 20.

The strict obedience required from servants in ancient times was referred to by the centurion. Matt. 8: 9. "I say to my servant, Do this, and he doeth it." Thus a captive chief, being asked why he had been found in arms against the English, answered, "My master sent me He says to his people, to one, 'Go you to Ghurwal:' to another, 'Go you to Cashmire.' My lord, thy slave obeys. It is done. None ever inquires into the reason of an order of the rajah.

The condition of slaves among the Greeks and Romans was far worse than among the Jews. Their masters could treat them as they pleased, just as a cruel person may now treat any animal he possesses: nay, worse, for in our country, cruel people are not allowed to torture or injure even beasts. Surely this should show how much happier it is to live in a land where the true God is really worshiped, than to live among heathen. This cruel treatment caused rebellions or insurrections among the Roman slaves, in which many thousand lives were lost; but we do not hear of any among the Jews. At Rome, also, persons who could not pay their debts were sold for slaves, and were used as cruelly as the others.

The apostle Paul often refers to the state and condition of slaves to explain his meaning,and to express it more strongly. Thus he speaks of believers as being the servants of Christ, bound to do the will of their Lord, and to exert themselves in his service. He says, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20. He also refers to the marks with which slaves were branded, when he speaks of the manner in which his body was marked with scars, and other tokens of his sufferings in the cause of Christ: he says, "I bear in my body the marks of the Lord Jesus.' The prophet Isaiah alludes to these marks. 44: 5. Many early Christians marked their arms with the sign of the cross, or the name of Christ.

Very often slaves were redeemed; that is, a price was paid, which is called a ransom, to make them free. This affords a beautiful illustration of the grace of our Lord Jesus Christ: by nature and practice we are the slaves of sin; but Christ became our Redeemer; and vast indeed is the price he paid to ransom us. The apostle says, "Ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ." 1 Pet. 1: 18, 19: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 14.

But let no one suppose that slavery is authorized or approved of by God, because it is thus mentioned in the Bible. Slavery is quite opposed to the character and precepts of the Gospel; the text, 1 Thess. 4: 6, "Let no man go beyond and defraud" (oppress or overreach) "his brother in any matter," is sufficient, even if there were no more, to show us that it is not lawful to treat our fellow-creatures as slaves. And in the law as given by Moses, it is expressly commanded that man-stealers, who kidnap others to sell them for slaves, should be put to death.

We also find various precepts addressed to those who were slaves, showing that they were to act as becometh the gospel, which spoke of pardon and salvation for them as well as their masters. Thus we read, (1 Pet. 2: 18,) "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward." The apostle Paul says (Eph. 4: 5–8,) "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as man-pleasers; but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.' Remember, that these exhortations were not addressed to the slaves of Christian or Jewish masters only, but also to those who were the servants of heathens. Nor should Christian masters forget the special injunctions that all their servants should enjoy the rest of the Sabbath, and religious instruction.

In former times there were slaves in England; they were bought and sold just as the negroes in the West Indies used to be, and as they recently were in some parts of the United States, and as they are even now in South America, and in many other lands. A few hundred years ago, men, women, and children were exposed for sale on the quay at Bristol, just like cattle or sheep. In the accounts of the abbey of Dunstable for the year 1283, there is mention made of "our slave by birth, William Pike, and all his family," being sold for a mark; that is, about three dollars. It is noticed as any common occurrence. The price of this man and all his family was not more than about fifty dollars of our money at the present day. But the reader probably has heard that there are no slaves in England, and has been told, that if a slave treads upon English ground he directly becomes free. This has been the case with some poor blacks, who have, at different times been carried to that country. They became free when the ship arrived there. But, after all, it is a fact that there STILL ARE MANY SLAVES IN ENGLAND. "How is this?" the reader may say; "I never heard of any." Perhaps so, and yet after all, my reader, YOU MAY BE A SLAVE YOURSELF. Are you surprised to hear this? —turn to Romans 6: 16: "Know ye not that to whom ye yield yourselves servants to obey, his servants' (or slaves) "ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Read on to the end of the chapter. Is there no evil passion or sinful practice which you often give way to, or delight in? Remember, "no man can serve two masters. Matt. 6: 24. Satan is a hard master; turn then to Christ, whose yoke is easy, and whose burden is light, whose "commandments are not grievous;" and remember the words of the Psalmist, "I will walk at liberty; FOR I seek thy precepts." Matt. 11: 30; 1 John 5: 3; Psalm 119: 45.

When speaking of slavery, it should be



mentioned, that among the Jews parents had power to sell their children. That this was sometimes done, we may conclude from Isaiah 1: 1, and Neh. 5: 5. This is still the case in Eastern nations: persons who have traveled or lived among them, tell us of instances in which parents have brought their children for sale, particularly in times of famine as in the days of Nehemiah.

The severe manner in which slaves were punished, is also alluded to in Scripture; they were often confined in dark dungeons, or sent to labor in the mines, either of which may explain the words of our Lord, Matt. 8: 12; 22: 13. In Luke 12: 45, 46, our blessed Lord seems to have referred to the case of a slave that had been raised to authority, but proved to be a hypocrite,and deceived his master; who, at length, detecting his wicked conduct, ordered him to be cut to pieces. Another cruel punishment inflicted upon slaves, and the worst malefactors, was crucifixion. It was a punishment, in particular, for worthless slaves. St. Paul refers to this when he speaks of our Lord taking upon him the form of a servant, and becoming subject to death, even the death of the cross. Phil. 2: 7, 8. And in Heb. 12: 2, he speaks of our blessed Lord, "who for the joy that was set before him endured the cross, despising the shame." This explains why the apostle speaks of the preaching of the cross being foolishness to the Gentiles, (1 Cor. 1: 23,) and of glorying in the cross. Worldly-minded men rejected the idea of receiving as their Lord and Savior, one who had suffered the death usually inflicted upon slaves and malefactors. This is what St. Paul means when he speaks of the offense of the cross. Gal. 5: 11. In our times the same prejudice does not precisely exist, yet there are many who take offense at the truths of the Gospel. This will always be the case; for those that love the world, are not inclined to love the truth. But let us remember, our Lord requires us to take up our cross and follow him; that is, to show that we belong to him, and to live to the praise of the glory of his grace, without minding the perishing vanities and fashions of this world,which must pass away, 1 Cor. 7: 31; nor should we care for its contempt.

There were hired servants, as well as slaves, among the Jews. The law of Moses ordered that they should be treated kindly, and expressly directed that their wages should be paid every day before sunset. Lev. 19: 13; Deut. 24: 14, 15. From the parable of the laborers in the vineyard, (Matt. 20,) we find that they stood in the market-place to be hired; that their daily wages at that time were a denarius, or about sevenpence halfpenny of our money; also that they left work about six o clock in the evening, and then were paid their wages.

When Morier was in Persia, a few years ago, he staid some time in the city of Hamadan. He saw every morning, before sunrise, a great number of persons assemble in a large open square, with their tools in their hands, waiting to be hired. Some of them, as in the parable, remained till late in the day without being hired, and on asking them, in the words of Scripture, "Why stand ye here all the day idle?' he received the answer mentioned in the parable, though they had never heard of it. They replied, "Because no man hath hired us." In many parts of England, and even in London, laborers assemble in the morning, and stand to be hired.

In other parts of the Bible we find strong injunctions to deal kindly with hired servants, as Mal. 3: 5; James 5: 4; Jer. 22: 13. The reader will recollect the words of the prodigal son, when he reflected upon the plenty which the hired servants of his father enjoyed, and compared it with the scanty fare which his master, probably a heathen, allowed him. In like manner, such has ever been the bitter experience of all who follow the ways of sin; but the folly of sinners is such, that they do not take warning from the sad examples which prove that "the way of transgressors is hard."

## DRAWING NIGH TO GOD.

God is in heaven. And, if on earth, yet invisible and inaudible. How, then, shall we draw near to One so exalted, so silent, and hidden?

To this the answer is simple, so as scarcely to justify its statement. If you had a friend the other side of the Atlantic, and you wished to draw near to him bodily in an instant, you could not for an ocean rolls between. But if you were inclined to draw near to him mentally, by thought and meditation, you could instantly and perfectly. Because space, oceans, air, mountains, and miles, are no bar to thought. The mind needs for itself no railroads,steamboats,or telegraphs. It is itself the fleetest telegraph in the universe. When one flashes a message along the lightning wires, yet his mind or thought can outstrip it, and reach the destination first. So that even though God be in heaven, and neither visible nor audible on earth, yet can a man's mind fly upward, across the infinite ocean of space, and draw near to him. And this is a part of what the Holy Ghost means, when he says, "Draw nigh to God:" draw nigh to him with the thought of your mind.

And similarly with regard to the mind's utterance and speech. If your friend had such an ear that he could hear you across the ocean, you could speak to him from any distance, and utter all your mind without personal contact, or the intervention of letters. Nothing would be necessary but to speak, and he would hear you. Thus, wherever you were, in the wide world, you could instantly communicate with your friend. And it is only because no human friend has such an ear, that we are obliged to write, to telegraph, or to send messages by others.

And, further, it is just because God has such an ear, that it is possible for man, at any time or place, to speak to him, in prayer or praise, and be heard; to make known his wants, or the feelings of his heart, and open to him all his mind. The capabilities of such an all-hearing ear, it is true, are miraculous, and past our natural understanding. But so is God's omnipotence, and every one of his infinite attributes. And so we are not to suffer ourselves to doubt that God has an all-hearing ear, able to catch every sound, cry, groan, or sigh, that escapes from human lips.

It makes no difference, then, where one is, whether at the south pole or north; whether in America or Africa; whether on land, or sea; whether on a throne or in a dungeon; let him but speak to God in prayer and supplication, or in praise, and God hears him.

Once more: leaving the case of a friend, and coming to that of a ruler or sovereign, there is still a sense in which one, as a subject, may "draw nigh" to him, without visible nearness or presence. Suppose such a sovereign sends to his subjects, across the ocean, a certain code of laws for their government: and suppose a part of his subjects receive and obey these laws, and others reject and break them. Is there not here a correct sense in which the former class may be said to draw nigh to their sovereign, while the latter keep away from him? Those laws represent him; and as they treat the laws so they treat him. And if it occur, that any of them, after a time of such standing out and rebelling, at length submit to the laws, could they not be correctly described as submitting themselves to the sovereign himself? By such submission, would they not cease keeping away from him, and really draw nigh unto him? And surely, this is another view in which our case with God is not inaptly represented. God is a great King and Lawgiver. We are his rightful subjects. He has sent us his excellent will. We have been rebels to it. But by ceasing our rebellion, and giving in our allegiance to his good government, we abate the moral separation or distance, which existed between him and us,and in this additional sense, "draw nigh" to him.

Our duty, then, is plain: to draw nigh to God in thought, in prayer, and in obedience. Let what will oppose, or dissuade, this should be done. For this one of the utterances of his Spirit, "Draw nigh to God, and he will draw nigh to you."—*Am. Mess.*

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Judge not according to appearance, but judge righteous judgment.

# Herald of Truth.

**Elkhart, Ind., Sept., 1876.**

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions


## OUR FAMILY ALMANAC FOR 1877.

Is now ready for delivery. It contains 32 pages of choice reading matter, beautiful illustrations of the Garden of Gethsemane and the Yosemite Valley, is neatly printed from new electrotype plates and nicely covered with colored paper. We expect a large sale for this popular almanac, and ask our friends to interest themselves in selling them. It is one of the best almanacs now published.

Price per single copy by mail. ..... .10
" " dozen " " ..... .60
" " hundred by express.....4.25
20 copies by mail for.....1.00

*Baer's Lancaster Almanacs* are also for sale at this office at the same price as our own, any parties wishing these almanacs may order through us.

*Wanted.*—A copy of the English Martyr's Mirror. Any one having a copy to sell will please inform us, stating price and condition of book.

OUT OF PRINT.—The Book *Gnaden Ordnung Von Hollax* is out of print and cannot be obtained at present. So we cannot fill any orders for that book until a new edition is printed.

TELL YOUR NEIGHBOR.—We did not suppose that there were many of our brethren who did not know of the publication of our paper or who had never seen it. But by a letter recently received we find that there are still some who are not aware of such a publication. *Moral.* Please tell your neighbor and ask him to subscribe for it. How many new subscribers could be gathered in this way.

*To Those in Arrears.*—Many of our patrons who had not yet paid up their subscriptions for the present year and some who have been still longer in arrears, have kindly responded to our call in the last number, and have sent in their dues. We feel thankful for these favors, and trust that all who are still back will, if possible, do likewise. We need all these liquidations due us, in these close and pressing times, and feel sure that our friends will do for us all they can.

*A Letter* was recently handed to us with the request that we should write the address on it, and as both the address and the form of putting it on the letter are, no doubt, somewhat novel to many of our readers, we will here give the address in full:

*Russland*
Saratowfski Gubirni
Kommischinskai Ojest
Kalonka Bopovfka
Melchior Herdt.

*A Cheap Map.*—We have a good map of the United States, the Territories, Canada, and Mexico, showing counties, towns, rivers, railroads, mountains, &c., and a map of the entire world on the reverse side, with much other useful information. The map is mounted on rollers; is 42x58 inches in size and usually sells for $2.50 per copy. We have made arrangements that we can furnish our subscribers with a copy of the Herald of Truth for one year and this map for $2.00. That is we will give to our subscribers a map worth $2.50 for $1.00. To all who send us two dollars we will send the Herald for one year and a copy of the map. We also have a State map of the Western States, Ohio, Indiana, Illinois, and other States, 34x42 which will be sold at the same price to our subscribers. For those who desire a map of this kind this is an excellent opportunity to get one cheap. Or to any one sending us 4 new subscriptions with the money we will send a copy of the map. The large map will be sent by express at the expense of the purchaser. The State map can be sent by mail.

*From Manitoba*, we hear that on the 28th of July, the grain, vegetables, &c., were all growing finely and promised a good harvest. No grasshoppers had yet made their appearance. We trust that the Lord will, this year, grant our brethren there a plentiful harvest, and enable them to support themselves from the fruits of their own raising.

*Large Funeral.*—The funeral of John Kreider, of West Lampeter township, Lancaster county, Pa., on Monday, August 1st, was one of the largest ever attended in that part of the county. There were over 300 carriages. The services were held at Mellinger's Meeting-house and was conducted by the brethren Amos and Benj. Herr.—*Examiner, Aug. 2nd.*

*The Orphan's Asylum*, which for some time has existed in Exincourt, France, and to the support of which some of our readers have from time to time contributed, was recently closed, and J. Rich, the founder and conductor of it, left suddenly and came to America. The reasons for this sudden closing up of the institution have not yet been given in the public journals. They may appear later.

In Southern Dakota, it is said, considerable damage has been done to the wheat and other grains by the grasshoppers. The gardens have been almost totally ruined by these insects. Our Russian brethren there had every prospect of a fine crop, but by this misfortune, many no doubt, will have to live very sparingly another year. So writes Bro. Andreas Schraag from Childstown, near Yankton.

*The Right Way.*—The brethren at Holdeman's church, in Elkhart county, Ind., have organized a Sunday school during the past summer, which is very well attended, and a very active interest is taken in the school by both old and young. The school adopted the Philharmonia published by ourselves, as a singing book in this school. Now both the children and the older people meet together and sing in the Sunday school, the same hymns and the same tunes that are sung in meeting when they come together to worship. Thus they become familiar with both hymns and music, and the old people can help the children sing in the Sunday school, and the young people can help the old people sing in meeting, and thus they all sing together and feel at home in each other's company. How much better is this than when the Sabbath school has one kind of music and the church another, so that the young people and the old people cannot sing together. The result of the course pursued by the church at Holdeman's is already apparent, and we hope many others will follow a similar course. Our churches everywhere, should endeavor to do more than has been done in the past, to keep their young people with them and instruct them in the same truths and doctrines in which they have been taught. A Sabbath school in which singing is made one of the principal exercises is one of the best means to accomplish this purpose.

## THE EMIGRATION FROM RUSSIA.

The emigration from Russia still continues, and while a large number are still turning their faces toward America, there has, recently, an effort been made to arrange and induce an emigration from the Mennonite settlements of South Russia to Trans-Caucassia. A deputation, consisting of Bro. Bernhard Harder and several other brethren, visited the government officers at St. Petersburg, in the month of May, for the purpose of learning what could be done in that direction.

In regard to the emigration of the Mennonites from Russia, the "*Mennonitische Blaetter*" of Danzig, gives the fact, seemingly with great satisfaction, that a portion of the Mennonites still in Russia, have accepted the half-way military service, so artfully provided and offered by the government for their acceptance, and makes considerable effort to justify them by scriptural proofs, in the act. The writer condemns the remarks recently made in the *Men. Friedensbote*, in reference to the subject; and refers to the unchristian conduct manifested among some of these people themselves; the enmity and unbrotherly feelings which has caused dissension, and in a number of instances legal prosecutions and public denouncing of one another in letters, pamphlets, &c.



Such a state of things as the writer of the *Men. Blatter* here refers to, we cannot too strongly condemn. No body of Christians should allow themselves so far to lose sight of their profession that they persecute and devour each other; but for another professor, a public teacher, a preacher of the gospel of peace to encourage his fellow Christians to accept a condition of things which is no better, is just as censurable. To condemn our brethren for their bad conduct, their strifes, their quarrels, envyings and attacks upon each other's good names, and then praise, and justify and encourage them to accept a position where they only learn the arts of war: where they make the instruments and prepare the clothing, the tools, the machinery for other men to use in the shedding of human blood, is certainly not what we should call consistent.

The fact that there are those in Russia who are not what they profess, or what they ought to be, is a sad one, but to send them into the army, even if they do not go into active service, will not improve their condition, their morals, or their religion. We look upon those places for religious improvement about in the same light as we look upon the penitentiary as a place of moral reform for criminals. We find the popular mind always inclined to a course opposite from that in which it ought to go; men are always inclined to follow evil rather than good; to depart from the plain requirements of the gospel rather than to approach toward them. They need therefore no encouragement to depart from non-resistance: they need more encouragement to grow toward it than from it.

The Mennonites in Germany, as regards non-resistance, are a sad commentary on the acceptance of military service. The non-resistance they possess, practice and advocate (the above is an example) is scarcely a shadow of the reality for which the forefathers suffered and died. While a few other denominations, and various associations, peace societies, &c., are earnestly laboring to further the cause of peace, to lead men to a reasonable and right way of settling their differences, the followers of a religious body whose record against war for many centuries, is the most illustrious on the historical records of the world, are giving their birthright, purchased by the blood of the martyrs for less than Esau's mess of pottage; simply throwing it away.

O, let us hold fast to the profession of our faith with sincere hearts and steadfast minds.

## Conferences.

THE ANNUAL CONFERENCE for the State of Indiana, will be held in Yellow Creek Meeting-house on the Thursday preceding the second Friday in October. All are cordially invited to attend. The nearest railroad stations are Elkhart and Goshen, on the Lake Shore and Michigan Southern railroad.

THE SEMI-ANNUAL CONFERENCE for the Eastern District of Pennsylvania, will be held on the first Thursday in October, in Franconia Meeting-house, Montgomery County.

THE SEMI-ANNUAL CONFERENCE in Lancaster County, Pa., will be held on the first Friday in October at Mellinger's Meeting-house, about three miles East of Lancaster City.

THE SEMI-ANNUAL CONFERENCE in Virginia, will be held on the last Friday in September.

THE ANNUAL CONFERENCE for Franklin County, Pa., and Maryland, will be held in the Chambersburg Meeting-house, Franklin Co., Pa., on the second Friday in October. Brethren from other places are cordially invited to meet with the Conference on that occasion.

THE ANNUAL CONFERENCE for the State of Missouri will be held on the fourth Friday of September, in Shelby County. The nearest station is Clarence, on the Hannibal and St. Joseph Rail Road. Brethren, sisters, and especially ministers from all parts are cordially invited to meet with us.

*Conference.*—Conference for the South-Western part of Pennsylvania, will be held this year at Blough's meeting-house, near Davidsville, Somerset Co., on the third Friday of September. The nearest station is Johnstown, on the Pa. Central R. R. There will be conveyance at the depot on Thursday for those coming to attend the conference. All ministering brethren and deacons are cordially invited to attend.

*Conference of the Board of Guardians.*—It has been decided, by the Mennonite Board of Guardians, to hold another conference, in Halstead, Kansas, on the first Tuesday in November (November 7th, 1876), for the purpose of reporting their work and settling up their accounts. To this conference all the brethren everywhere are cordially invited to be present, and especially those who have interested themselves in the work and contributed toward it.

## ARRIVAL OF THE VATERLAND.

July 27th, the Steamer "*Vaderland*," with 105 families of Russian Mennonites, arrived at Philadelphia. There were 541 souls of the Mennonites, besides a number of other passengers.

The Mennonites express their satisfaction over the kind and good treatment they received, both from the captain and crew, and also for the kindness shown them at Philadelphia, by Francis Funk, Emigrant Ticket Agent of the Red Star Line and the Penna. Railroad Company. They enjoyed good health during the voyage, except in a few instances of no unnatural or unfrequent cause, and their voyage was prosperous and pleasant; the weather was calm and the vessel made quick time.

Among the party there were only five families that needed assistance from the M. E. Aid Committee. Several families were assisted by their own country brethren, and many of the rest are, pecuniarily, in medium, and some in good circumstances.

The largest number of this party intended to go to Kansas, some to Minnesota, and others to Dakota and Nebraska. Claas Hiebert and Henry Friesen were the leaders of the party. Henry Friesen and Gerhart Enns are their ministers.

They inform us that there are still a very large number of their brethren in Russia, who are trying to sell their property and emigrate to America. They complain that times in Russia are so dull and everything so depressed, that those who have the opportunity to sell get almost nothing for their property, whether real or personal. There seems to be for them, really, a sad condition of things, but the good and cheap lands which they can get in this country, in our western States and Territories, will enable them, in a short time, to make up in America what they lose in Russia, besides in this country they may enjoy the advantages of a free government.

We trust that the blessings of our heavenly Father may be with them and direct them, not only to comfortable temporal possessions, but to an inheritance that is spiritual and eternal.

JOHN SHENK.

Lancaster, Pa., July 29, 1876.

## ORDAINED.

The 8th of August, was set apart to ordain a minister at Mellinger's meeting-house, East Lampeter, Lancaster county, Pa. At an early hour the house was crowded, and all could not gain admission. There were fourteen candidates viz., David Buckwalter, Jonas H. Buckwalter, John Buckwalter, Abraham K. Denlinger, Jacob H. Groff, David Lefever, George Lefever, Solomon Mayer, John B. Landis, John Rohrer, Amos Stauffer, Christian Stauffer, Benjamin Stauffer, and Henry Heller. The lot fell on David Buckwalter. "How beautiful are the feet of them that preach the gospel." May the Lord in whom all fulness dwells guide and direct him, so as to become a chosen vessel in his hands, to awaken many souls to flee from the wrath to come and bring them back to the fold of Jesus.

J. K. ANDREWS.

For the Herald of Truth.

## A REQUEST.

"Let us not be weary in well-doing; for in due season we shall reap if we faint not." Gal. 6: 9.

Once more I feel it my duty to make a request of the readers of the *Herald*, however delicate I may feel in regard to making that request. But when I consider the necessity, and then contemplate the text, I cannot excuse myself. For some time the matter was on my mind, but has been deferred. This morning two of the committee of the Canton Church, and another member came to consult about their school. They have purchased a piece of land, for a burying-ground, and also upon which to erect a building to answer for a meeting-house and school-house. The great need of such a house is apparent when we consider

that there are over one hundred families, with numerous children. These will make a very large school, and will require a pretty large house to accommodate all.

Notwithstanding the friends have done considerable, there is still opportunity to do good if we do not become weary in well-doing, therefore let us cast in a mite to assist in building a house. Many of the children have had no schooling, and can neither read nor write. If each minister would present the subject to his congregation, I believe there are enough willing hearts who would soon give sufficient funds for their building; I also think that their Russian friends who have been richly blessed here in Kansas, will also cast in their portion. The health of the Canton Church is good, and most of them will have bread and seed. They will also obtain considerable labor gathering broom-corn, so that if nothing specially comes in the way, they can get through the winter quite well. Money may be sent to D. GOERZ, *Halstead, Harvey Co., Kansas.* D. S. HOLDEMAN.

For the Herald of Truth.

## A WORD OF ADMONITION.

Dear readers of the *Herald of Truth*, I feel constrained through love to God, and the dear brethren and sisters to write a short article. To-day is Sunday, August 13th. It is warm and very rainy, too much so to go out. I have enjoyed myself reading the Holy Scriptures.

I notice in the *Herald* that a correspondent thinks we are slow in writing articles suitable for its columns. For myself I confess my great weakness and inability to write to edification; notwithstanding, by the grace and help of God, I shall endeavor to cast in my mite, I feel willing to labor for the great cause of religion and for the awakening of the careless and unconcerned, and bring them into the fold of Jesus.

We live in an age when wickedness and ungodliness are almost taking the lead, while the love of many professing Christians is growing cold, many become careless, and go with the multitude to destruction. O, how important, then, is it for us to be engaged in warning sinners of their danger, and call them to repentance. It is our duty, as ambassadors for Christ, to cry aloud, and spare not, and to show the people their sins, and the house of God their transgressions, for I fear from what we can see and learn from the work and character of many professing Christians of the present day, that there is a great deviation from the true rule and word of God. The time seems to have arrived, when the flock rules the church, and the shepherds are hired servants, and they must, necessarily, teach and preach to suit the flock, in order to obtain the fleece, consequently, the proper effort is not put forth to save souls, since, they have, in a great measure, laid aside the restrictions and the apostolical rules, and have made the road sufficiently broad for the carnal mind to carry all vain and worldly fashions; and they tolerate almost anything which the wicked world can invent, or in which it delights, and admit, as members, into their churches, persons from all different sects, or secret societies without reformation, or separation from their former associations.

Dear brethren, where can we find in God's word that the children of God may hold offices, and unite with secret societies, and call those brethren who are unequally yoked with unbelievers. I hope that we as the people of God will hold to the old land-marks, and not take into communion those who are not willing to forsake useless and vain things for the name of Christ. Dear friends, how can we tolerate in Christ's Church those who dare take the fleshly sword and destroy his fellow-man, or use the law to obtain redress. Let us hold to the pure and true principles of the gospel, and not admit inconsistencies for the sake of numbers. Let us labor for the good of souls, and for the honor of God, and not for gain, and popularity, as we see too much with those who should be true shepherds of the flock. JACOB HILDEBRAND.

P. S. We are building a meeting-house near the old Hildebrand church, and if any brethren feel disposed to assist us some toward building the house it will be very thankfully received. Building committee,

JACOB HILDEBRAND,
JACOB R. HILDEBRAND,
ISAAC GROVE,
ALBERT G. FREED.

For the Herald of Truth.

## A GUIDE.

The minds of many are influenced or guided in a great measure by the actions of others—they pattern after them. The impressions made may be the early training of the mother; and her character may leave impressions on the youthful mind that will follow and direct it through future years. In all departments of mechanics men have patterns by which they shape their work. When the sailor is at sea he has his chart to direct him aright in his course, and his chronometer to give the exact time, that he may calculate with the greatest exactness his latitude and longitude, and thus know his position on the great water; and that he may know where the rocks and shoals are, and how to avoid them. To a person acquainted with navigation, would it not seem strange to hear of a commander of a vessel going to sea without a chart or compass, or if he had them, never looked at them? Would you not say there was danger of the vessel being wrecked by such carelessness? If you were going abroad on a vessel, and if you knew beforehand that the captain would pursue such a course you would not risk your life in his vessel. When a mechanic is employed to build a house, does he go to work at random? O, no; he first makes a draft, and then works by his plan. Thus it is in all the various branches of business; if a man would succeed, he must have a definite plan and follow it.

When the Lord called Moses up into the Mount to speak to him concerning the children of Israel, and the offering, and where they were to offer it, he said, "Let them make me a sanctuary, that I may dwell among them. According to all that I shew, after the pattern of the tabernacle, and the pattern of all the instruments therof, even so shall ye make it." He then gives Moses a complete plan of the work; of the kind of wood, and all the dimensions of the sanctuary, the length, breadth, and height thereof. David gave Solomon a pattern of the Temple and all things belonging to it. "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

Dear friends, we are all, as it were, sailing on the sea of life. Have we our guide, our chart, our compass, to warn us of the dangers of the way? There is a guide—a sure chart, and that is the Bible. Are we building character for eternity? Then follow the plan laid down in the Holy Scriptures. It is so plain that none may err therein.

The prophet Isaiah, in speaking of the blessings of the gospel, says, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. * * * They shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes; and a highway shall be there, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35.



Paul, in writing to Timothy says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." Here we have Jesus Christ for a pattern by which we should be guided. He says of himself, "I am the way, and the truth, and the life; and no man cometh unto the Father, but by me."

Having then, the Bible—such a perfect chart; and Jesus, a perfect pattern, how can we go astray ignorantly? Life and death are ours, we can choose whichever we will. But O, dear friends, make a wise choice; with Mary, choose that good part which shall never be taken away. Be faithful; be strong in the Lord, and a crown of glory shall await you. He that endureth to the end shall be saved.

J. SUMMERS.

## BIBLE HOLINESS.

The Bible is a plainly written book. Its teachings are clear and definite, and free from all confusion. Our duty is plain, and need not be misunderstood—to accept its instructions thankfully, reverently, and with no unhallowed criticism.

If the figure of refining gold is used, it is, "I will purely purge away all thy dross." If water be the figure, it is, "Ye shall be whiter than snow." If it be the working of leaven, it is "Till the whole is leavened." If it be death by crucifixion, it is, "He that is dead is freed from sin." If cleansing the leper is the figure, it is, "Ye shall be clean," or "I will, be thou clean." If it be a creation, it is, "Create in me a clean heart." If it be a renewal, it is, "In righteousness and true holiness." If it be a command, it is, "Be ye holy, for I am holy. If it be an exhortation, it is, "Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." If it be a promise, it is, 'Then will I sprinkle clean water upon you, and ye shall be clean." If it be a declaration, it is, "The blood of Christ Jesus his Son cleanseth us from all sin." If it has respect to the priesthood of Christ, it is, "Wherefore he is able also to save them to the uttermost."

Is it a state described? It is, "Blessed are the pure in heart." Is depravity as deep and indelible as scarlet and crimson? It is, "They shall be as white as snow." Does it present a divine prototype? It is, "As he (Christ) is, so are we in this world." Is the instrumental cause presented? It is, "Sanctify them through thy *truth*." Is the meritorious cause presented? It is, "The *blood* of Jesus Christ," who "gave himself a ransom for all." Is human agency involved in the work? It is, "Come, for all things are now ready;" and, "Purifieth himself, even as He is pure." Is the proximate conditional cause presented? It is "Sanctified *by faith* that is in me," and "Purifying their hearts *by faith*." Is the grand efficient Agent referred to? It is, "Through sanctification of the *Spirit*." Is it who shall enter heaven? It is, "He that hath clean hands and a pure heart."

Not a figure or term used, significant of purification, has any limitation to teach that the work may not be completed at once,—instantaneously wrought by the supernatural power of God. The words "all," "wholly," "whole" and the like, express a finished work in those "purified, made white, and tried."

Sanctification is a plain, single, simple, definite, cleansing, wrought by God Himself, in the soul itself. And these passages are a standing rebuke to that gradualism, which pushes this whole subject into indefinite generalities, without a distinct work of cleansing.

No proposition can be more plainly stated than is stated in God's word, that our complete purification from sin is by the blood of Christ. And, yet, what efforts are constantly being put forth to set aside this plain, fundamental, and precious truth, "That the blood of Jesus Christ his Son cleanseth us from all sin?"

"The promise stands, forever sure,
And we shall in thine image shine,
Partakers of a nature pure,
Holy, angelical, divine;
In spirit joined to thee, the Son,
As thou art with thy Father one."

—*From "Purity and Maturity," by J. A. Wood.*

For the Herald of Truth.

## ENCOURAGEMENT.

Dear readers, do you earnestly seek the Lord? When you enjoy good health, and have your right mind, do you, with Joshua, say, "I and my house will serve the Lord?" It shall come to pass that whosoever shall call on the name of the Lord shall be saved. If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for the earth, with all things thereon, will pass away. Ye are dead, and your life is hid with Christ in God. Whatsoever ye do, do it readily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.

God is no respecter of persons; he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. He hath prepared a rest for the people of God, let us therefore labor to enter into that rest. No eye hath seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him. "If thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." Ezek. 33: 9. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die, None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live."

Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

BENJAMIN LEGRON.

## TRUE CHRISTIANS.

I have read of a certain regiment ordered to march into a small town (in the Tyrol, I think), and take it. It chanced that the place was settled by a colony who believed in the Gospel of Christ, and proved their faith by works. A conrier from a neighboring village informed them that troops were advancing to take the town. They quietly answered, "If they will take it, they must." Soldiers soon came riding in, with colors flying and fifes piping shrill defiance. They looked around for an enemy, and saw the farmer at his plow, the blacksmith at his anvil, and the women at their churns and spinning wheels. Babies crowded around to hear the music, and the boys ran out to see the pretty trainers, with feathers and bright buttons, the harlequins of the nineteenth century.

Of course, none of these were in a proper position to be shot at.

"Where are your soldiers?" asked they.

"We have none," was the brief reply.

"But we have come to take the town."

"Well, friends, it lies before you."

"But is there here nobody to fight?"

"No; we are all Christians."

Here was an emergency altogether unprovided for by military schools. This was a sort of resistance which no bullet could hit, a fortress perfectly bomb proof. The commander was perplexed.

"If there is nobody to fight with, of course we cannot fight," said he. "It is impossible to take such a town as this."

So he ordered his horses' heads to be turned about, and they carried the human animals out of the village, as guiltless as when they had entered, and perchance somewhat wiser.

Morality without religion is only a dead reckoning, an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies.

# Children's Department.

'Tis but little we can do,
Jesus to repay,
For the kindness he bestows
On us ev'ry day.
Life, and health, and strength he gives,
Friends and loving care,
All the blessings he enjoys,
He would have us share.

## PASSING AWAY.

Dear children, did you ever think or study about this? Is it not a very solemn thought? Everything our eyes can see is *passing away*. We learn in the Bible that the "heavens shall pass away." 2 Pet. 2: 10. We, that is, our bodies are passing away; we shall soon die, then our bodies will be buried in the ground, and moulder into earth.

Time is passing away. The seconds, the minutes, the hours are swiftly passing away. The days, the weeks, the months and the years, one by one, are passing away. It seems but a short time since spring was here, but it has sped away; summer followed after, but it is almost gone. The beautiful flowers of spring and early summer, which we so much admired, have passed away; and those which we now see in our yards and gardens, are fading and dropping off one by one, and in a few more weeks Jack Frost will come and nip them; then the whole earth, which was so beautifully decorated, will look cheerless and dreary.

Now dear children, here is the lesson to be learned from these things which our eyes can see but for a short time, and which we can enjoy but a few days: Let us not set our hearts upon them, but let us rejoice and be glad to know that there is a place of permanent happiness prepared for us, which we cannot now see, that will not pass away, but will remain when thousands and millions of years will have passed away.

Therefore let us not prize the things of this earth so much that we neglect to secure to ourselves that home in heaven which will never pass away. The apostle Peter, who wrote part of the New Testament, says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Pet. 3: 11. Read also the next three verses.

The apostle here means to say something like this: As you know that all these things which you see, will pass away, and you cannot enjoy them long, how careful you ought to live in the fear of God, loving Him and keeping His commandments, so that when these things will have passed away, you may have a home in heaven, which will not pass away.

Now as we know that these things are true, and people are dying every day, yes, even every minute, let us think that perhaps our time to die may come very soon, and we have no time to idle away, and let us be very earnest in doing the will of God, and in doing the work which Jesus, our Savior gave us to do, that we may then enjoy the happiness of those mansions in his Father's house, of which he told us.

Dear children, I would like to meet you all in that beautiful, happy home; and I hope you will try to be very good, loving and kind to your parents, to each other, and every one else; live and obey God, and be Jesus' little lambs, then we can meet there and see each other, rejoice and sing songs of praise to God, and our great Redeemer, and O how happy we shall be! BROTHER HENRY.

## DAVID'S TRUST IN GOD.

Psalm 16: 1.

"How were all these beautiful psalms written mother?"

"By good men, my dear; children of God, who loved to speak to him, and sing of him, and whom he taught how to feel, and what to say. David wrote many of them."

"What did he mean when he said, 'Preserve me, O God; for in thee do I put my trust?'"

"I will try to show you. Do you remember the little girl we saw walking with her father in the woods last week?"

"Oh, yes, mother; wasn't she beautiful?"

"She was a gentle, loving little thing: and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the river?"

"I do not like to think of that bridge, mother. It makes me so giddy. Do you believe it is safe—just those two wire ropes across, and made of such little wires. Then nothing but those tiny little wires running up and down from the larger ropes held up the bridge, and no railing! If she had stepped to the edge to look over, she might have fallen into the river."

"Do you remember what she said?'

"Yes. She stopped a minute, as if she did not like to go over; and then how sweetly she looked up in her father's face, and asked him to take hold of her hand, and said, 'You will take care of me, father dear; I don't feel afraid when you take hold of my hand.' And her father took tight hold of her hand, when she asked him so prettily, and seemed to feel so safe with him. I wish I could see them again."

"I think David felt like that little girl when he wrote the words which you have just read."

"Was David going over a bridge, mother?"

"Not such a bridge as the one over the river: but he had to come to some place of difficulty in his life, and whenever he was in any way troubled he looked up to God, just as the little girl did to her father, and said, 'Preserve me, O God." It is the same as if he had said, "Please take care of me, my kind heavenly Father; I do not feel afraid if you take hold of my hand. You can bring me safely over this dangerous place."

"O, mother, how beautiful! But God did not really take hold of David's hand, and lead him through the trouble?"

"No; but God loves his children who trust him, just as the father did his little daughter; and though he does not take hold of their hands, he knows how to make them feel as peaceful and easy as if he did."—*Mother's Treasury.*

## THE LITTLE CONQUEROR.

Edward Norton was a Christian boy, but he had a bad temper. A little thing would often make him very angry. He was fond of reading about great conquerors, spoken of in history. His mother tried to show him how he could become a greater conqueror than they. Every morning for a whole week, she made him repeat this verse: "He that ruleth his own spirit, is greater than he that taketh a city." At the same time she taught him to pray to God for grace to help him resist the temptations to get angry, and for power to rule his own spirit.

One day after they had been talking about this verse, Edward was playing with some boys. A dispute arose among them. One of them called Edward a fool, laughing at him, and made fun of him. In a moment Edward grew red in the face. The fire began to flash from his eyes. He was just about to strike the boy a blow, when he suddenly stopped. He thought of what his mother had said about conquering his spirit. In a moment the silent prayer went up from his heart, "Lord, help me to overcome this angry spirit." God heard the prayer, and helped him. No angry blow was struck. No angry word was spoken. He ruled his own spirit. When he went home and told his mother about it, she threw her arms about his neck, and kissed him, and told him that he had gained a more glorious victory than David did when he conquered Goliath.—*Home Journal.*

## BIBLE SELECTIONS.

Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee. Ex. 20: 12.

Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother, that it may be well with thee, and thou mayst live long on the earth. Eph. 6: 1–3.



# Miscellany.

Beyond us lies a shadowy land,
No mortal hath ever trod;
Hope pictures it as a peaceful strand,
With joy for the heart and rest for the hand,
But 'tis known alone to God.

## A DEATH-BED SERMON.

A New York secular paper gives the following incident as a warning to the multitude of poor rich men whom we meet continually:

A gentleman died last week, at his residence in one of our up-town fashionable streets, leaving $11,000,000. He was a member of the Presbyterian church, in excellent standing, a good husband and father, and a thriving citizen. On his death bed, lingering long, he suffered with great agony of mind and gave continual expression to his remorse at what his conscience told him had been an ill-spent life. "Oh!' he exclaimed, as his weeping friends and relations gathered around his bed—"Oh! if I could only live my years over again, I would give all the wealth I have amassed in a life time. It is a life devoted to money-getting that I regret. It is this which weighs me down, and makes me despair of the life hereafter!" His clergyman endeavored to soothe him, but he turned his face to the wall. "You have never reproved my avaricious spirit," he said to the minister. "You have called it a wise economy and forethought, but my riches have been only a snare for my soul! I would give all I possess to have hope for my poor soul!" In this state of mind, refusing to be consoled, this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house and dollar to dollar, until he became a millionaire. All knew him to be a professing Christian and a good man, as the world goes, but the terror and remorse of his death bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hope of heaven.—*Selected by Susanna Brunk.*

## WHERE NICKEL COMES FROM.

It may not be generally known that the nickel deposit near the Gap, Lancaster County, Pa., is considered the largest yet discovered in the world, and the only deposit of the ore worked in America. The mine is on the high dividing line between Chester Co., and Pequea Valley. Besides nickel, copper, iron, and limestone are found in the same locality. Nickel was discovered here about the year 1856, though Copper, which is taken from the same mine, was known in this locality about seventy years ago. The ore has a gray color, is very heavy, and is so hard that it is mined entirely by blasting. After the ore has been broken into small fragments it is put into kilns holding eighty to ninety tons each, and subjected to heat produced at first by the burning of a small quantity of wood, and continued by the conversion of the expelled gas. It is then put into a smelting furnace, and undergoes treatment similar to that of iron ore.—*Hartford Press.*

## EVERY DAY.

A Christian man, deeply devoted, and wise to win souls, made it a rule to speak to some unconverted person every day on the subject of his soul's salvation. One night, as he was about retiring to rest, he bethought himself that he had not fulfilled his vow that day. He immediately put on his attire and prepared to go in quest of a soul. But where should he go, was the question? He concluded to make a visit to a grocer with whom he was in the habit of trading. He found him engaged in closing up his store. When the errand of his customer was made known he was surprised. He said all sorts of Christian people traded with him, but no one had ever spoken to him about his soul. The night-visit of his customer, and his earnest pleadings, made such an impression on his mind that it led to his speedy conversion. It is a strange thing indeed why it is that so little of this kind of devotion, among Christians, is so rare.

## OVERDRESS.

It is to be feared that at the present day, women of the upper circle are spending fortunes on the toilette, which good mothers in former times would have saved to endow their children; and that less wealthy women are bringing certain misery to many a home by emulating the classes above them; whilst those of humbler rank, rushing eagerly in the same mad race of vanity, exhaust the surplus means that used to be laid by for a marriage portion, or "a rainy day," and so the mischievous folly descends. Mothers should be on the alert to guard their daughters against it. Elder sisters should not forget that young eyes are looking at them as examples, and are much more impressed by the living models before them, than by any amount of "good advice." Nothing is of greater importance than the companionship permitted to young girls. Not only do overdressed companions induce the wish in themselves to overdress, but if the gratification is denied, "covetousness, envy, hatred, and all uncharitableness," are very likely to find place in hearts that might be full of better feelings. An undue love of overdress has been only too frequently the cause of ruin, both of body and soul.—*Leisure Hours.*

## THE ROCKS OF CALVARY.

In Fleming's "Christology," it is stated that an unbeliever visiting the sacred places of Palestine, was shown the rocks about Calvary. Examining them narrowly and critically, he turned in amazement to his fellow-travelers, and said: "I have long been a student of nature, and I am sure that the rents and clefts in this rock must have been split according to its veins, and where it was weakest in the adhesion of parts; for this" he said, "I have observed to have been done in other rocks, when separated or broken after an earthquake; and reason tells me it must always be so. But it is quite otherwise here; for the rocks are split athwart and across the veins, in a strange and preternatural manner, and therefore," said he, "I thank God that I came hither to see the standing monument of miraculous power by which God gives evidence to this day of the divinity of Christ."—*Selected.*

## A SCENE FROM LIFE.

A young man entered the bar-room of a village tavern and called for a drink.

"No," said the landlord, "You have had the 'delirium tremens' once, and I cannot sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other had stood by silent and sullen, and when they had finished, he walked up to the landlord and addressed him:

"Six years ago, at their age, I stood where these young men now stand. I was a man with fair prospects. Now, at the age of twenty-eight I am a wreck, body and mind. You led me to drink. In this room, I formed the habit that has been my ruin. Now, sell me a few glasses more, and your work will be done. I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell to me and let me die, and let the world be rid of me; but for Heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed:

"God help me! this is the last drop I will ever sell to any one!"

And he kept his word.

A Paris Journal asserts that the six Great Powers are in daily communication respecting Eastern affairs, with a view of establishing a general agreement, so as to be ready to take advantage of any opportunity to exercise moral influence.

## CURIOUS FACTS IN REGARD TO SOUND.

The following curious observations in regard to the transmission of sound have been carefully verified by an extended series of experiments: The whistle of a locomotive is heard 3,300 yards through the air; the noise of a railroad train, 2,800 yards; the report of a musket and the bark of a dog, 1,800 yards; an orchestra or the roll of a drum, 1,600 yards; the human voice reaches to a distance of 1,000 yards; the croaking of frogs, 900 yards; the chirping of crickets, 800 yards. Distinct speaking is heard in the air from below up to a distance of 600 yards; from above, it is only understood to a range of 100 yards downwards. It has been ascertained that an echo is well reflected from the surface of smooth water only when the voice comes from an elevation.

Other similar phenomena connected with the transmission of sound have been observed, but the results disagree either from inaccuracy in the observations or from the varying nature of the circumstances affecting the numbers obtained. Such variations occur to an extent of ten to twenty per cent., and even more. The weather's being cold and dry, or warm and wet, are the chief influencing causes. In the first case, the sound goes to a greater, and, in the second, to a lesser distance.

## EARNEST CHRISTIANS.

"An excuse is made by many Christians. They say they have not the talents for addressing the impenitent and conversing with them on the subject of religion. But are the simple truths of the gospel so dark that only the learned can understand them? Are these—'He that believeth shall be saved, but he that believeth not shall be damned'—so obscure that we cannot properly impress them upon others? Is the road to perdition so plainly described in the Bible; and can we raise no warning voice to the throngs who travel it? Are the happiness of the righteous and the perdition of the wicked so clearly described, and can we see our friends around us crowding their way to death with our lips closed in perpetual silence? The truth is, our faith in eternal realities is weak, and our sense of duty faint, while we thus neglect the salvation of our fellow beings.

Let us awake to duty, and while we have a tongue or pen, devote them to the service of the Most High, not in our strength, but with strong faith and confidence in Him."—*Sel.*

## "I WILL; BE THOU CLEAN."

Mark 1: 41.

Primeval darkness heard the Almighty fiat, "Light be," and straightway light was; and the Word of the Lord Jesus is equal in majesty to that ancient word of power. Redemption, like creation, has its word of might. Jesus speaks and it is done. Leprosy yielded to no human remedies, but it fled at once at the Lord's "I will." The disease exhibited no hopeful signs or tokens of recovery; nature contributed nothing to its own healing; but the unaided Word effected the entire work on the spot and forever. The sinner is in a plight more miserable than the leper; let him imitate his example, and go to Jesus, "beseeching Him, and kneeling down to Him." Let him exercise what little faith he has, even though it should go no farther than, "Lord, if thou wilt, thou canst make me clean;" and there need be no more doubt as to the result of the application. Jesus heals all who come, and casts out none.

In reading the narrative in which our text occurs, it is worthy of devout notice that Jesus touched the leper. This unclean person had broken through the regulations of the ceremonial law, and pressed into the house; but Jesus, so far from chiding him, broke through the law Himself in order to meet him. He made an interchange with the leper, for while He cleansed him, He contracted by that touch a Levitical defilement. Even so Jesus Christ was made sin for us, although in Himself He knew no sin, that we might be made the righteousness of God in Him. O that poor sinners would go to Jesus, believing in the power of his blessed substitutionary work, and they would soon learn the power of His glorious touch. That hand which multiplied the loaves, which saved sinking Peter, which upholds afflicted saints, which crowns believers, that same hand will touch every seeking sinner, and in a moment make him clean. The love of Jesus is the source of salvation. He loves, He looks, He touches us, *we live.*—*Morning by Morning.*

## A GOOD BOOK TO BE GIVEN AWAY.

The American Peace Society will send "Dymond on War," a book of 124 octavo pages free to any minister or theological student, who will send 10 cents with which to pay postage on it. The same offer is made to the librarian of every public library in the country. They will also send specimen numbers of the "Angel of Peace," a capital paper for the young, to Sabbath school workers, and to all others who desire to do good, on application for them. Address Rev. H. C. DUNHAM, 1 Somerset St. BOSTON.

All papers friendly to the cause of "peace on earth," are requested to copy the above.

Council Bluffs papers say that passengers on the Union Pacific express from the west, August 12th, brought the intelligence that the destroying grasshoppers were lighting in vast swarms along the line of the road. They were present all along the line from Kearney Junction to Valley station, and had utterly destroyed the crops in that part of Nebraska. The corn is entirely divested of all the leaves and tassels.

The grasshoppers are also in the southwestern part of Kansas, moving in a southeasterly direction, at latest accounts as far as Dodge City.

The temple which Solomon built was a type of the great Christian Church. David, the conquering king, was a type of the Messiah who should reign over the whole earth. The great wisdom and wealth God gave to Solomon was not so much a necessity for that occasion as it was a type of the universal wisdom and wealth God would bestow upon the more glorious spiritual fabric which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone in whom all the building fitly framed together groweth into an holy temple in the Lord." Each one of us can do something in building this great spiritual temple of Christ's kingdom.

There has been a disastrous inundation at Foo Choo, China, and in the surrounding country, causing the highest floods known to foreign residents. There was a great loss of life, 4,000 dead bodies being recovered near Foo Choo alone. Foo Choo is one of the ports open to commerce, and is an important and populous city. A famine is threatened in the provinces of Honan, Shantung and Nanking, in consequence of prolonged drought, which has destroyed the crops.

After much praying, waiting, and weeping, God generally comes with his heart and his hands full of mercy to his people. He loves not to come empty-handed to those who have sat long with tearful eyes at mercy's door.

## Married.

July 15th, MICHAEL GERHART and SARAH MELLINGER, both of West Cocalico, Lancaster Co., Pa.

July 27th, JAMES WEILER, of East Earl, and MARY CATHARINE GABLE, of Fairville, Lancaster Co., Pa.

Aug 3rd, in Elkhart Co, Ind., C. K. Diener of Lancaster Co., Pa., with Susanna Christophel, of the first mentioned place.

## Died.

May 5th, in Mount Joy, Lancaster Co., Pa., Mary, wife of Chr. Grube, aged 62 years. 4 months and 4 days. Funeral on the 8th. Text, Psalm 39: 5, 5.

May 13th, near Salunga, Lancaster Co., Pa., Anna Hornberger, aged 8 months, 8 days. Funeral on the 15th, Text: Acts 17; 30, 31.

May 13th., near Junction, Lancaster Co., Pa., David S., son of Bro. Chr. and Sister Fanny Gingrich, aged 21 years, 5 months and 29 days. Funeral on the 16th. Text: Psalm 103: 15-18. Brethren John B. and John L. Landis officiated. A large number of friends assembled to pay the last tribute of respect to the deceased. A loud call to the young.

May 31st, near Landisville, Lancaster Co., Pa., Sister Eliza Kline, aged 83 years, 2 months and 4 days. Funeral on the 2nd of June. Text: 1 Chron. 29: 15. Peace to her ashes.

June 2nd, in Elizabethtown, Lancaster Co., Pa., Sister Anna Leicht, aged 15 years, 3 mos. and 15 days. Funeral on the 5th. Text: Phil. 1: 21. A large number of friends and acquaintances assembled to pay the last tribute of respect. Though the deceased sister was young, yet she fully embraced Jesus by faith, and died assured that her Redeemer liveth.

June 14th, near Elizabethtown, Lancaster Co., Pa., of lock-jaw, Abraham Gish, aged 50 years, 7 months, 11 days. Funeral on the 17th. Text: Heb. 9: 27, 28.

June 17th, near Landisville, Lancaster Co., Pa., Ella, infant child of John E. Hostetter, aged 10 months and 18 days. Funeral on the 20th. Text. Gal. 3: 26.

June 24th, near Peter Horst's mills, Lancaster Co., Pa., Hannah Wickel, widow, in her 75th year. Funeral on the 26th. Text: 119 Psalm, 96.

June 25th, near Newton, Lancaster Co., Pa., Sister Catharine Witmer, aged 43 years. Funeral on the 27th. Text: John 5: 24.

July 11th, near Landisville, Lancaster Co., Pa., Emma, daughter of Wm. and —— Bowers, aged 3 years, 2 months, and 8 days. Funeral on 13th. Text: Psalm 16: 6.

July 13th, in Lancaster City, of paralysis, Bishop Jacob Moseman, aged 81 years, 2 mos. and 26 days. Funeral the 16th. Text: Ezek. 3: 17-19. A large concourse of people assembled to pay the last tribute of respect to his remains, Bro. Moseman was born in Baden, Germany, ordained to the ministry in 1822, and to the office of bishop in 1825. Emigrated to America in 1853, and served the church at Muddy Creek. In the evening of life he retired to Lancaster City, where he died. Peace to his ashes.

July 16th, near Rohrerstown, Lancaster Co., Pa., Sister Susan Brubacher, aged 61 years, 9 months and 2 days. Funeral on the 19th. Text: Psalm 90: 82. One of her daughters will be buried on the 20th.

July 26th, near Lancaster City, Pa., Minerva M. Brenneman, aged 10 months, 11 days. Funeral on 28th. Text: Heb. 4: 7.

March 18th, in Berlin, Canada, of typhoid fever, Susanna, daughter of Henry Brubaker, aged 20 years, 7 months and 17 days.

April 8th, in Waterloo Co., Ont., of the infirmities of age, Bro. Jacob Clemmens, at the advanced age of 88 years and one month.

April 16th, of the same place, wife of Bro. Moses Weber, aged 26 years, 11 months and one day. Her babe died two days before her.

April 23rd, of the same place, Leah, widow of David Schneider, (who died 4 months previous), aged 71 years, 10 months and 18 days.

May 20th, at the home of her parents in St. Jacobs, Anna, wife of F. Schwalm, aged 33 years, 7 months and 3 days.

July 21st, in Waterloo Co., Ont., Bro. Jacob Martin, aged 46 years, 2 months and 29 days. He was painting, 18 miles from home. He complained of indisposition in the morning, and died in the afternoon at 4. He leaves a wife and 7 children.

July 25, same place, of typhoid fever, —— wife of Benjamin Eby, aged 45 years, 9 mos. and 27 days.



July 26th, same place, of typhoid fever, Veronica, daughter of Benjamin Eby, aged 22 years and 3 months.

July 23rd, same place, Sister Elizabeth Scherrick, widow, aged 73 years, 4 months.

July 23rd, same place, of various diseases, Sister Rebecca Martin, wife of deacon David Martin, aged 61 years, 8 months and 20 days.

July 27th, in Waterloo, of dropsy, Susanna Koehler, aged 47 years, 4 months and 5 days.

July 27th, same place, of fever, ——, son of Frederic Brand, aged 15 years.

Aug. 10, near Orrville, Wayne Co., Ohio, of heart disease, David Martin, aged 73 years, 3 months and 12 days. Funeral sermon by Jacob Kilmer in English, and John K. Yoder in German, from 2 Tim. 4: 7, 8.

July 27th, in Waterloo Co., Ont., of paralysis, Sister Veronica Biehn, aged 86 years, 8 months and 13 days.

July 28th, in same place, of great suffering from cancer, Sister Mary Ann Schumacher, aged 51 years 8 months and 13 days.

Aug. 2nd., in Berlin, Ont., of the infirmities of age and consumption, Bro. —— Richert, aged 86 years, 3 months and 2 days. He selected the text Job 16: 22; and 18: 1.

Aug. 8th, in Waterloo Co., Ont., Bro. Noah Schantz, aged 57 years and 6 months. He was removing a wall, when a portion of it fell upon him, and broke both legs, three ribs, and crushed his body considerably; although suffering excrutiating pain, he survived five hours. He leaves a wife and 9 children to mourn their loss.

April 14th, in Livingston Co., Ill., Sister Anna Roth, aged 17 years, 7 months and 23 days. Her remains were interred the 15th, at which time many assembled to pay the last tribute of respect. She was a member of the Amish Mennonite church. During her sickness she said that she was making a journey to a great city. We hope she is now rejoicing in that great city whose builder and maker is God. Funeral services conducted by Joseph Gascho, Christian Schlagel and John P. Schmitt.

June 16th, in Livingston Co., Ill., of croup, Martha, daughter of David and Catharine Stalter, aged 1 year and 6 months. Buried the 17th. Services by Joseph Gascho, Christian Schlagel, and J. P. Schmitt.

July 30th, in Livingston Co., Ill., of diarrhœa and whooping cough, Frany, daughter of John and Magdalena King, lately from Butler Co., Ohio, aged 1 year, 10 months and 16 days. Impressive remarks were made by Chr. Schlagel and J. P. Schmitt.

Aug. 6th, in —— Co., Ill., of cholera infantum, Susanna, daughter of Jacob and Catharine Sutter, aged 5 months and 18 days. Funeral services by Christian Schlagel and J. P. Schmitt.

June 2nd, in Hilltown, Bucks Co., Pa., of consumption, Charles T. Shattinger, aged 25 years, 11 months and 17 days. Buried the 4th in the Deep Run burying-ground. Sermon by I. Overholt and I. Moyer.

July 14th, in Elkhart Co., Ind., of the infirmities of age, Martin Stauffer, aged 74 years, 4 months and 25 days. He was formerly from West Earl, Lancaster Co., Pa.

July 25th, in East Earl, Lancaster Co., Pa., Daniel Weidman, aged 85 years, 8 months and 7 days.

July 30th, in East Lampeter, Lancaster Co., Pa., John G. Kindig, aged 70 years, 10 months and 10 days. Interred in the Strasburg burying-ground in the presence of many relatives and friends, on which occasion impressive remarks were made by John L. Landis, from Luke 4: 16-19.

July 18th. in Upper Salford township, Montgomery Co., Pa., after a long illness, of palsy, Minnie, wife of Jacob Cassel, aged 76 years, 1 month and 24 days. Buried at Salford Men. Meeting-house.

On the 29th of July, in Franconia township, Montgomery Co., Pa., of disease of the kidneys, Joseph Freed, aged 78 years, 1 month and 11 days. Buried at Franconia Men. Meeting-house. Services by Josiah Clemmer and Jacob Loux.

On the 11th of July, in Bedminster township, Bucks Co., Pa., of bilious colic, of which he suffered two days, Joseph Moyer, aged 44 years, 8 months and 1 day. He was married to Anna Kratz with whom he lived 22 years, and was the father of six children.

On the 22nd of July in Bedminster township, Bucks Co., Pa., John High, aged 62 years and 11 months. He was born in 1813, in later years married Veronica Fretz, with whom he lived 37 years and had three children, of whom the oldest daughter died some 14 years ago.

July 24th, in Bedminster, Bucks Co., Pa., Barbara, daughter of Jacob Leatherman, aged about 9 years. Buried at Deep Run burying-ground. Services by Samuel Godshalk and Isaac Moyer.

Aug. 5th, in Elkhart Co., Ind., Sister Magdalena Bixly, maiden name Stahley, aged 33 years, 11 months and 7 days. She leaves a husband and 3 children to mourn their loss. Funeral services by Jonathan Smucker, from 1 Peter 1: 24, 25; further remarks were made by Isaac Smucker, M. E. Kreider and D. Wysong.

Aug. 6th, in Hancock Co., Ohio, of spinal disease, Henry, son of Joel and Christina Baumgartner, aged 1 year, 3 months and 6 days Services by Abr. Steiner and C. B. Brenneman.

Aug. 11th, in Allen Co., Ohio, of palsy, Sister Nancy, widow of John Brenneman, aged 75 years and 11 months: She was confined to her bed nearly three years, yet bore her suffering with patience. She leaves 8 children and 39 grand-children to mourn their loss. Buried the 12th, followed by a large concourse of relatives and friends. Services by C. Culp and C. B. Brenneman.

Aug. 6th, near Churchtown, Lancaster Co., Pa., Bro. Martin C. Weaver, aged 71 years, 9 months and 6 days. Interred at Weaverland burying-ground. He leaves a widow and two grand-children to mourn their loss. Services by Emmanuel Newswanger and Amos Herr, from Rev. 14: 12, 13.

Aug. 1st, in Plumstead, Bucks Co., Pa., of palsy, Jacob Leatherman, in his 64th year. Buried the 3rd, in the Deep Run burying-ground, at which opportunity words of comfort were presented by Samuel Godshalk and Jacob Loux.

Aug. 1st, in Bedminster, Bucks Co., Pa., Sarah, daughter of Jonathan Shelly, aged 17 years, 11 months and 27 days. Services by John Allabach and Isaac Moyer.

June 15th, in Lawrence Co., Pa., Sister Margaret Zook, wife of Christian K. Zook, aged 67 years, 10 months and 27 days. She was a faithful sister in the Amish church. Appropriate remarks were made on the funeral occasion by Jonathan Lantz.

July 25th, in McLean Co., Ill., N. King, aged 52 years and 8 months. He leaves a wife and 3 children to mourn their loss. Buried the 28th, at which time appropriate remarks were made by Christian Rupp, P. E., and Joseph Stuckey.

July 20th, in Cumberland Co., Pa., after a lingering illness, Abraham Weber, aged 74 years, 7 months and 17 days. Buried on Sunday the 23rd. Many friends were present. Funeral services by Geo. Rupp and Abm. Burghart in German, Nathaniel Shope and J. M. Herr in English. Buried at Slate Hill. He was a shining light in the church militant having a hope; he has entered the church triumphant where the

"The wicked cease from troubling
And the weary are at rest."

## Letters Received.

Alexander W Taggert, B Legron, Jacob N Brubaker, H A Mumaw, P Fahrney, H L Miller, John Shenk, Isaac Hallman, Henry Hege, John Avers, Moses Burkey, Jacob Gerig, John D Short, John Albert, M F Rittenhouse, Samuel W Rutt, F A Rose, J M Brenneman, A B Grubb, John Miller, Peter Dueck, E R Miller Jacob Oberholtzer, David Habecker, D Shenk, D S Holdeman, Samuel F Weaver, Christian F Kilmer, Jacob Bare, Abm Metz, W Gottlober, Christian Schrock, C H Hochstetler, Rudolph Eyer, A E Funk, J A Sommer, Kliever & Zimmerman, Rev. Jacob Hildebrand, A Burkey, Geo W Showalter, Barbara Showalter, Dr. Herring, S P Yoder, J S Shantz, Elias Schneider, C B Brenneman, D H King, Jos Hertzler, Samuel Lapp, J F Hershey, F B Kratz, John Jansi, Aug Wicki, Joseph Stuckey, J M Herr, E W Horst, D Goerz.

MONEY LETTERS.

A—A. T. & St. F. R. R. Co., J K Andrews, Pre Jno Albright, C B Amstutz.

B—A Barkey, Jacob Baumgartner, Benjamin Brenneman, John Baer, Jacob A Beutler, Gideon Boober, J N Brubaker, S M Burkholder, Geo Byler, Jonas Bendy.

C—John S Coffman.

D—John C Driver, Geerd DeFrees.

E—Peter Eby, Annie Ebersole, S E Ebersole.

F—John Fry Jr., John Fast.

G—J J Gilbert, C N Gerber, Samuel Gnengerich, Henry Good.

H—David Hilty Sr., D D Hilty, D Hoover, David Hertzler, Levi H Haverstick, Kate H Haverstick, H J Helper, John M Hochstetler, Amos Hunsburger, Nicholas Hochstetler, Peter Hochstetler, David Hostetler, Jacob Halter, Chr Hooley.

K—John K Kurtz, Rev. Jacob Kilmer, John F Kreider, Isaac Kohli.

L—Isaac Leatherman, Christian Litwiler, D G Lantz, William Levy, Josiah W Leeds, D H Landis.

M—J Musser, Barten S Mullen, C H Murphy, S H Musselman, Isaac S Miller, D L Moncrief, Rev. Jacob Meschter, Chr Martin, Geo Muma, John Moyer,

N—J Norton, David Neuschwanger.

P—Peter Planart.

R—Samuel Rohrer, Lizzie Rutt, Jacob Reitzel.

S—Jos F Swartzentruber, David Shank Jr., Barbara Showalter, Samuel Spangler, P H Swartly, John P Schmitt, B H Smavely, Elijah Stover, Jacob Swartzentruber, Martha Stoner, John Sommers, Chr Schneck, Mrs. Jacob M Stauffer, Henry Stutz, Pre. Chr. Sommer.

T—Barbara Tschantz.

W—Samuel W Weaver, Thomas Walsh, J G Wenger, Franz Wedel.

Y—D A Yoder, David Yoder, Jeremiah D Yoder, Jacob Yoder.

Z—Rev. Samuel Zimmerman, Shem Zook, Geo Zeigler.

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| | |
|---|---|
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| Child's Scripture Question Book | .15 |
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| Dymond on War | .50 |
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| Haberman's Prayer Book | .25 |
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## TIME TABLE.

### Lake Shore & Michigan Southern Railroad.

Passenger trains on and after April 16th, 1876, leave Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.

| | |
|---|---|
| No. 8, Chicago Express, | 3.05 A. M. |
| No 72, Way Freight.. | 5.05 " |
| No. 2, Mail. | 11.25 " |
| No. 50, Stock Express | 5.00 P. M |
| White Pigeon Train... | 3.00 " |
| " " " | 5.00 A. M. |

AIR LINE DIVISION.

| | |
|---|---|
| No. 74, Way Freight. | 5.05 A. M. |
| No. 4, Special New York Express | 1.20 P. M. |
| No. 6, Atlantic Express ... | 9.50 " |
| C. W. & M. | 1.05 P. M. |

GOING WEST.

| | |
|---|---|
| No. 3, Toledo Express ... | 2.15 A.M. |
| No. 5, Pacific Express...(Air Line)... | 4.40 " |
| No. 9, Michigan Accommodation... .. | 7.30 " |
| Ne, 1, Special Chicago Exp.(Air Line) | 4.25 P. M. |

KALAMAZOO DIVISION.

The Grand Rapids Express 5.00 a. m., and Accommodation 3.00 p. m., run direct to Grand Rapids.

Returning, ar. at Elkhart 12.40 p. m., and 9.35 p.m., making connections with Air Line trains.

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing with trains for Lafayette, New Albany, &c. At Chicago to all points West & South

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago and 15 minutes slower than Buffalo time.

☞ Tickets can be obtained for all promincn points between Boston and San Francisco.

J. E. CURTIS, Supt. Mich. Div.
S. P. WILCOX, Ticket Agent.




# Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 13—No. 10. ELKHART, IND., OCTOBER, 1876. Whole No. 154.


For the Herald of Truth.

### AUTUMN TWILIGHT.

Across the scene the long gray shadows creep,
The sunset dies behind yon tufted hill;
In fields, methinks, the grass is waving deep,
And autumn mists are floating o'er the rill.

The dews are falling, and a fresh'ning breeze
Perhaps sweeps o'er the bosom of the sea,
And, flitting swiftly through the trembling trees,
Comes bearing messages of peace to me.

For all our tasks are ended with the day,
And evening cometh spirit-like and pure;
So at the last our lives shall fade away,
And rest shall come, forever to endure.

O world, with ceaseless motion rolling on,
What heavy hearts are drifting on thy tide!
What hollow smiles have on thy surface shone!
What bitter tears the twilight falls to hide!

For those bright genii that we loved of old—
That haunted us in Childhood's morning glow—
Have passed, and life has grown so stern and cold
We half forget the twilights long ago,

When gladsome Youth discoursed its sweetest theme
In songs whose music echoes not again,
And Hope deceived us with a Summer dream
Which turns at Fall to almost more than pain.

Oh, well for us these visions fade away!
Heaven's joys were dim could Earth's bright promise last;
Yet in the twilight it is sweet to stay
And listen to these voices of the Past.

HERMAN DYCK.

*Elkhart, Ind., September*, 1876.

For the Herald of Truth.

### THE MENNONITE CHURCH AND HER ACCUSERS.

Slander is the complainer's great weapon. It is almost always the refuge and consolation of a dissatisfied mind; whenever one whose heart is not filled and restrained by the love of God, becomes dissatisfied with any person, an association of persons, a church or society, his grand resort is almost always to slander, and this is most of all the case with dissatisfied church members, members who have fallen under church censure, or who for any other reason have withdrawn themselves or been expelled from a church, and that especial church from which they have withdrawn, or with which they have once been connected always becomes the target of their bitterest denunciations. When a man who did not enter by the Door (Christ) but climbing up some other way, has found admission into the church and perhaps for years, been dragging himself along on its skirts as a dead body, standing in the vineyard as a fruitless tree, occupying the place of a candlestick and giving no light, the subject of many prayers and exhortations, and the cause of much care and anxiety to his minister or bishop, is suddenly awakened from his stupor by some new sensation, in the popular theology or religious practice of the day, and allows himself to be led in the same path of insincerity and hypocrisy as before, by some blind leader of the blind, and vainly supposes that he now has found the true way and is converted and a true Christian, he at once sets up a tirade of slander and abuse against those with whom he was once identified. Now a man could not tell it in plainer language, nor prove by a more unmistakable and stronger evidence that he never was a Christian and that he is not a Christian now, than by just such a course. Meekness and forgiveness, love, pity, and kindness, are Christian virtues and fruits of a converted heart; prayer for enemies and the conversion of the erring and the ignorant, efforts to bring them to the knowledge of God, are Christian practices; but abuse and slander belong to the works of darkness; they are the products of an unconverted and an impenitent heart.

If John Herr or his successor Daniel Musser, had ever been members of the Mennonite church, we would feel that it was only the natural course which nearly all dissatisfied and unrenewed persons take to justify themselves when they need a reason for withdrawing from a church, but when we consider that neither of these persons ever were members of the Mennonite church, we fail to see any reason why they should try so hard to abuse, degrade, condemn, misrepresent and slander the Old Mennonite Church as they do, unless it be to make themselves a name and gain honor and popularity among men; or, unless envious of the stronghold, the well-established reputation and superior numbers of the old church, they are seeking from selfish motives, to supplant and destroy her. In either case, the motive is so far beneath all Christian dignity (to say nothing of the false statements it contains), that it seems to us impossible that any one making any claim to the Christian religion, could so far forget his calling as to be guilty of such uncharitable, such unfeeling and wholesale denunciations as appear in this work. And the pretense that all this is prompted by the spirit of love and done from a sincere conviction of duty, for the good of the old church, is truly one of the most peculiar claims we have ever heard. The whole account of the Old Mennonite church given in this work, indeed, seems to be a masterpiece of pharisaical, self-righteousness and egotism unequalled by any author of the present age, while the multitude of conjectures, suppositions, expressions of donbt and the relation of circumstances of which he acknowledges that he does not know whether they are so or not, at once stamp it as entirely unworthy of the smallest degree of credence.

In our attempt to show the sincere reader, that many of the statements so uncharitably made by Daniel Musser against the Old Mennonite Church, are altogether incorrect and untrue, we wish to be distinctly understood that we make no claim to a perfect government, so long as the church is composed of frail, imperfect, human beings. We do not claim that the Old Mennonite Church is a church without spot or blemish; that she has no unfaithful members among her numbers, and we do not believe that there is a church, of any considerable number, upon the face of the earth (the Reformed Mennonite Church not excepted), that has not some members that are untrue, and who are more of a discredit to the church than otherwise. There was a Judas among the twelve apostles, the little number whom Jesus had chosen as his special follows; there was an Ananias and Sapphira and others who unworthily crept into the Christian church in its very earliest days, and do we presume to be more sagacious, better judges of human nature, and better able to disclose the secrets of men's hearts than even the heaven-inspired apostles of eighteen hundred years ago?

We believe and teach that the church should be kept pure; that is, when members become transgressors and it becomes known, it is the duty of the church, as required by the gospel, to expel the offending member or members from her communion. This doctrine the Old Mennonite Church has always maintained, taught and practiced.

That there may have been members in the church who manifested no good light, who were more loose in their morals than they should have been, and that there were even ministers and bishops who were less rigid in their administration of the affairs of the church, than the gospel requires, we will not deny, for as we above remarked, we do not look for perfection in imperfect human beings on this side of the grave; and if the old church had, and still has, weaknesses in this direction, the Reformed Mennonite Church had a greater weakness, by endeavoring to display, adorn and beautify her own perfections by pointing out the imperfections of the old church, and basely falsifying and misrepresenting her. Pharisee-like she seems to stand in her lofty temple thanking God that she is not like other men, or even like this poor publican.

If our light is so dim that it will not shine unless we first extinguish our neighbors, we ought to gather more oil and put it in better trim. If our actions, our walk and conversation cannot prove edifying to the world without we disgrace our neighbors, we ought to set about improving ourselves in the Christian graces, and if a church cannot stand on its own merits, and prove a power and exert an influence on the world without stooping to degrade its neighbors, it proves that that church is not the church of God, for the Savior says, "Upon this rock will I build my church and the gates of hell shall not prevail against it." "Ye are the light of the world; a city that is set on a hill cannot be hid." Lo! I am with you always, even unto the end of the world." "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them." Thus the promise of God is with his people and his church should look for the blessings of heaven unto him who has promised and is faithful, and build the house of the Lord in faith, seeking to gather, to bind up, to heal and to lead the erring ones to the true fountain of life.

To judge a man by one act of his life, by one word from his lips, by a single manifestation of his moral or religious character would be unjust. No prudent man would do it, and no one, whether of good or bad character, would be willing, on any matter of importance, to be thus judged. A whole chain of words and actions are sometimes linked together, the development of which often throws a very different light upon the subject of our investigations. So in forming a just estimate of the condition or character of a church we should be thoroughly acquainted with the church in general, with her doctrines, teachings and practice. This knowledge should be obtained by repeated and continued observations, and the testimony of impartial and unprejudiced witnesses; not from flying and uncertain reports, or from persons who are the open opposers and enemies of the church.

This is one of the prominent errors of D. Musser in his attack upon the Old Mennonite Church. His testimony is in a large degree traditional, and both his traditional testimony as well as that which is written, is mostly, if not altogether, from persons, who, because they could not be allowed to dictate to the church, or for other reasons, became dissatisfied and withdrew from the church, or who as transgressors were expelled, or from such as had never been members at all, but were strongly prejudiced against the church. In this manner he is able to make an apparently very strong case, but we shall be surprised, if the injury he has sought to do to others, will not in the end rebound with double force upon himself.

Christian Kauffman, whose testimony Musser gives, was, according to his own statement, disobedient to the requirements and long established customs of the church, and when he found the church would not yield her well established rules, he became dissatisfied and withdrew. Under such circumstances it could hardly be expected his testimony could be other than what it is—derogatory to the church. Abraham Landis, whose testimony is also given, was evidently a similar character, looking only on the dark side, finding fault with everything and everybody in the church except himself, and not being able to rule, he is determined, if possible, to ruin. Full of self-righteousness, he knows only to tell of his own good works, while the actions of others are all wrong.

John Herr, who may be considered the founder or father of the Reformed Mennonite Church, never was a member of the Old Church, but having wholly devoted himself to the new church, and risen to its leadership, and his church, to a great extent, a rival of the Old Church, and he with many of his followers strongly prejudiced, and no doubt somewhat hurt in his own feelings, on account of the expulsion from the church of his father, Francis Herr (of whom we shall hereafter speak), we can, of course, expect nothing else but the severest censures and denunciations. The impartial historian could never venture to base the record of any event upon such testimony, if he desired to give a faithful account of it. But this is just the kind of evidence from which D. Musser draws his conclusions, and declares that he believes they are true, and that he *never heard them contradicted, and does not believe they can be*, and that from his own personal knowledge he *knows* them to be true. Let us see.

One of the most unhesitating statements which D. Musser gives in his work, in connection with his long parade of corruptions in the Old Church is, that Francis Herr, the father of John Herr, was a member of the Old Church, but that because the Old Church became so corrupt he could no longer, with a good conscience, remain with her, and that on this account he withdrew from the church. Musser takes considerable pains to show that Francis Herr was a very good and devoted Christian, and that he stood high in the estimation of his neighbors and friends, and that his pure principles, pious walk, and the general demoralization of the Old Church led him to separate himself from her, and contradicts what we have above intimated, namely, that he was expelled for misconduct.

We shall here be under the necessity of saying what we would rather not say. It pains us that the necessity for saying it exists, but in justice to the truth we beg leave to make the following statement: Francis Herr was a member of the Old Mennonite Church, but how he graced the Christian profession will appear in the course of our remarks. He was called to account by the church for unfair dealing and dishonesty toward a neighbor, in connection with the sale of a horse. He refused to give satisfaction or confess his fault, and when he found that an acknowledgment for his misconduct would be required of him, he withdrew from the church and began to slander and abuse her. This statement, however it may vary from that given by D. Musser, can be substantiated by a number of persons whose testimony is unquestionable, and who know whereof they affirm; it is the testimony of men who were so perfectly familiar with the circumstances that there can be no mistake about it, and we feel sure that if friend Musser had made the effort, he could very easily have obtained an account of this matter, much more in accordance with the facts in the case than the one he has given. Musser stoutly denies that Francis Herr ever was expelled from the church for the misconduct above referred to, but the account which he gives of it, is so full of suppositions, uncertainties, doubts, and conjectures that as a reliable and authentic account it has no value.

We see that M. was not only unfortunate in the selection of his witnesses, but doubly unfortunate in giving place to an article and confirming the same, which the most positive and indisputable evidence condemns as incorrect and untrue.

It just seems to us as though Musser felt, when he wrote his account of the character of Francis Herr, that he was



treading on uncertain ground. When a man states facts it seems to us altogether superfluous for him to make so great an effort to prove that it is true. The truth will always vindicate itself, and a true fact will always stand on its own merit; but when we make a doubtful declaration we feel that we ought to say something to prove it true, and this seems to be just the idea that pervades this account. We would much rather believe that it was the result of incorrect information on the part of friend Musser, and draw the mantle of charity over his weakness, but his strong effort to unpopularize everything that belongs to the Old Church forbids any other conclusion than that which we have given. We hope we may be mistaken, and that his intention was a great deal better than his writings would show.

[We shall now direct our attention to the consideration of evidences and testimonies which set forth the condition and character of the Old Church in that period of time in which Musser so unhesitatingly condemns and denounces her, and in the next number, we will present the reader with the result of our investigation.]

For the Herald of Truth.

## THE BELOVED APOSTLE JOHN.

The three great teachers of Christianity, as separated and distinguished from her historians, are Peter, Paul, and John. The three men are singularly various in character and gifts, and while we wonder at the silence of others, they afford a large percentage of results out of the thirteen, or indeed fourteen, persons selected and called by the Savior; and they leave still one historian—Matthew, supplemented by Mark and Luke—to give us the sacred narrative.

Peter, if chief, appears, like some other chiefs, to have done little, and by no means to have justified the position chosen for him by his own forwardness or by the Lord. It is a singular history, more singular from the skeptical than from the faithful point of view. Here is a small band of twelve men, one of whom is a traitor, chosen especially for the duty of evangelization—a dull word to many ears, but which signifies the spreading of good, glad tidings. To supplement the eleven afterwards left, one man is chosen by lot, and another by a direct call from Heaven. We have therefore, in all, fourteen chosen ones, one of whom—Matthew—gives us the earliest record of the life of Jesus, written, according to Eusebius, within eight years of Christ's Ascension; one—Paul, as born after the time—sets himself to address the churches and to act as universal bishop; three—Peter, Judas, and James—write short and (not to speak it profanely) most inadequate epistles; and one—John—gives us three important, though short epistles, a supplementary gospel, and a wondrous unveiling of the after-purpose of God, which is a mystery to all and most of all to those who study it most. Luke, who wrote a gospel of the Lord, and most probably the Acts of the Apostles, was, as we learn from himself, though some of the ancients considered him to have been one of the two going to Emmaus, not a disciple of the Lord (Luke).

There can be no doubt, although the arrangement is of the rudest, and the dates fall in haphazard, the narrative gospels are wonderful relations, full of characteristic traits which could not be forged—who, as John Stuart Mill says, was there to forge them?—full of delineations of character and purpose which the highest geniuses, after long education, have not surpassed, and of a delicate literary finish which it is impossible to imitate. Let any body try to forge a gospel, or let anybody read a forged gospel, and compare it with the original—with the critical spirits shown toward those we have—and he will have little difficulty in detecting the imposture. It is quite right, I think, that such criticism should have been displayed. The works of these men are not as the works of others. The men assume to tell a marvelous history of God's doings, and of his dealings with men, of his threats and promises. If untrue, then indeed are we deceived: if true, then are they to be received as the very oracle of God. For my own part I shall assume the truth of the fourth gospel, which has been greatly I attacked, from intrinsic evidence, just as assume the truthof the history of the reformation, or the identity of Menno's Works. Thus the John of the synoptic gospels, and the writer of the epistles and gospel under that name, are plainly one and the same man. The line of thought, the retiring manner, the mystic-loving heart, the philosophic and searching mind, are the same. A forger of the gospels must have had superhuman powers, such as no writer in the degradation of that age, when the ability to create and to imagine and sustain character had been long lost, had, to create such identity. Long ages after that period there arose geniuses, and are still arising, some of which probably might have resuscitated and preserved such identity and given us a well sustained yet imaginary gospel. But these writers, whose genius is supreme (although in many cases misdirected), are confessed creators, and took ages to produce. They differ from our gospel writers, who assume to be nothing but narrators, or at most simple historians, and yet whose characters, whole, living, and compact, rise before us—once known, never to be forgotten. It is because of this intrinsic truth that the fourth gospel—that of love—withstands the puny attacks of the historical or philogical skeptic—and that gospel is indeed the chief basis of the Christian's hope.

The literary character of the Revelation or Unveiling, so far removes it in my humble judgment from any comparison with John's Gospel and Epistles that I say nothing about it. It is impossible for our Northern mind to grasp two or three chapters, or for any two critics to agree about the meaning of any one date or any two images. It purports to be a vision of what is plainly beyond the comprehension of man—the purpose of God—and it is so far consistent that it is itself beyond the comprehension of our acutest intellects. Faithful critic and strong-willed skeptic alike fail before it. And this perhaps is its chief beauty. Saint and sinner equally fail in fully understanding God's dealing in this world—why he gives to A and withholds from B, why the wicked prosper and the good perish.

The beloved disciple, who supplements and in some measure corrects the relations of the synoptic gospels, speaks as one full of the importance of his message, and no less full of love and the spirit of God. He at least makes no mistake as to the character of the New Testament faith, which was to drive Jupiter and Neptune, Mercury, Mars, and Venus, and all the fictions of the poets, all the dog-headed gods of Egypt and the fire-gods of Persia, the worship of nature, and the grand culture of a secret force which Democritus embodied and our modern philosophers(?) accept, all the teachings of Plato and the heavenly dreams of Socrates, away to chaos, and which was to give light not only to the few—the rich and the educated—but which was to lift the poor out of the mire, and to set them amongst princes. Like a solemn organ tone begin the preliminary verses of John's General Epistle—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it)....the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." That does not sound like a lie. It is explicit enough. There is no vagueness of meaning, no beating about the bush there. Compare the first words of the gospel of the same writer. "In the beginning," he says; and, again, mark the assertion of life arising from Him: "In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not"—i. e., could not hold or withhold—not grasp or understand it. The two passages are from the same mind, and that mind the most gentle, comprehensive, sublime, and loving—that of the disciple whom Jesus loved. If we are dissatisfied with the emptiness of this world, the follies of

philosophy, the selfishness and impurity of those around us, and if we are terrified by the hard sayings of the Lord—and there are many—we may find refuge in the loving sentences of John. Both he and Paul are fuller, nobler men than Peter; the mystery remains still why the Church should have been led away into fancying that apostle its vice-regent or head.

Art has always represented John "as young, or in the prime of life, with little or no beard, flowing or curling hair of a pale brown or golden hue, to express the delicacy of his nature," (Sacred and Legendary Art, p. 159). He was younger than his brother James, than Peter, and probably than the Master. He was the son of a fisherman, the owner of vessels, and probably well-to-do. The simple inhabitants of that country referred to James and John as Zebedee's children. They were not without ambition when called; and John, who to us is so full of love and knowledge of God, knew at first no more than the rest. But he had the heart of a woman,and treasured the Lord's words. He listened when He put a little child amongst His disputing disciples, and stilled them by reference to the child's heart demanded of them and us; and yet, unconvinced and full of zeal—always a doubtful, often a dangerous bosom-guest—he cried out—and it is his first word to us—"Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us." Happily for all time, he elicited that soothing and divine sentence of the Lord, which shows him centuries in advance—if we speak by the results of his teachings—of Moses, or Isaiah, or David, whose curses jar strangely with the music of these words—"Forbid him not; for he that is not against us, is for us." How many Churches have fully learnt that truth even now?

We hear little else of him till the last. In his own gospel he speaks of himself in the third person. He was not one to thrust himself forward, yet he was honored even in the Roman fashion, which had passed over to Judea. He had nearly the chief seat of the triclinium, next to the Lord. He knew that Christ loved him, and probably that Peter was jealous of him, as evidenced by the testy question, "Lord, what shall this man do?" and the answer which produced the legend of the wandering Jew, "If I will that he tarry till I come, what is that to thee?" This credulous supposition—a lingering and human desire of the apostles for something wonderful to happen to themselves—John himself corrects. At the Last Supper it is John who takes the fullest notes, and who lingers over the words of the Lord, and who gives so full a narrative that we can tell the hours of the night of His betrayal; it is he who watches with the women at the foot of the cross, and marks the intense agony of the wrenched muscles and dislocated joints; it is he who hears, "Woman, behold thy son," and who is given to the weeping Mary as a son; it is he who takes her to his own house, and who, if there was any truth in the dreadful heresy of her adoration, should have left us at least some directions as to her worship, and some few specimens of her faith and sanctity, of her guidance and wisdom; it is he who is as silent as to that as he is full and copious in the details of his gospel; it is John who outruns Peter and enters the tomb of Christ and marks the exact position of the linen clothes as they had fallen (these little points are of especial value); it is he who tells of the softer and sweeter touches of the Savior's love, as in his treatment of the woman taken in adultery; it is he who witnesses with other apostles the transfiguration of Christ, when Peter draws from heaven those words which forever shut out the remotest notion of a prayer to any angel or saint or virgin, or to any mediator save One. The great saints of God—whom none surpass—Moses and Elias—are transfigured with the Savior, and talk with Him, not of His glory, but of His awful punishment; and blundering Peter, hardly knowing what he says, cries out, "Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias," to which the correcting reply of the Voice in the cloud is, "This is My beloved Son, in whom I am well pleased; hear ye Him," and—one cannot escape the inference—none other. Lastly, it is John who survives all the apostles, escapes martyrdom, and lives to write a gospel at the age of ninety, after his release from Patmos, and his return to Ephesus, where he took upon himself the care of that church, filling the vacancy caused by the martyrdom of Timothy. This gospel is written at least thirty years after the others are circulated; and John dies at his post, an old man of ninety-nine, full of love and holiness, the saint of God, the companion and teacher of Polycarp, Irenæus, and Papias, and the close, as it were, at the first act of the wonderful drama, while he connects the companions of our Lord with those upon whose histories the Church can rely. Last of all he is the John of the wonderful vision written during his exile in the Isle of Patmos, who, as the Latin hymn of Adam de St. Victor has it, "flew through the heavens and gazed on the sun, and there, a spiritual onlooker, saw, even as from beneath the wings of a seraph, the face of the Almighty."

Of the legendary John there is nothing worthy, but something curious and characteristic, to record. We find him connected with Peter or James as the "consuls of the infant community." He is on an equality with them, and is cast into prison and works miracles. His brother James is martyred by Herod in the first century; he lives on till its close. Before John died the anti-Christian doubters whom he had foreseen were already come, and he was laboring against them after his brother had been fifty years in the grave and at rest. With him, a silent witness, lived the Virgin till her death, and till her death—of which we hear nothing—he probably remained at Jerusalem. Then he went northward to Ephesus, where he continued for a long time,founding many churches, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and others, of which he has written, and which are now blotted out as completely as if the vision of Death and his White Horse had passed over them, slaying and oppressing. Indeed the overflow of the hordes of Mahomet, the accursed prophet, who has recognized Jesus to patronize Him, and who slew all who opposed, and converted by sword, blood, violation, and fire, is no doubt predicted in the Apocalypse, could we agree as to the figure under which it is typified. John, no less than Peter, refused to—or at least did not in fact—preach to the Gentiles; that was left to Paul. Yet, as I heard Dean Stanley say, "each of the three has his place in the formation of the early Church. Peter the Founder (this I would query), Paul the Propagator, John the Finisher; Peter the apostle of the rising dawn,Paul of the noon and its clearness, John of the sun-set."

No mention is made of John on the last visit of Paul to Jerusalem A. D. 58. He had then gone probably to Ephesus, if he was not already there. In twelve years the eagles were to be gathered about Jerusalem, and the fall of that city, foreseen and bewept,was soon to follow. Hundreds on hundreds of the sons of those who witnessed Christ's crucifixion were to be crucified by the Romans—so many that wood should grow scarce. In ten years—A. D. 68—Paul the aged was to die on the cross; in the year 70, Jernsalem fell; in the year 80, according to Ewald, John's gospel was written. In the year 95 Domitian imprisons John—plunges him into a caldron, says the legend—of burning oil, from which he escapes unhurt, and is banished to Patmos, "a disconsolate island in the Archipelago." Upon the accession of Nerva, in 96, within two years of his banishment, he is set free and returns to Ephesus, where he dies and is buried in the beginning of the reign of Trajan. The story is told—and seems to me so true—that this dear friend of God and man, worn and old, led into church by his pupils and disciples, gazed around, and could preach no sermon, but this one sentence, "Little children, love one another;" and this he repeated till his flock cried out, "Master, why so often?" "Because it is God's word," he answered; "and, if that alone be obeyed, *All* is done." It is even so. The story begins



in love and ends in love. That is the *Logos*, and the divine light; that is the Spirit and the Son and the Father; that is the end and the beginning, the law and the glad tidings, since "Love is the fulfilling of the law."

H. Dyck.

*Elkhart, Ind., September*, 1876.

## LAWS AND POLITY OF THE JEWS.

### THE CEREMONIAL LAW.

Many of the ceremonial laws given to the Jews referred to the great atonement, and were types and figures pointing to the Lord Jesus Christ, our blessed Savior, and his taking our nature, and dying for us. These sacrifices, and the various institutions connected with them, as the scapegoat, and the annual festivals, are noticed in a former part of this work, to which the reader is referred for particulars concerning them, and also for remarks upon the circumcision and other religious observances practiced by the ancient people of God.

The miscellaneous ceremonial institutions of the Jews will here be noticed. These are well worthy of examination, since they will be found not to be arbitrary enactments, or such as must be traced up to the unrevealed will of God, like his providential dispensations, Deut. 29: 29. In mercy to us he often restrains us from evil, by ways and means the wisdom of which we may not be now able to discern; and to such matters the words may be applied, "What I do thou knowest not now; but thou shalt know hereafter." John 13: 7. In the ceremonial law the meaning of every enactment may not be discerned, and may be mistaken in those which seem to be clearly understood; still there is much to be learned respecting them by searching into history, and inquiring respecting the customs of the Eastern nations. And all we are able to understand will prove more and more abundantly, that these enactments were a reasonable service, well adapted to the Jews in their peculiar situation. The subject is interesting, as bringing before the mind many remarkable circumstances, and it should excite in the mind of the reader especial thankfulness for the time and place in which God has seen fit to fix our own lot, and for our superior religious advantages.

It has been said that the ceremonial law, by its sacrifices and other rites, pointed to the atonement—to Jehovah, as the Almighty God, just, and yet the justifier of those who come unto him through Christ Jesus. This revelation was always directly opposed to idolatry, and made known the only true God as infinitely superior to idols, Psa. 115; and thus the ignorant and uninstructed were guarded against the practices by which their souls would be deeply injured. Also a perfect ritual was given, through which also the people of Israel were taught instructive lessons, by outward and visible signs.

The Sun of righteousness had not then arisen; therefore it was the more necessary to guard the Jews against the dangers of darkness, and to give them some lesser lights to guard their steps, and to prepare them for the dawn of the Gospel light. In Romans 1, a true picture of the state of the heathen world is given, showing how men did not like to retain God in their knowledge, but changed the truth of God unto a lie, and worshiped and served the creature more than the Creator, who is over all, God blessed forever. Amen.

The minuteness of the Jewish ritual was then especially needful, since there was danger of lesser evils leading to greater sins, and of tempting to forbidden practices. Still there was full opportunity left for suiting the worship to the circumstances of time and place, whether private or public. The minute ritual observances, also, were calculated to meet the situation or the Jewish nation, just able to take milk, but not to bear strong meat, (1 Cor. 3: 12,) having lived among the Egyptians, whose ritual ceremonies were very numerous and diversified. The minuteness of the ceremonial observances, which were burdensome rather from their numbers than their expense, showed that they were intended for the people at large; and, to a reflecting mind, would strongly confirm the declaration of the prophets as to the insufficiency of all ceremonial observances in themselves to procure pardon for the soul. A dependence on outward rites is an error common to human nature in every state. It abounds among ourselves, even more than we are aware. How many, in fact, rest their hope for acceptance upon certain ceremonial observances, instead of remembering that these are nothing in themselves, but only valuable as directing the thoughts to the one only perfect and sufficient sacrifice for sin.

> "No bleeding bird, nor bleeding beast,
> Nor hyssop branch, nor sprinkling priest,
> Nor running brook, nor flood, nor sea,
> Can wash the dismal stain away.
>
> Jesus, my God, thy blood alone
> Hath power sufficient to atone;
> Thy blood can make me white as snow,
> No Jewish types could cleanse me so."

One of the principal enactments which claims attention, as distinct from ritual observances, was the separation between clean and unclean animals. The principal mark of the clean animal was that it chewed the cud, and divided the hoof; that the foot was not covered with a solid mass of horn, nor yet separated into claws. These distinctions (Lev. 11 and 14) could not be merely to point out what was unwholesome, or unfit to be eaten; for several animals forbidden to the Jews are eaten in the present day, as hares, camels, and swine. The distinctions as to forbidden birds are still less clear upon common grounds. Some writers have labored to make out that the forbidden animals were symbolical of evil qualities, as the hare of cowardice, the hog of filthy desires, the hawk of rapine; while the ruminating animals, or those that chewed the cud, symbolized those who consider truth, and the divided hoof attempting no concord between sin and duty. But all these are mere guesses and fancies, such as the early fathers and Jewish doctors too often indulged. Neither can the injunctions be regarded as merely arbitrary tests of obedience, which would be unworthy of Jehovah. They were not requirements in conformity with the customs of the heathen, to which, in many instances, they were directly opposed, and in that light we may be enabled to discern the wisdom which forbade them. Thus the swine were not only disagreeable in appearance, and herhaps unwholesome if made a principal article of food in hot countries, but they were used largely, as heathen writers state, in pagan sacrifices, feasts, and magical rites. Thus the absolute abhorrence of their flesh kept the conscientious Jew from joining in observances which were very displeasing to the Most High. In like manner, other forbidden animals, as the goose, will be found to have been used by the heathen on particular occasions.

It may also be observed, that the confining of the ritual observances to one fixed spot (Deut. 12: 14) placed a very decided mark of distinction between the Israelite and the heathen. Also, the institution of the priesthood was important, not only as commemorating the deliverance from Egypt, (Num. 3: 12, 13,) but as raising up a body of men especially zealous for the peculiar services to which they were appointed. In no other country was any body of priests organized upon similar principles. The rigid exclusion of the Gentiles from the temple was also calculated to keep up the distinction. Though there was nothing in the Jewish law to encourage a persecuting or a bitter spirit against others, there was much to limit and prevent intercourse with an idolatrous and ungodly world.

The direct prohibition to join in the worship of the heathen was also calculated to keep the separation, for some religious observance was connected with almost every daily action in the lives of the Gentiles, as well as of the Jews. Even the names of the days of the week, in our own land, are a memorial of the worship of false gods among our ancestors, who had their customary offerings and ritual observances that no society or circumstances would induce them to lay aside. In this respect their example might shame many professors of Christianity.

Meats offered to idols, and reverence

for consecrated groves and trees, are frequently alluded to in holy writ. Whole families united in idolatrous practices, Jer. 7: 18. The Jew was called to show the same or even greater care for the observance of his law. He was most strictly forbidden to pass his children through the fire to Moloch, (Lev. 18: 21,) either as a burned sacrifice, or by the mere ceremonial of passing them through the smoke, as a sort of expiation, believing that otherwise they would die in their infancy.

A pious writer says, "There is little pleasure in describing scenes of horror; but they are useful, they show the evils of a false religion, and should make us thankful for the enjoyment of the true. Let it be known, then, to the disgrace of the Israelites, that although in possession of the knowledge and worship of the true God, they were but too much inclined to the worship of idols; and that in the valley of Hinnom they erected an altar to one of those agents which God employs for the benefit of the world. The solar fire was erected into a divinity. An idol of brass, having the head of an ox but the body of a man, was made to represent it. The idol was placed on a throne of the same metal; a crown was placed on its head, and its hands were extended to receive their gifts. But what gifts were deemed most acceptable? Had garlands of roses, baskets of fruits, or the lives of animals been the only request, it had been comparatively well; but human sacrifices were demanded, and the tender pledges of domestic love glutted the rapacity of the fictitious divinity. The hollow idol was heated to redness; the parent himself, by a refinement of cruelty, in order to acquire the summit of sanctity, became the priest,—himself must place his darling in his arms. No bewitching smiles or mournful cries must drive him from his purpose. His eye must not pity, nor his ear regard. His heart must be steeled against every tender impression, and a complete conquest obtained over the feelings of humanity. The scene lasted not long; sacred drums, as they were called, drowned the cries of the suffering infants; their bodies became the victims of merciless superstition, but their souls fled to a merciful God. The place where Moloch was worshiped was called the Valley of Hinnom, or of "those who shrieked,' and the Valley of Tophet, or 'drums,' from their being used on such occasions. The image was made hollow, and sat within seven chapels; whoso offered a flower, they opened to him the first of these; whoso offered turtles or pigeons, they opened to him the next; to the offerers of lambs, rams, calves, or oxen, the four following; but whoso offered his son, they opened to him the seventh."

The prohibition to seethe a kid in its mother's milk, repeated three times, (Exod. 23: 19; 34: 26; Deut. 14: 21,) has puzzled many. Some have thought the food was not wholesome; others, that it was inhuman. But we learn from ancient writers that this practice was used in magical incantations; for a kid was killed, and boiled in milk drawn from its mother, and then the trees, gardens, and fields were sprinkled with the milk, in order to render them fruitful. It was, in fact, a heathen sacrifice, especially contrasted with thank-offering for the harvest, and the mention of it is connected with the law for the ceremony of offering the first-fruits. This law was also in accordance with the feast of tabernacles or ingathering, the prohibition of leavened bread at the passover, and the command that the first-fruits should be brought only to the temple. These customs are all more fully described in another part of this volume, and were all prohibitions of heathen observances.

The directions not to mar the corners of their beards, in Lev. 19: 27, forbade the heathen practice of tearing the hair or beard, to lay it on the funeral pile, or as marks of mourning. The original term seems also to include various modes of cutting the hair, used among the heathen as marks of gratitude, or vows of dedication to some idolatrous object. Maimonides, in his treatise concerning idolatry, details many of these heathen ceremonials. The cutting of hair for the dead (Lev. 19: 28) was also a heathen funeral observance. It is even now practiced by the American Indians, and others. The Jews who fell into idolatry gave way to this practice, and the prophets especially rebuked it. Isa. 15: 2; Jer. 16: 7; 47: 5.

The custom of imprinting marks upon the body, forbidden in the same passage, has been a favorite usage with most uncivilized heathens. We read of it among the ancient Britons, and have seen it in the natives of Polynesia, or the South Sea Islands.

Often the ancient heathens showed who was their favorite deity by these marks: thus a thunderbolt was used for Jupiter, a spear for Mars, an ivy leaf for Bacchus, and a trident for Neptune. When Ptolemy Philopater persecuted the Jews of Alexandria, he ordered that they should be marked with the ivy leaf, the symbol of his God, Bacchus, or else doomed to slavery and death. These marks were sometimes impressed with a hot iron, but more frequently by pressing sharp points into the flesh, and filling the punctures with some indelible liquid, as is done in the South Seas. True religion requires its followers also to bear the mark or badge of their profession, even holiness, and separation from the world. 2 Cor. 6: 17. In Rev. 14: 1, the followers of the Lamb are described as having his Father's name in their foreheads, and the worshipers of the beast as having his mark on their right hands or foreheads. Rev. 13: 27.

The early Christians adopted the cross as their badge, which was then a token of reproach; but Satan, ever on the watch, turned this to an occasion of evil, and it was afterwards a badge of idolatry, worship being given to the cross, not to Him who died on it. The early Christians spoke of heathen and Christian badges as not agreeing; they might have expressed their meaning in still plainer terms, so as to leave no doubt that they referred to inward, and not mere outward observances: see Rom. 2: 29.

The cross seems to have been originally a Jewish mark. It is beautifully referred to, Ezek. 9: 4. as the ancient figure of a Hebrew letter, though let it be here observed that the outward sign or figure is very briefly passed by. The passage implies merely a marking or setting apart of the people of God from others, like the blood-besprinkled doors in Exod. 12: 13. Those who have been among the Hindoos describe many of them as bearing marks on their foreheads, consisting of spots of different colored chalk, distinguishing the God whom they serve. This may remind the reader of Deut. 32: 5.

The injunction, Deut. 22: 5, that the sexes should not wear the dresses of each other, is, in some degree, a moral precept. Bad consequences have followed such changes, even when made only in sport, and they cannot be too strictly forbidden amongst youth. Among the Jews there was probably another circumstance also in view: Maimonides relates that, among the heathens, it was customary for a woman to put on a man's coat of armor, for the worship of the idol Mars; and for men, in like manner, to wear female attire, in honor of Venus. These usages were attended with gross immorality. All such practices, as well as heathen superstitions, were therefore guarded against by this command.

A similar explanation may be given as to the law against plowing with an ox or an ass together. Deut. 22: 10. The yoking animals so dissimilar in strength and habits, besides being a cruel practice, was connected with some heathen rites. This regulation, and others connected with it, have been traced to be in direct opposition to the usages of the Zabians, doubtless derived from the most ancient kind of idolatry, that which Job. condemned. Ch. 31: 26–28. Under this head might also be classed the wearing garments of linen and woolen mixed together, which was not only a practice of the Zabians, but the scholars of Pythagoras also were dressed in cloth made of wool and flax. Other rites were connected with sowing different sorts of seed together. All these prohibitions tended to keep the Jews from mixing with idolaters. Had they gone among them, they must have been in contact with rites and articles forbidden in express terms by their law. But enough has been shown in the foregoing examples to render it unnecessary



to enter upon details which cannot profit at this time. Several ceremonial observances may therefore be briefly passed over. Here, for instance, the laws respecting uncleanliness, Lev. 15 and 20; the rules to be observed by the priests, Lev. 21 and 22; and also the directions concerning the plague of leprosy. Lev. 13 and 14; Deut. 24: 8, 9. Respecting these also several particulars are given in a former part.

The prohibition against eating blood was also subversive of certain Gentile superstitions, and is frequently enjoined. Lev. 17 and 19: 26; 7: 26, 27; Deut 41: 16; 15: 23. This prohibition has been justly described as most consistent with temperance, prudence, and religious caution; for flesh eaten with blood in warm climates is indigestible and unwholesome. But here, no doubt, there was a reference to the appointed sacrifices and to the precious blood of Christ, which alone cleanseth from all sin, as the great sacrifice that all lesser victims were designed to prefigure, which is so often and plainly declared in Scripture. 1 John 1: 7; Rev. 1: 5; Heb. 9: 14.

Many of the heathens, in their sacrificial observances, also drank a part of the blood of the victim, and by joining together in this, sealed their most solemn vows, which, in fact, were made under the sanction of the evil one. Of this the prophet speaks, Ezek. 33: 25; and the classical scholar will recollect the descriptions of Homer, from which it is clear, that by that practice they thought to hold communion with spirits in the invisible world. St. Paul, in 1 Cor. 9: 20, 21, shows that these things were incompatible with true religion. The prohibition against eating blood was needful in the days of the early Christians, but is not so now that heathenism has disappeared. Acts 15: 20. Still, however, cruelty is a sin against this law.

The ceremonial laws respecting purification not only kept up a needful separation from unbelievers, but they also distinctly pointed out the holiness of heart and life required by the Divine law. The celebrated Jewish writer, Maimonides, observes, "Cleanliness of dress, washing of the body, and the removal of all dirt and squalidness, is certainly the intention of the law; but subordinate to the purification of the conduct and the heart from depraved and corrupt morals. For to think that exterior purity, by ablutions of the body and dress, can be sufficient, though a man indulges in gluttony and drunkenness, is the extremest madness."

Thus the ceremonial law of the Jews taught them the leading doctrines of divine truth, first, by those rites which were, as St. Paul describes, types and shadows of good things to come. Heb. 8: 9, 10. Secondly, by pointing out certain things to be abstained from, which had direct reference to heathen worship and idolatrous practices. Thus, even those who did not enter into the typical meaning of the first class of ceremonies, who did not look to the Messiah therein set forth, were guarded from the debasing and abominable practices of the heathen, and might be led to ask why they were thus kept a separate people, which the prophets constantly called on them to remember. The epistle to the Hebrews especially gives information on the subject of the ceremonial law, and should be read in connection with the Pentateuch, for the purpose of obtaining clear ideas on these points. It has been well called the Jewish Gospel. The following remarks by Dr. Owen are appropriate to the subject: "By the blood of sacrifices, God signified his will and pleasure in two things: First, That by this blood there should be a political remission granted to sinners, that they should not die under the sentence of the law, as it was the rule of the government of the nation. And in this sense, for such sins as were not politically to be spared, no sacrifice was allowed. Secondly, That real spiritual forgiveness and gracious acceptance with himself was to be obtained only by that which was signified by his blood, which was the sacrifice of Christ himself. And whereas the sins of the people were of various kinds, there were particular sacrifices instituted to answer that variety. Their institution and order is recorded, Lev. 1: 7; and if any person neglected that especial sacrifice which was appointed to make atonement for his especial sin, he was left under the sentence of the law; politically and spiritually there was no remission. Yea, also, there might be sins that could not be reduced directly to any of those for whose remission sacrifices were directed. Wherefore God graciously provided against the distress or ruin of the Church on either of these accounts. He had graciously prepared the great anniversary sacrifice, wherein public atonement was made for all the sins, transgressions, and iniquities of the whole people, of what sort soever they were. Lev. 16: 21. But in the whole of his ordinances he established the rule, that "without shedding of blood there is no remission." This is the great demonstration of the demerit of sin, of the holiness, righteousness, and grace of God. For such was the nature of sin, such was the righteousness of God, that without shedding of blood it could not be pardoned. And what blood must this be? That the blood of bulls and goats should take away sin was utterly impossible, as our apostle declares. It must be the blood of the Son of God. Rom. 3: 24, 25; Acts 20: 28. And herein were glorified both the love and grace of God, in that he spared not his only Son, but gave him up to be a bloody sacrifice in death for us all."

It may also be remarked, that the ceremonial law necessarily ceased with the existence of the Jewish polity, as a separate state. It was to the Jews a safeguard and support, and conferred on them benefits which far outweighed its burdens; but when the Jewish nation had filled up the measure of their guilt, by crucifying the Lord of glory, when the Romans were sent to take away their place and nation, then the Jewish ceremonial law was abrogated, and became unnecessary. There was no longer a reason for these restrictions when the door was opened to the Gentiles, and therefore, even before the destruction of Jerusalem, the remarkable discussion described in Acts 15, decided, under the guidance of the Holy Ghost, that those teachers were wrong who thought it needful to bring Gentile Christians under the Jewish yoke. Other enactments were given, of which the literal observance would be useful, till the dominion of heathenism had ceased in the Christian world; and which, in a spiritual sense, would require to be regarded through succeeding ages.

## OUR FATHER.

"I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 18

Tried Christian, you are not an orphan! You have a Father. God, in all the glory of his nature and perfections, is thy Father. He has adopted you for his own. He has regenerated you by his Spirit. He has called you out of the world, and has promised to do a father's part by you. He says "*I will be a Father unto you.*" Do you want advice? Consult your Father. Are you alarmed at foes? Cry unto your Father. Do your difficulties appear insurmountable? Appeal to your Father. God is not merely a Father in name; he has a Father's nature. He not only calls us his sons and daughters, but wishes us to act toward him as such. We should exercise confidence in his love; we should trust in his word; we should appeal to his paternal heart; we should look for our supplies from his hand. In everything by prayer and supplication with thanksgiving we should let our requests be made known unto God. He loves to see us confide in his care, rely on his word, expect his communications, and acquiesce in his will. Believer, whatever trials may befall you, whatever troubles may come upon you, whatever enemies may rise up against you, whatever changes may take place in your circumstances, one thing can never befall you—you can never be fatherless; therefore you can never be friendless. You are God's child, however poor your circumstances or trying your path. What an unspeakable mercy! "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Jesus Christ." Rom. 8: 16, 17.—*Our Heavenly Father.*

# Herald of Truth.

**Elkhart, Ind., Oct., 1876.**

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.


*Bro. David Burkholder*, near Locke, Elkhart Co., Ind., lost both his working horses on the night of Aug. 30th. They were killed by lightning.

*Preacher Peter Boesinger* and wife, of Mahoning County, paid us a visit and spoke at several meetings in the vicinity.

*Bishop John Shaum* and wife, of Wayne County, Ohio, has recently been on a visit to his children and friends in Elkhart Co., Ind. The old people seem to be quite hale for their age, but the flight of time tells us all that we are fast hastening away. As we look abroad we see that many of our old ministers, who have long been pillars in the church, have well nigh done their work and may soon go to their reward; how should we who are called to labor in their stead seek, by prayer and meditation, to fit ourselves for the solemn position to which we are called!

*Preacher Samuel Hoover*, of Markham; Ontario, has also been with us some time and attended a number of meetings A number of brethren and sisters have recently visited our neighborhood, some from Montgomery Co., some from Lancaster, and others from Franklin Co, Pa. We are always glad to see the brethren and friends among us, and feel especially thankful for the encouraging counsels and admonitions the ministering brethren have brought.

*Christian Hunsberger's* wife, formerly from Montgomery Co., Pa., died in this county, after a lingering illness, on the 26th of September, aged about 84 years.

*Bishop Leonard Suderman*, of Berdiansk, on the Sea of Azov, in Russia; whom many of our readers remember, when here with the first deputation in 1873, has arrived with his family, his brother from Prussia and several other friends, and is now with others on a tour through Nebraska and Kansas looking up a place to locate. We wish both him and his friends a hearty welcome to our country.

*Prof. Rauschenbush*, of the German Baptist Church, in a recent article published in the "*Sendbote*," says that the refusal to bear arms, swear oaths, practice feet-washing, &c., so faithfully adhered to by both Mennonites and Dunkers, are *traditions* originating in narrow-mindedness and misunderstanding of the Scriptures. Truly we may very appropriately say, in the language of Festus to Paul, "Much learning doth make thee mad." But as the preaching of the cross was in earlier days to the Jews a stumbling block and to the Greeks foolishness, so it is to thousands to-day.

*The Call* for help from Manitoba in another column is an urgent one. All should feel an interest in this matter, think it over carefully and then give as the Lord may direct them. If a small tithe of the thousands of dollars so needlessly and foolishly spent, at and in going to the Centennial Fair, our Russian brethren would be abundantly helped. A little self-denial on our part may not discommode us, while it will be a great blessing to the needy.

*Plain teaching*, or simple Illustrations from the word of God, with several Hymns, &c., by J. M. Brenneman. This work has just left the press and is ready for delivery. It contains "The true foundation of God's Building Considered," "Repentance," "Christian Love," &c. It has 257 pages, is nicely printed on excellent paper, neatly bound in half leather and cloth, and costs 60 cents. We especially recommend this book to the brotherhood. It is a book containing sound doctrine and is profitable for all to read.

*A Cheap Map.*—We have a good map of the United States, the Territories, Canada, and Mexico, showing counties, towns, rivers, railroads, mountains, &c., and a map of the entire world on the reverse side, with much other useful information. The map is mounted on rollers; is 42x58 inches in size and usually sells for $2.50 per copy. We have made arrangements that we can furnish our subscribers with a copy of the Herald of Truth for one year and this map for $2.00 That is we will give to our subscribers a map worth $2.50 for $1.00. To all who send us two dollars we will send the Herald for one year and a copy of the map. We also have a State map of the States of Ohio, Indiana, Illinois, and other States, 34x42 which will be sold at the same price to our subscribers. For those who desire a map of this kind this is is an excellent opportunity to get one cheap. Or to any one sending us 4 new subscriptions with the money we will send a copy of the map. The large map will be sent by express at the expense of the purchaser. The State map can be sent by mail.

## OUR FAMILY ALMANAC FOR 1877.

Is now ready for delivery. It contains 32 pages of choice reading matter, beautiful illustrations of the Garden of Gethsemane and the Yosemite Valley, is neatly printed from new electrotype plates and nicely covered with colored paper. We expect a large sale for this popular almanac, and ask our friends to interest themselves in selling them. It is one of the best almanacs now published.

Price per single copy by mail. ..... .10
" " dozen " " ..... .60
" " hundred by express.....4.25
20 copies by mail for.....1.00

*Baer's Lancaster Almanacs* are also for sale at this office at the same price as our own, any parties wishing these almanacs may order through us.

## Conferences.

The ANNUAL CONFERENCE for the State of Indiana, will be held in Elkhart Co., Ind., on the Thursday preceding the second Friday in October. All are cordially invited to attend. The nearest railroad stations are Elkhart and Goshen, on the Lake Shore and Michigan Southern railroad.

The SEMI-ANNUAL CONFERENCE for the Eastern District of Pennsylvania, will be held on the first Thursday in October, in Franconia Meeting-house, Montgomery County.

THE SEMI-ANNUAL CONFERENCE in Lancaster County, Pa., will be held on the first Friday in October at Mellinger's Meeting-house, about three miles East of Lancaster City.

The ANNUAL CONFERENCE for Franklin County, Pa., and Maryland, will be held in the Chambersburg Meeting-house, Franklin Co., Pa., on the second Friday in October. Brethren from other places are cordially invited to meet with the Conference on that occasion.

*Conference of the Board of Guardians.*—It has been decided, by the Mennonite Board of Guardians, to hold another conference, in Halstead, Kansas, on the first Tuesday in November (November 7th, 1876), for the purpose of reporting their work and settling up their accounts. To this conference all the brethren everywhere are cordially invited to be present, and especially those who have interested themselves in the work and contributed toward it.

From the Zur Heimath.

## WANT IN MANITOBA.

A CALL TO ALL TO ASSIST THE POOR SETTLERS IN THE NORTH.

In accordance with the wish of the Aid Committee in Canada, the following call for help is made to all who have a sympathizing heart, and a charitable hand, and who are willing to manifest it by contributing to the needy settlers in Manitoba to preserve them from distress and suffering.

In order to present the necessity of aid to all, we will direct the attention of those whom we ask for help, to the condition of things in Manitoba as they were presented to us in a letter from J. Y. Schantz, Secretary of the Aid Committee of Canada.

Bro. Schantz says, "Since so many brethren went to Manitoba, who were



without means and in addition had the misfortune to lose their first harvest by the grasshoppers, we find that we are not able to help all who need help, as there are two hundred families coming again this year,* among whom there are 39 families which are poor and have nothing for the journey and we desire to help them too.

The Aid Committee of Ontario (Canada) cannot collect any more. The church here is not very numerous, but we have given in all as a gift $2,100, and as loan $39,000.00, and to the government we have become surety for $51,000, making a total of $92,000.00.

I make this statement only to show that we have done for the poor all that we are able to do, and it would be a great pity if those who desire to emigrate could not obtain assistance. For this reason I beg, help us as much as you are able, for it is indeed necessary if we desire the brethren to leave Russia.'

The foregoing letter was written about the last of May, and was written with a view to obtain aid for those going to Manitoba from the Board of Guardians. Since the Board of Guardians was not in a condition then, and are not now, they present this petition of the Canadian Committee to the public.

On the 7th of August, Bro. Schantz informs us further, "There is need and we must help. 230 families have gone there this Summer already. For 37 families we paid the passage money, and the 230 families need provisions for a year which will amount altogether to about Twenty-five thousand dollars. It is true, reports from Manitoba are for a good harvest, but a large number of those who came only last year have not more than enough for themselves."

It is needless to add any more in regard to this state of affairs. The three facts, viz., that the settlers in Manitoba have a debt of $90,000.00, that those who came last year barely have what they need themselves, and that the new arrivals of this year need, till next harvest, $25,000.00 more for provisions, speak loud and earnestly for help. The most eloquent and pathetic representations of want and suffering are not able to speak more impressively than these bare figures. Let no one therefore, who reads and examines this account attentively repel the impression that it would make, and the sympathy it would awaken in his heart, and then may no one refuse his hand to give liberally to the aid of these needy brethren.

Contributions for Manitoba can be sent to John F. Funk, the treasurer of the Board of Guardians, but let each sender state distinctly that the contributions are designed for Manitoba.

BOARD OF GUARDIANS.

*This letter was written in the spring already.

## POWER.

Truth, to be effective, must be accompanied with power. Some one has said, "Truth is mighty and must prevail." This may be true in the abstract, but to save men by bringing them to a present acceptance of it for their salvation, power must be imparted, that the truth may awaken their hearts and consciences to a sense of guilt and danger. Till the sinner vividly understands that the "wrath of God abideth in him," he will care but little for the provided shelter. God's word is "sharper than any two-edged sword," but is properly so only as God speaks it to the heart by the Holy Ghost. Men speak his words, but unless it be in the demonstration of the Spirit and power of God, it avails but little.

Many take it for granted, that a knowledge of the Word, and a systematic presentation of it, will accomplish its design. Their expectations not realized, they either question the agency employed, and the method used, or doubt the power of the truth itself. An understanding of God's method would lead such to seek power of Him who gave the Word. The question may be asked, "Does God design to empower His word with a present effectiveness?" We answer, yes. It was not enough that the disciples were called to believe in and preach Christ, but they were commanded to "Tarry at Jerusalem till endued with power from on high." The fact of Christ's death and resurrection they could have preached and demonstrated beyond all cavil: but to awaken the people to a sense of their guilt and deep depravity,—which demanded such a sacrifice as an atonement,—and to inspire in them saving faith for their personal salvation, it was necessary some agency be employed more potent than mere human statement. Jesus had said to them, "When the *Spirit of Truth* is come, he will guide you into all truth; for he shall not speak of himself." Not only were they to be instructed in the deep things of God in Christ, but they were to receive power to instruct others, and convince them of sin, of righteousness, and of a judgment to come. "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me"—"unto the uttermost parts of the earth." They tarried, and they received the mighty baptism; and such was the effect of the truth spoken, that three thousand were converted in *one* day. Mighty signs and wonders were wrought by them wherever they went. The Holy Ghost fell on the people *while* they talked, and the truth cut its way to the hearts and consciences of all that heard. The same truth exists to-day. The same sinful nature governs the people. The Holy Ghost is not dead. "It shall abide with you forever." The power of God is not exhausted. What is it, then, that hinders the *present effectiveness* of God's truth in the hearts of men? Is not the answer found in ourselves? Is it not because of our unbelief? Are we not placing too much dependence on means of our own devising, instead of submitting ourselves to God in the Holy Ghost? Instead of tarrying at Jerusalem, are we not running to and from the sepulchre, forgetting that our Lord is risen, and that the Holy Ghost has come? These are important questions. "How shall we escape if we neglect so great salvation?"

Not only must we receive this power as individuals, but as a Church. Not only must the ministers be "flames of fire," but every believer must carry the well-lighted torch of full salvation. The armies of sin are crowded with immortal spirits, hastening to the regions of woe. Nothing but the mighty power of God will divert them from their sinful career. That power is promised, yea, given. It seeks a channel through which it may operate, for the salvation of a lost world. Reader, are you ready to receive it, and impart the truth it causes you to utter, and the strength it gives you to save souls and lead them to the "Lamb of God that taketh away the sins of the world?' While the Church, so called, to-day, in its great apparent zeal for God, miscarries in its many efforts to save a world from sin, by its lack of submission to divine authority, you and I, reader, must "Tarry at Jerusalem." The journey thither and its return will not be a loss, if in faith. But we shall receive power to put many thousands to flight, and tumble the walls of many a prond Jericho. Without it, the blood of souls will be upon us, and the woes pronounced of God will overtake us. O, our God, breathe upon us! Up to Jerusalem, ye saints of the Lord, and then in the Holy Ghost preach and live the truth before all men.—*Earnest Christian.*

## NOTHING IS LOST.

The drop that mingles with the flood—the sand dropped on the seashore, the word you have spoken—will not be lost. Each will have its influence and be felt till time shall be no more. Have you ever thought of the effect that might be produced by a single word? Drop it pleasantly among a group, and it will make a dozen happy, to return to their homes to produce the same effect on a hundred perhaps. A bad word may arouse the indignation of a whole neighborhood: it may spread like wildfire to produce disastrous effects. As no word is lost, be careful how you speak; speak right, speak kindly. The influence you may exert by a life of kindness—by kind words, holy words dropped among the young and the old—is incalculable. It will not cease when your bodies lie in the grave, but will be felt, wider and still wider as years pass away. Who then will not exert himself for the welfare of millions?—*Christian Treasury.*

—Severity may be useful to some tempers; it somewhat resembles a file, disagreeable in its operations; but hard metal would be the brighter for it.

## FORGIVE AND FORGET.

When streams of unkindness as bitter as gall
Bubble up from the heart to the tongue,
And meekness is writhing in torment and thrall
By the hand of ingratitude wrung:
In the heat of injustice unwept and unfair,
While the anguish is festering yet,
None, none but an angel, or God can declare,
"I now can forgive and forget."

But if the bad spirit is chased from the heart,
And the lips are in penitence steeped
With the wrong so repented, the wrath will depart
Though scorn on injustice were heaped;
For the best compensation is paid for all ill
When the cheek with contrition is wet,
And every one feels it is possible still
At once to forgive and forget.

To forget! it is hard for a man with a mind,
However his heart may forgive,
To blot out all perils and dangers behind,
And but for the future to live:
Then how shall it be? for at every turn
Recollection the spirit will fret,
And the ashes of injury smoulder and burn
Though we strive to forgive and forget.

O hearken! my tongue shall the riddle unseal
And mind shall be partner with heart,
While thee to thyself I bid conscience reveal,
And show thee how evil thou art.
Remember thy follies, thy sins and thy crimes,
How vast is that infinite debt
Yet mercy hath seven by seventy times
Been swift to forgive and forget.

Brood not on insult or injuries old
For thou art injuries too,
Count not their sums till the total is told,
For thou art unkind and untrue;
And if all thy harms are forgotten forgiven
Now mercy with justice is met
O, who would not gladly take lessons of heaven
And learn to forgive and forget.

Yes, yes; let a man when his enemy weeps
Be quick to receive him a friend,
For thus on his head in kindness he heaps
Hot coals to refine and amend.
And hearts that are Christians, more eagerly yearn
As a nurse on her innocent pet,
Over lips that once bitter to penitence turn
And whisper, "Forgive and Forget."

—*Selected by Christian I. Kilmer.*

For the Herald of Truth.

## JESUS CHRIST OUR RIGHTEOUSNESS AND HOPE.

"The righteous hath hope in his death." Prov. 14: 32.

The righteous we may understand are those who are justified by faith in Jesus Christ and by obedience to his commands, in whom also we have a hope. of eternal life.

We should understand, however, that we in ourselves are unholy, and unrighteous, and consequently without hope of eternal life; because the unrighteous shall not inherit the kingdom of God. Through the transgression of our parents we have all fallen under sin; being their descendants, we have all partaken of their sinful nature, and are by nature children of wrath, children of disobedience; being separated from God we have not in ourselves the least ray of hope of ever entering into his kingdom of rest.

We find that the serpent (Satan), did beguile the woman (Eve),—and she partook of the forbidden fruit, thereby bringing the curse of sin upon them. But God in his unbounded love and mercy devised a plan for their redemption. He gave them the promise that a Savior should be born into the world who would bruise the serpent's head, and should redeem them from the curse under which they had fallen; who, according to the promise, also came in the fulness of time; fulfilled his mission; suffered the most shameful death upon the cross for our sins. "The just for the unjust, that he might bring us to God." Through his death and suffering he has taken away the wall of partition between us and our God. Through his blood we may become cleansed and purified from all our sins and pollutions and may again become righteous "being now justified by his blood." Rom. 5: 9.

Thus it is alone through Jesus Christ that we can become righteous and obtain a hope of eternal life. We cannot merit salvation by any good works that we can do, because, "all *our* righteousnesses are as filthy rags." "For by grace are ye saved through faith and that not of yourselves, it is the gift of God: not of works lest any man should boast." Eph. 2: 8, 9.

The words, "The righteous hath hope in his death," were taken as a foundation for the discourse delivered at the funeral of our dear father (Henry Shenk who died April the 19th, as may be seen in a previous number of the *Herald*). It seems to me the words were very suitable for the occasion. He himself said during his sickness that he had nothing whereof to boast but that the love and mercy of God are so great that he hoped they would bear him safely through. Thus the Christian hath hope in his death. Though he finds in himself nothing but errors and shortcomings, nothing in which he can call himself righteous, yet by faith he can look to Jesus, "which is our hope," and also our righteousness. "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23: 6. Thus it is plainly shown that the righteous spoken of, are not righteous in themselves but in Christ, because in Adam, "All have sinned and come short the glory of God." "Therefore, as by the offense of one (namely Adam), *judgment came* upon all men to condemnation, even so by the righteousness of one, *the free gift came* upon all men unto justification of life." Rom. 5: 18.

We were also by nature in bondage under Satan, and were held captives by him, from which we never could have released ourselves, thus also being without hope. But Jesus Christ, "the Lion of the tribe of Juda, the Root of David hath prevailed." Rev. 5: 5." Wherefore he saith, "When he ascended upon high, he led captivity captive, and gave gifts unto men." Eph. 4: 8. Thus again being our hope and the only means of our salvation from the yoke of bondage.

We were the servants of sin by nature and were doomed to reap the wages of sin which is death. "The sting of death is sin." Sin is what makes death terrible to us. But Jesus hath taken away the sting of death which is sin and we can have hope in our death. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Oh death, where is thy sting? O grave, where is thy victory?" "Thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 54, 55, 57.

*Elida, Ohio.* DANIEL SHENK.

For the Herald of Truth.

## REDEEMED.

Is any one word richer in evangelical significance? Around any other do tender and precious thoughts cluster more abundantly? This word speaks to us of the crushing burden under which we lay; of the fearful forfeiture which we had incurred; of the dreadful condemnation of that law which guards the peace and order of God's dominions, secures the stability of his government, and vindicates the rectitude of character. At the same time it reveals the infinite mercy devised to free us from that condemnation, to save us that forfeiture, to lift off from us that crushing burden. It reveals that surprising substitution of voluntary, innocent endurance for deserved retribution; that mysterious laying of human sins upon the Lamb of God; that patient bearing of stripes for the healing of others; that making his soul an offering for sin by Him who knew no sin; that obedience unto death, even the death of the cross, which the Savior undertook for the deliverance of the guilty, who would then become his children, and the sight of whom in their purity and bliss shall forever satisfy his holy and benevolent soul. Christ hath redeemed us from the curse of the law being made a curse for us. Gal. 3: 13; but our redemption is not merely from condemnation, it is from guilt. Christ also gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. Titus 2: 14.

It is not simply pardon but purification also that Christ has purchased with his blood. It would be a poor deliverance for unhappy despairing men, confined in prison for crimes, simply to unbar the gates and usher them forth to unrestricted liberty, if they must go abroad with the bad passions all unsubdued, the outbreaks of which occasioned their imprisonment. If each one must still carry in his breast the untamed, the unmitigated hate, the revengeful ferocity, the wretched sordidness, the fiendish passions which now toss and tear their souls, and which would still drive them on to new deeds of outrage, and of infamy, and would roll back upon them a deeper and darker tide of shame and anguish. But if one could go to them not only with the sealed documents of pardon in his hands, wherewith he might command the door of every cell to be opened, but with a grace on his lips, and in his face whereby he might charm every wretched inmate, tame every wild heart, and hush every spirit into love and peace; light up every sad face with the radiance of honesty and repentance, and upright intention, and hope; if he could follow them abroad from those iron gates with influences which should stimulate and encourage every honest endeavor, aid every effort toward respectability and virtue, and lead them on in a steady and sustained course of improvement toward the uppermost heights of integrity, and truth, and honor, how shall we describe the value of such a deliverance or tell the gratitude due to such a Redeemer?



Such is the Christian redemption. It is not a license to sin with assured exemption from penalty, security against the outward strokes of punishment, with no care of the inward disorder; it is not at all the redemption which is offered to us by Jesus Christ. His redemption is deliverance from sin, from all iniquity, it is the transition from the legal state of condemnation to that justification or acquittal; it is connected with a personal transformation from a sinful to a godly character; from the defilement and the enslavement of sin, to the liberty and the purity of holiness. The inward change is worth a thousand times more than the outward—the change of character, than the change of condition.

What shall we say then, when this is not given instead of that, but is added to it? We are not called to choose between deliverance from punishment and purification from guilt, but to accept both. The instrument of our pardon does not simply release us from the liabilities already incurred, but also from the future exposure. Our entrance into the state of justification is at the same time our entrance upon the upward, endless course of holiness, purchased through our Redeemer, the only begotten Son of God. Dear readers, may we all look to Jesus Christ who is the author and finisher of our faith!

L. B. CALVIN.

For the Herald of Truth.

## CHARITY.

Charity means love to God and to men. No man can be a Christian without it. In the 13th chapter of Paul's first epistle to the Corinthians we have an explanation of charity which reads as follows: "Charity suffereth long, and is kind; charity envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own. is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things. Charity never faileth."

O, what a blessed thing it would be for all Christians to have an abundant supply of charity! Strife and contention would then not be found in church. It is the opinion of some people that Paul advocates a-faith-alone doctrine in his epistle to the Romans; but this must certainly be a perverse opinion, because he considers charity more precious even than faith, in the 13th chapter of 1st Cor. 2nd verse; also Col. 2: 14.

In his epistle to the Romans he advocates a living faith, because we have proof in Scripture that faith without works is dead. Therefore it is a living faith that is advocated there. I do not believe that the Bible contradicts itself if we understand it correctly. If we possess all good points necessary to a Christian, except charity, we are nothing.

Some people may think that if we had charity abundantly we would overlook a brother's fault, but this is not the case. If we love our brethren sincerely we will tell them of their faults and help them to correct them which is the duty of every Christian. And thereby "hide a multitude of sins."

Our best friends are those who tell us of our faults in a charitable kind of way, and help us correct them. The 13th chap. of 1st Cor. is considered by most Bible readers to rank as high in value as any of the others. And it truly does. It is full of wisdom. It should often be read by all lovers of Christianity with scrutiny and reflection. H. R.

## "IF I KNEW I WOULD HOLD OUT."

"I would endeavor to be a Christian," said a young man, "if I knew I would hold out. So many are a disgrace to their profession. I would be ashamed of such inconsistent conduct."

A very plausible, but specious statement. This young man fancies that he is actuated by a high-toned sense of honor. He says further, "If I were to set out as a Christian, I would *be* a Christian."

Bravely said. But let us look into this matter. In the first place, this young man is puffed up with the spirit of self-conceit. He would not be a Christian at all, unless he could be certain of surpassing those who have preceded him. He would be illustrious—a religious hero. Now, it is true, he cannot set his mark too high. We are to seek to attain unto "the measure of the stature of the fulness of Christ." The Scriptures abound in urging to high attainments; but in no instance do they encourage the spirit of *rivalry*. Said Paul, 2 Cor. 10: 12, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." When a dispute arose among the disciples concerning who should be the greatest in the kingdom of heaven, "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Think not, dear reader, to attain to a high Christian standard by ambitious emulation, but rather by losing self in Christ.

Again, our young man in question is lacking in moral courage. He is unwilling to enter upon the Christian life unless he can have everything clearly marked out before him to a brilliant culmination. He is unwilling to take one step by faith. He is assured, "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." But this committing and trusting is not in consonance with his proud and obstinate heart.

Reader, do you sincerely wish to be a Christian? There are obstacles in the way; but if you will press to the Savior, like the poor palsied one, who was borne through the crowd, and let down into His presence, through the broken roof, thy sins will also be forgiven thee. There are temptations, many and trying, but the assurance is, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Make the full surrender; lean upon Jesus, and however the future may now appear, "As thy days so shall thy strength be."—*Am. Messenger.*

Do not suppose that connecting your name with the church, is going to make an angel of you, for many a name can be found, on the church book, while the man may be found in the saloon, or some other equally bad place. To be good you must act well. To merit God's approbation, you cannot defraud your neighbor. Remember these facts, and you may avoid error, and do God's bidding.

A Christian can never be overcome unless he should yield of himself.

# Children's Department.

Deal with another as you'd have
Another deal with you:
What you're unwilling to receive,
Be sure you never do.

## FOLLOWING JESUS.

Dear children, have you ever seen a man leading a flock of sheep? When he wants to put them in the field to pasture, he goes before and calls them, and they follow him; the tamest ones walking nearest to him. You know that a man who makes it his business to take care of a flock of sheep, is called a shepherd. Jesus, the Son of God, calls himself a shepherd, and the people who love and obey him are called his sheep. Now Jesus wants everybody to be his sheep, and to follow him. He wants you, dear little reader, to be his lamb. Perhaps you will think, or say, "I would like to be one of Jesus' lambs, and follow him, but how can I? He is not here in this world that I can see him, and walk after him; he is away up in heaven.'

My little friend, if you would l ke to be one of Jesus' lambs, I will tell you what you must do, and how you can follow him. Jesus was here in this world once, and the people could see him, and walk after him; but the wicked people hated him, and killed him; but he came out of the grave again, and was alive, and went up to heaven. While he was in the world he told the people what they must do to follow him; and those who were with him, and heard him speak, wrote his words, and we have them now in the Bible; there we can read them, and know just what *we* must do to follow him. You, little children, can read them, and learn what *you* must do to be one of his lambs.

By following Jesus we do not mean that you must walk after him, as the people did when he was here, or like sheep walk after their shepherd when he leads them to pasture, for he is not here, and we cannot do this; but we mean that you must do as he did, and as he said we must do if we would be his sheep. Jesus loved his Father in heaven, and obeyed him in all things; so if we would follow him we must also love God with all our hearts. He also loved his earthly parents, and obeyed them, so must we love and obey our parents. He loved everybody, even those that hated and abused him; so must we love our enemies, and do good to them that hate us, for he also said we shall do this. Read Matthew 5: 44. By doing these things, and a great many other things that he tells us, we follow him.

The first thing that Jesus says we must do if we would follow him, is, *Repent*: this means that we must become sorry for our sins: sorry because we have disobeyed God, and have not loved him; and we must pray to him and ask him to forgive our sins, and give us new hearts. We must pray to Jesus and ask him to help us to love him and obey him, for we are weak, and cannot do anything that is good without his help. We must ask him to be with us and watch us and take care of us—to be our shepherd, and help us to be his sheep and lambs—then we can follow him while we live, and when we die he will take us to live with him.

Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Here he means to say that if any one will follow him he must take no part in anything that is wicked, even if he loves it dearly, and must do that which is good—that which he tells him to do—even if others hate him, laugh and make sport of him. The people who follow Jesus are often hated by wicked people. He says, "Blessed are ye when men shall hate you, and when they shall separate you from their company." For if people try to live so that wicked people will not hate them, they will have to do such things that will please them, and if they try to please wicked people, they will have to disobey Jesus, then they would not be following him.

Dear children, do you not think it would be better to follow Jesus, even if wicked people hate us, for we know that if we follow him he will love us, and take care of us, and at last give us a home in heaven. But if we love the things of this world, and live so that we will not be hated, then Jesus would be displeased with us, and when we die he will not give us a home with him, but will send us away to be punished. Let us follow Jesus as long as we live, like the tame sheep that follow close to the shepherd, so let us follow close to Jesus, and he will not let anything hurt us.

BROTHER HENRY.

## THE BIBLE.

*My Dear Child*:—Can you see God? No; you cannot see him. No one in this world can see him, though he can see us all the time. He looks at us and sees all we do; he hears all we say, and he knows everything which we think about or wish, even if we do not tell it to any body.

Do you not wish to please God, who is so good and kind to you? Yes, I hope you do.

But how do we know just what will please him? We have never seen him to ask him how we could please him, and how shall we know? I will tell you.

He has given us a book in which it is written down just what he wishes us to do; and in it are written also what kind things he has done for us, and what more he means to do. Must not this be a very precious book?

What is its name? It is the Bible. The Bible is God's book; it is the book which he has given us to teach us what will please him. It is the most interesting book in the whole world. It is worth more than all the rest of the books in the world put together. When you learn how to read, will you not love to read it? God did not make it for grown up people only, it was made for children too. A great many things in it are about little children. It is full of the most beautiful stories in the world, stories for children.

Ask your mamma when she is at leisure, to tell you one of the pretty stories out of the Bible. The story of the little baby in the bulrushes, or the story of the good man who was shut up in the lion's den.

Would you not like to hear the names of all the pretty stories that are in the Bible? I cannot tell you the names of them all, because they are so many; but I will give you a few now, and perhaps some more some other time. They are

The great rain storm and flood. Genesis, chap. 6, 7, 8.

The boy who was sold by his brothers. Genesis, chapter 37.

The children who were eaten up by bears. 2 Kings, chap 2.

The mother's little dead boy. 2 Kings, chap. 4.

The good man who was fed by ravens. 1 Kings, chap. 17.

The little Jewish servant-maid. 2 Kings, chap. 5.

The richest King in the world. 1 Kings, chap. 3 to 10.

The four captives. Daniel, chap. 2, 3.

The story of Samuel. 1 Sam., chap. 1, &c.

O Lord, do thou to me impart
A gentle and a grateful heart.

—*Easy Lessons for the Little Ones.*

## BIBLE SELECTIONS.

Hearken unto thy father, and despise not thy mother when she is old. Prov. 23: 22.

My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. 1: 8.

Children, obey your parents in all things; for this is well-pleasing unto the Lord. Col. 3: 20.

My father, my mother, I know
I cannot your kindness repay;
But I hope that as older I grow,
I shall learn your commands to obey.

You loved me before I could tell
Who it was that so tenderly smiled;
But now that I know it so well,
I should be a dutiful child.

I am sorry that I ever could,
Be wicked, and give you a pain;
I hope I shall learn to be good,
And so never grieve you again.

But for fear that ever I should dare
From all your commands to depart,
Whenever I utter a prayer,
I will ask for a dutiful heart.



# Miscellany.

"As rivers to their oceans hasty be,
So life, still, unremittingly runs past
To the vast gulf of death, as they to sea,
And in eternity is quickly lost."

For the Herald of Truth.

## CHRISTIANITY AND MOHAMMEDANISM.

Both the Christian and the Mohammedan religions were first proclaimed to the inhabitants of Western Asia. There the founders engaged their first disciples; and there the first churches and mosques were built.

In some respects these several religions have considerable resemblance; both teach a renunciation of idolatry, and enjoin a profession of faith in the one only true God; that unless persons do so they can have no real happiness in this world nor salvation in the world to come. Both declare that there are but two places of existence beyond this life—a heaven and a hell—one, the abode of the unhappy objects of God's wrath, who by a life of sin have merited only misery and banishment from his presence; the other, a realm of bliss, where God's faithful servants rest from their labors and enjoy His presence evermore. Both hold forth the principles that "None can enter heaven but alone through the mercy of God."

The disciples both of Christ and Mohammed have been persecuted in numbers of different ways—by insult, imprisonment, starvation, and torture; but notwithstanding the most cruel persecution and the most determined opposition, the doctrines rapidly spread and the number of adherents has been steadily increasing.

Christians have been zealously engaged in preaching their religion and sending missionaries into all the world to spread the gospel of Christ over the whole earth. Of a late day Mohammedans have turned *their* attention to missionary work, and are using very successfully that method of making proselytes to their religion.

Notwithstanding these resemblances of Christianity and Mohammedanism, there are many most important points in which they differ vastly. Though the religion of Mohammed is far superior to every form of Paganism it is immeasurably inferior to the religion of Christ. While the Mohammedan system is merely the law of nature, or a refined system of morality. Christianity is far more—it is an act of grace, a plan designed for the recovery of mankind from a state of ruin to the favor of the Almighty, and to the hope of a happy immortality through a Savior. Mohammedanism has been planted and propagated by the power of the sword. Its existence is, in a great measure, due to the power of arms. Mohammed himself, when he gained sufficient power, wielded the sword against his enemies; and declared that "It is the key to heaven and to hell, that a drop of blood shed in the cause of God, or a night spent in arms is of more avail than two months spent in fasting and prayer." Christianity asserts liberality of conscience, and opposes religious violence. The Divine Teacher commanded the sword to be put up into the sheath, and told his disciples that "His kingdom is a kingdom of peace," that "All they that take the sword shall perish with the sword."

Christianity has its strongest hold in the enlightened countries, where civilization has attained its highest form. It is the acknowledged forerunner of intelligence, morality and civilization. To its influence civilization is due for its existence. Mohammedanism is almost entirely confined to countries where civilization stands at a low ebb; where the inhabitants are semi-barbarous and ignorant, because such are more easily induced to accept the teachings of the false prophet.

Mohammed resorted to stratagem and deceit to promote what he thought good. Christ enjoined justice, truth and benevolence to men. From the least to the greatest of his commandments there is not one with which reason can find fault. His law is perfect, His precepts are true, and founded on certainty; all His teachings will stand the most rigid criticisms; not even those excepted which require us to love our enemies.

JNO. S. COFFMAN.

*Rushville, Va.*

## CONTINUED LIABILITIES TO WAR.

Many suppose that we are now safe from all danger of war, and need no more efforts in the cause of peace; but we might as well say there is no need of any more exertions for temperance until we see all around us actually reeling into the gutter. The custom of using ardent spirits, the source of intemperance, still continues; and until it ceases we must labor in the cause of temperance. So of war. The principle of settling national disputes by the sword, is yet retained through Christendom itse f; the entire war system is now ready any moment for its work of blood; and, so long as this system continues, we cannot with safety suspend or relax our exertions in this cause.—*Advocate of Peace.*

In excavations for the Surrey Commercial Docks, London, a subterranean forest was discovered, trunks of oaks, alder, and willow trees, standing saturated with water, but not fossilized. Bones of the great fossil ox were found in the peat.

From Thornton's History of China we learn that suspension bridges were used by the Chinese 1600 years ago. About that time Shang-leang, their military commander, in the construction of roads through the country graded down the mountains and removed the soil into the valleys, and where this was not sufficient to raise the road to the required height he constructed suspension bridges of iron, which were called by the Chinese writers, "flying bridges." One still existing in Shen-se stretches 400 feet from mountain to mountain, over a chasm 500 feet deep. It is quite probable that, as the missionaries in China made known the fact, more than a century and a half ago, the hint may have been taken from them by European engineers.

Yellow fever is prevailing as an epidemic in Savannah, Ga., and much distress among the poor results from this and from the consequent ces-ation of business. Appeals have been made for pecuniary help from other parts of the country, and subscriptions for that object have been opened in the principal cities. On the 15th inst., there were 27 yellow fever interments in Savannah.

The Jewish papers report some interesting facts respecting their co-religionists abroad. In Prussia an order has been issued to the prison authorities, directing them to release Jewish prisoners from work upon Saturdays and the important Jewish festivals, and to employ them in noiseless work upon Sundays and Christian holidays.

J. W. KING, of Bloomington, Ill., informs us that he is now engaged in building a four-run, stone flouring mill in the town of Russell, Russell Co., Kansas, on the K. P. R. R., 263 miles west of Kansas City. He proposes to build a first-class mill with all the latest improvements for making first-class flour, and expects to have it ready to run by Christmas.

They who are the fullest of faith and richest in good works make the least sound; when their hearts and lives, like the face of Moses, shine brightly with grace and holiness, they do not, will not, know it. They consider their greatest light and luster as but a reflection from the Father of lights, and therefore they have no reason at all to boast of borrowed goods.—*Swinnock.*

They that will not hear Christ say, "Come unto me" in a day of grace, shall hear him say, "Depart from me" in a day of judgment.

During the past year 2,043 French Catholics in Montreal are said to have abjured Romanism.

THE TURKS arecommitting fearful atrocities in Bulgaria having already destroyed a hundred villages and massacred not less than 50,000 of the people.

## OH! GIVE US PEACE.

BY J. M. PEACOCK.

Lay down the sword, ye men of war,
There is madness in your baleful trade,
Peace hath a glory greater far,
Than all the conquests ye have made.
A barb'rous passion stirs the thirst
Of martial pomp and proud display,
And leads to war's great crime, accurst,
Where men become as beasts of prey.

Oh, Christian nations, wherefore boast,
Of battles gained and glory won?
Ye little count the dreadful cost—
The work of desolation done.
The want and woe, the waste of life,
The feast of death, the flow of tears,
The hate engendered by the strife,
That burns through human blood for years.

Oh, give us peace, that we may live
To reason out of wrong to right,
And seek the truth, that truth may give
Its aids to life of purer light;
The world would rise from out the shade
Of bondage, and its boons increase,
And greater grow from triumphs made
By science in the paths of peace.

The grim old war-god's cry is still—
More armed men, great guns and rams,
More lands to conquer, blood to spill,
For glory and our gilded shams;
And yet man's better spirit pleads
For peace, and time to clear the way
To grander thoughts, and nobler deeds,
A purer life, a better day.

—*Angel of Peace.*

## A TRIAL OF FAITH.

Matthew 14.

Evening had come. The greatest of out-door preachers had taught, and healed, and blessed the gathered thousands that thronged him in the wilderness, and then had multiplied the little loaves and fed them all. And having sent his disciples on board a ship to cross the little lake before him, he had dismissed the multitudes and retired apart to a mountain to pray. But contrary winds were sweeping across the bosom of Gennesaret, and long past midnight the ship was still in the midst of the sea tossed by the waves, whose fury they were powerless to overcome.

In the fourth watch of the night, just as the morning was about to break, Jesus went to them, walking on the waves. The disciples wondered at the sight, and were troubled, thinking it was some phantom shape, and cried out in their anxiety and distress. Straightway the Savior's familiar voice was heard above the sound of the waters: "Be of good cheer, it is I, be not afraid." "And Peter answered him and said: Lord, if it be thou, bid me to come to thee on the water. And he said, Come! And when Peter was come down out of the ship, he walked on the water to go to Jesus; but when he saw the wind boisterous he was afraid, and beginning to sink he cried, Lord, save me! And immediately Jesus stretched forth his hand and caught him, and said unto him: 'O, thou of little faith, wherefore didst thou doubt?' And when they were come into the ship the wind ceased, and they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God.' Matthew 14: 28–33.

We cannot state positively what the motives of Peter were in making his remarkable request. It is not probable that he had any doubt concerning the identity of his Master, when he said, "If it be thou, bid me to come to thee on the water;" but perhaps in the ardor of his zeal, and probably with a little self-confidence, he may have desired to do an unusual thing at the bidding of the Divine Master. But whatever may have been his motive the Master was graciously pleased to entertain his request and bid him "Come!' And at once, stepping over the side of the boat, he too found that the tossing waves were solid beneath his feet, and he could walk where no mortal had ever walked before.

But notwithstanding the miraculous manifestation, he was yet not free from fear. For a moment his eye seems to have lost sight of Christ, whose voice of cheer dispelled his anxieties, and when he saw the wind boisterous "he was afraid."

How much like Peter's is the experience of many of the children of God. They are willing and glad to trust in Christ, and to go at his bidding and do what he commands, especially if it be some unusual thing! But presently they look away from Him and see the boisterous winds and raging waves, and they are afraid. It was strange that such fear possessed the disciple. Surely he who could walk upon the waters and could control the tempest's fury, would not forsake him. Had Peter walked by his own strength, his fear would have been reasonable, but moving at the command of Christ himself, why should he have anxiety?

With fear came trouble. "He was afraid and began to sink." So long as there was no fear, there was no danger; but the moment fear possessed his soul, that moment he began to go down into the water. Nevertheless, even then, Peter had wisdom enough to know the source of help, and he cried, saying: "Lord, save me!" "And immediately Jesus stretched forth his hand and caught him, and said unto him, O, thou of little faith, wherefore didst thou doubt."

Presumption is not faith, zeal is not faith, rashness is not faith, courage is not faith. Peter had much zeal and impetuosity, but little faith. Hence his fear; hence also his danger; from which he was only saved by the hand of Him who caught him and who said: "O, thou of little faith, wherefore didst thou doubt?" It is blessed to think that the same hand that caught Peter when sinking, is stretched out to rescue every sorrowing, tempted soul who is afraid; and who when *beginning* to sink, cries out, "Lord, save me!" It was well that Peter prayed on the instant. There are some people who do not pray when *beginning* to sink; but wait until they have gone down, and like Jonah then cry "out of the belly of hell," when the earth with her bars is about them. But Peter knew a wiser way; "And *beginning* to sink he cried, saying, Lord, save me!"

The prayer of Peter was short, though eminently comprehensive. Had he begun with "Omnipotence," "Omniscience," and "Omnipresence," and gone on "from everlasting to everlasting" in the beginning of his prayer, he would have been in the bottom of the sea of Galilee before his request would have been uttered. Peter did not so; his one sharp, earnest cry of anguish brought him the relief he needed. And when they were come into the ship the wind ceased. The ruling hand was there, winds and waves were hushed to rest, and they that were in the ship came crowding around him and worshiped him, saying: "Of a truth thou art the Son of God."—*The Christian.*

## JOY IN TRIALS.

Can God's children, in this life, find a place where they will meet no trials or sorrow? Is "the life hid with Christ" exempt from cares and troubles? We would say that one in the enjoyment of "full trust" in Christ, may be free from the latter, but not from the former, nor under God would it be best to be freed from them. Trials are like sand, they beat upon, and polish us, making us vessels all "fit for the Master's use."

In the experience of full salvation we seem to have more trials than ever before, because Satan is unwilling to see any one enter into a life of full trust, and he tries to draw all from it, knowing that if they are entirely consecrated to God, they will be more powerful workers against the unfruitful works of darkness.

Copper, when dug from the earth, is placed in the furnace, and when much of the dross is burnt away it is often taken and placed in one still hotter than the other, and from it comes forth pure copper. So God deals with us, trials and temptations come, and that He may show us that He is "all and in all," we are often stripped of all we hold dear, friends turn from us, and we stand alone with God. Here comes, then, the question: "If you, who are living a life of holiness, have trials, what have you that all of God's children have not? This, when a soul has entered upon a life of full trust, they are enabled to rejoice in their trials, and when cast in the furnace of affliction they always see "one like unto the son of man" with them, and know that after they are tried they shall "come forth as gold." One "walking in the light" can see the "star of hope," when to others who are not walking, everything seems dark. Joy comes to the soul who has committed all to the Savior, and his joy is full, he has the witness in his soul, that Jesus is near in all sorrow and trial, and he feels His arm of love around him, and hears His gentle voice saying, "Fear not, I am with thee," and is sure that all things will "work together for good," thus he is enabled to rejoice always.

Joy is the Christian's privilege, trials our inheritance, hand in hand they may walk together, but thank God, joy sings songs of victory over all trials in the strength of the "mighty to save."—*Words of Faith.*



## EGYPT.

The present ruler of Egypt has brought 350,000 acres of desert under the fertilizing touch of the Nile. A single canal has recently reclaimed 50,000 acres, and according to the report, 500,000 acres are capable of being thus transformed into the richest soil, which makes an addition of at least $25,000,000 to the annual exports. There are now in working order 113 navigable canals, which supply 750 smaller canals, and they again fill numberless watercourses. There are also 30,000 water wheels (worked by animals, for raising water to a higher level for purposes of irrigation) and 70,000 well-sweeps (called *shadoofs*); and beside these primitive appliances there are now more than 500 steam pumps, and the hundred thousand machines are constantly groaning, squeaking and rattling away all over the land. There are 1,100 miles of railroad in operation: four-fifths of these roads have been built under the present administration, and the same may be said of the four thousand miles of telegraph now in working order.

In Italy 60 out of every 100 men can neither read nor write. The government intends to establish free schools, and they are greatly needed. It is unfortunate that while Italy expends $80,000,000 annually in support of her army and navy, she has hitherto expended less than $5,000,000 a year for popular education.

*Turkey.*—An imperial proclamation issued at Constantinople on the 18th ult. announced that orders had been issued for the cessation of hostilities for ten days, beginning with the 15th inst.

The famine still prevails in the Northern provinces of China. Thousands of deaths from starvation occur daily. Riots against Christians continue in the province of Sze-chuen.

The New Year 5637 of the Jewish Era commenced the 19th of September 1876.

The pilgrimage to Mecca and Medina was this year larger than ever before.

## A MEMORIAL.

Died Aug. 31st, in West Lampeter twp., Lancaster Co., Pa., Bro. HENRY BURKHOLDER, aged 71 years, 8 months and 16 days. He was a faithful member of the Mennonite church, and bore his affliction with resignation, trusting in the merits of Jesus, and longing to be with Him.

Brother, thou art gone to rest—
We will not weep for thee,
For thou art now where oft on earth
Thy spirit longed to be.

In thinking of the weary nights
Thy pains and all thy ills,
'T would be unkind to wish thee here,
We yield thee to God's will.

Unwearied was our care and love,
But O, 't was all in vain!
No one could give thee ease or rest,
Until the Savior came.

He kindly rescued thee,
And took thee to his breast;
O, may we too, soon meet thee there,
And also be at rest.

Dear Lord, how sweet the thought,
In heaven with thee to dwell;
Where parents, children, and dear friends
Shall no more say, Farewell.

## Died.

On the 22nd of September, at the residence of Charles Miller in Elkhart Co., Ind., FRANKY VALE, aged 12 yrs. 1 mo. and 28 days. He suffered for a number of years from inflammatory rheumatism until death came to the relief of the sufferer.

March 17th, in Perry Co., Pa., very suddenly, Bro. FREDERIC LAUVER, aged 75 years, 10 months and 9 days. Buried the 19th, in the family burying-ground. Appropriate remarks were made by Bishop Jacob Graybill and Wm. Graybill, from Mark 13: 37. Bro. Lauver was in his usual health on the morning of the 17th. After breakfast he went to the barn to measure wheat, his grand-son was to bring a sack; he brought it in the garner and lay it down, saying, Here grand-pap is the sack, thinking he was at work, leaning over the garner board. He went out, and in a short time returned and saw his grand-pap in the same position; he ran to the house and said that grand-pap was dead. He has been a brother in the church many years, and his loss is deeply felt by his afflicted wife and nine children. May their loss be his eternal gain.

April 13th, in Walker twp., Juniata Co., Pa., of lung fever, DANIEL W. WERT, aged 21 yrs., 9 months and 4 days. Buried at Lost Creek church. Services by the brethren Jacob and Wm. Graybill, from Isa. 38: 1.

July 23rd, in Clinton twp., Niagara District, C. W., ELIZABETH MOYER (maiden name Swartz), wife of Abraham T. Moyer, aged upwards of 70 years. Consigned to mother earth in the old Clinton burying-ground, where words of comfort and edification were presented by Abraham Hunsberger.

How is with you, mother?
Are you at rest?
Are you safely in heaven, mother,
With the blest.

Near Chatsworth, Livingston Co., Ill., of cholera infantum, ELLA MAY, daughter of Jos. F. and Rebecca HAMILTON. Services by Bro' H. L. Shelly.

July 16th, in Lawrence Co., Pa., LEVI LANTZ, aged 17 years, 10 months and one day. Funeral services by J. K. Yoder, of Wayne Co., Ohio. from Acts 17: 30, 31.

Aug. 2nd, in Holmes Co., Ohio, of diphtheria, REBECCA STUTZMAN, aged 6 years, 7 mos. and 22 days. Services by David A. Troyer and Sem Miller.

Sept. 10th, of diphtheria, MAGDALENA STUTZMAN, aged 12 years, 6 months and 20 days. Services by Christian Yoder and Sem Miller.

Sept. 22nd, of diphtheria, ELIZABETH STUTZMAN, aged 9 years, 4 months and 9 days. Services by Benjamin and David A. Troyer. The above three were daughters of Daniel Stutzman. He has been sorely afflicted, having lost, by death, two wives and 4 children, within 4 years.

Aug. 23rd, near New Galena, Bucks Co., Pa., from a sort of consumption, BARBARA ANNA, infant daughter of Aaron F. MYERS and wife, aged 1 year and 8 days. Buried at Deep Run burying-ground by which opportunity words of admonition were made by Isaac Rickert and J. S. Moyer. Text Mark 10: 13–16.

Aug. 31st, near Wakarusa, Elkhart Co., Ind., JOSEPH, son of Henry and Elizabeth YODER, aged one year, 5 months and 16 days. Buried at Yellow Creek grave-yard. Services by Henry Shaum and J. M. Culbertson.

Sept. 10th, in Wakarusa, Elkhart Co., Ind., CORA E., daughter of John and ——— OSBORN, aged 5 months and 15 days. Remarks by John Metzler and J. M. Culbertson.

On the 26th of August, 1876, in Elkhart Co., Ind., of Croup, LYDIA, daughter of John and ——— ENDERS, aged 4 years and 23 days. Buried at Shaum's burying-ground on the following Sunday. Services by J. F. Funk.

August 7th, very suddenly in West Hempfield twp., Lancaster Co., Pa., Sister MARTHA S. EBY, wife of Bro. Jonas Eby, aged 60 years, 7 mos. and 28 days. Funeral on the 9th. Text, Mark 13: 33–37. Sister Eby was well as usual when she retired to bed on the 6th; at 3 o'clock, Bro. Eby spoke to her, she did not complain in the least of being unwell, but about 4 o'clock he was awakened by some noise, as if she was gasping for breath. He arose and called for help, but before 5 o'clock she was dead, Bro. Eby has the sympathy of all. Sister Eby was very highly respected. She and Bro. Eby attended meeting on the 6th.

Aug. 11th, in Rapho twp., Lancaster Co., Pa., WILLIAM HEMING, aged 75 years, 3 mos. and 6 days. Funeral on the 14th. Text, 2 Kings, 20: 1.

August 12th, in Rapho twp., Lancaster Co., Pa., suddenly, HENRY B. RUHL, aged 22 years, 4 months, 17 days. Funeral on the 15th. Text, Matt. 24: 44. The deceased leaves a wife and one child to mourn his early death. His health was feeble for some time. He had just left home to go to Manheim. About one hundred yards from home he suddenly expired.

August 15th, near Silver Spring, Lancaster Co., Pa., ANNA, daughter of Ephraim and ——— MEISKY, aged 6 years, 11 mos. and 12 days. Funeral on the 18th. Text, Rev. 3: 20.

August 23rd, near White Oak, Lancaster Co., Pa., MINNIE, infant daughter of Elias M. and ——— STAUFFER, aged 1 month and 23 days. Funeral on the 25th. Text, Acts 17: 30, 31.

August 25th, near Mount Joy, Lancaster Co., Pa., after a lingering illness, Bro. PETER HORST, aged 89 years, 4 mos. and days. Funeral on the 28th. Text, Phillippians 1: 21. A large number of friends and neighbors assembled to pay the last tribute of respect to the deceased. Bro. Horst was highly esteemed. Peace to his ashes.

—We hold to earth and earthly things by so many more links of thought, if not affection, that it is far harder to keep our view of heaven clear and strong; when this life is so busy and, therefore, so full of reality to us, another life seems by comparison unreal. This is our condition, and its peculiar temptations, but we must endure it and strive to overcome them, for I think we may not try to flee from it—*Dr. Arnold.*

—Private devotions and secret offices of religion are like the refreshing of a garden with the distilling and petty drops of a water-pot; but addressed from the temple, are like rain from heaven.—*Jeremy Taylor.*

Do not suppose that you are the only person God has in mind. He thinks of all, and can teach you many things, if you will only lend him your ear.

## Letters Received.

David Zimmerman, John P Koenig, John Miller, Jacob Brubaker, Amos Herr, Tobias Miller, David Burkholder, Henry Stutz, W Gottlober, E W Horst, Peter Wienss, C H Hochstettler, Maria Ressler, Michael F Weber, Jos Schraag, Jonas Beachey, J N Beachy, J N Durr, Mary Odenwald, J. K. Hertzler, John Hebul, Jas Culbertson, J F Nafziger, Susanna Miller, J G Stauffer, Jos. Harnes.

MONEY LETTERS.

A—John U Amstutz, John Albrecht, Chr Albrecht, Jacob H Allebach.

B—Henry Burkey, A M Beery, Chr Burekart, Peter Becker, Joseph J Borntreger, S R Briggs, Jos S Bare, J L Brandt, Solomon Beery, David Bixler, G Brown, Daniel K Bair, Jacob Brand, Henry Bally, Jos S Bare, John Blosser, John Bachman, Justus B Bare.

C—Christian Christophel, Henry J Culp, Jesse Clemens, J M Culbertson.

D—David Diller, Samuel Diller.

E—Annie H Eshleman, Menno Eby.

F—J S Funk, George Fuchs, Rev A J Fretz, David Funk, John Fast.

G—Peter Goosen, N B Grubb, F P Gassion, Wm Graybill, Jacob Gerig.

H—Jonathan Hostter, C R Herr, Jacob Hildebraud, J B Hunsberger, Jonas Huber, Benj. B Harnish, Em Hostettler, B F Hamilton, Susanna Harnish, David Hershey, Henry M Halteman, D E Hartzler, Wm Halteman, Charles Holdeman, Henry B Herr, Chr H Hochstetler, E W Horst, David Hershey.

K—J W King, Franklin B Kratz, Isaac Kilmer, Wm D Kindig, Jacob Kilmer, Jacob Kratz, Barbara Krabehl, R Kenagy, J L Kreider, J M Kauffman.

L—John J Lichte, Martin Leatherman, Will Landis, Jacob Loux, John Loewen.

M—E R Miller, R & G Merriam, Mandel & Frank, Joseph Markley, Franklin H Moyer, Eli J Miller, Henry Metzler, Elias R Miller, G W Manchu, S D Mast.

N—Peter Nikkel, John Neuenschwander.

P—Jos Plough, Saml W Pennypacker.

Q—James Quinter.

R—Jacob Rice, Christian Rohrer, J L. Resor, Jonas Ramer, J H Ramer, Christian Roth, Joseph Roth, Samuel Reesor, Christian Rupp, H B Rosenberger, M D Rosenberger, Michael Rutt, Barbara Rich, Lizzie B Ressler.

S—And Schraag, Henry Shacklett, Noah Shank, J D Shrock, J M Stouffer, J C Sour, W Spetzel, Christian Shantz, Dan S Sensenig, Nobertius Sproll, David Sieber, Daniel Spangler, Andrew Shenk, Anna Shutt, J L Shadinger, Jacob Swartley, Geo Swartley, F Schwartzentruber, J H Schrock, Christian Stoner.

T—Wm Thielenhaus.

U—George Unruh.

V—Abrm Vincent.

W—Abrm Wambold, Em Wenger, S L Witmer, Samuel F Weaver, Peter Welty, H G Witmer, David Witmer, Anna Weber.

Y—Beckie S Yoder, Lewis Yoder, John J Yutzy.

Z—Jno Zook, Shem Zook, Maria Zimmerman.

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GOING EAST—MICHIGAN DIVISION.

| | |
|---|---|
| No. 8, Chicago, Express, | 8.05 A. M. |
| No 72, Way Freight.. | 5.05 " |
| No. 2, Mail.. | 11.25 " |
| No. 50, Stock Express | 5.00 P. M |
| White Pigeon Train... | 3.00 " |
| " " " | 5.00 A. M. |

AIR LINE DIVISION.

| | |
|---|---|
| No. 74, Way Freight. | 5.05 A. M. |
| No. 4, Special New York Express | 1.20 P. M. |
| No. 6, Atlantic Express ... | 9.50 " |

GOING WEST.

| | |
|---|---|
| No. 3, Toledo Express ... | 2.15 A.M. |
| No. 5, Pacific Express...(Air Line)... | 4.40 " |
| No. 9, Michigan Accommodation... .. | 7.30 " |
| No. 1, Special Chicago Exp.(Air Line) | 4.25 P. M. |

KALAMAZOO DIVISION.

The Grand Rapids Express 5.00 a. m., and Accommodation 3.00 p. m., run direct to Grand Rapids.

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# Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 13—No. 11. ELKHART, IND., NOVEMBER, 1876. Whole No. 155.


FROM THE XC PSALM OF DAVID.

O Lord, the Savior and defense
Of us thy chosen race,
From age to age thou still hast been
Our sure abiding-place.

Before thou brought'st the mountains forth,
Or th' earth and world didst frame,
Thou always wast the mighty God,
And ever art the same.

Thou turnest man, O Lord to dust,
Of which he first was made;
And when thou speak'st the word, 'Return,'
'Tis instantly obeyed.

For in thy sight a thousand years
Are like a day that's past;
Or like a watch in dead of night,
Whose hours unminded waste.

Thou sweep'st us off as with a flood,
We vanish hence like dreams:—
At first we grow like grass that feels
The sun's reviving beams;

But howsoever fresh and fair
Its morning beauty shows,
'Tis all cut down, and withered quite
Before the evening close.

For the Herald of Truth.

## THE MENNONITE CHURCH AND HER ACCUSERS.

Being naturally of a modest turn of mind, it is with a good deal of diffidence that we venture upon the task of showing, to the impartial reader, the true characteristics and condition of our Church, during the eventful period, in which our accusers and defamers claim she was so corrupt and fallen.

We would rather leave the delicate task to another; we would rather bear the infamy in silence, but we believe it to be a duty we owe to the Church and to posterity, to give, at least, a fair and true representation of facts as they existed. We would, however, discard and avoid every appearance of egotism and selfishness; we would rather ourselves bear all the unjust accusations and shameful slanders which selfishness has prompted men to endeavor to heap upon us, than to overdraw the picture in our favor. We have, however, taken pains to inquire of older persons, who well remember the condition of things, and the ministers of that period of time, during which, according to our friend's statement, the Church was so very corrupt, and we have not yet found one who could say, or who knew of the existence of such a state of affairs as that presented in the book referred to in the preceding numbers of this article.

As we have already admitted, there were unfaithful members in the Church; there were weak brethren; there were those who were not zealous of good works, as they should have been, but a few unfaithful members did not constitute the church.

We wish the reader to bear this in mind. It is our purpose to illustrate more particularly the condition of the Church, than the life of individual members, (though to some extent this may also be necessary), and for this purpose it will be needful for us to investigate, to a considerable extent, the lives, actions, teachings, and conversation of the ministry; their writings (if any there be); the dealings of the Church with transgressors, which in addition to traditional testimony, will no doubt give us a very accurate representation of the condition of the Church, and so the evidence of the truth, or the untruth of the charges made.

The public teachings of a church are generally a very good criterion of its inner life and doctrine. The Savior teaches that "out of the abundance of the heart, the mouth speaketh." So according to the measure of light and the measure of the Spirit of God, which a man posseseth, he will preach. Hence, if a man is sincere, in his heart, his preaching will declare the spirit and character which he possesses. So in writing. A letter, an article, a book tells a great deal, not only of the man, but also, the spirit of the man.

In this manner we may form a very fair estimate of the men who lived and labored in the Mennonite Church, three quarters of a century, or a century ago. Though they are dead, yet they speak. They are gone to their reward, yet their influences remain, and their words are not forgotten; their works still do follow them.

Now let us look at the words and works which they have left us. Ask any of our old men what they can say about the ministers of their day; the old ministers whom they can remember when they were young. What kind of men were they? Were they the light-minded, frivolous, vain, corrupt, pleasure-loving characters represented in the book of D. Musser, and the writings of J. Herr? Go back in your memories! Listen again to the solemn cadence of their voices as it re-echoes through the plain old Meeting-houses, and hear their solemn appeals, and how it made you almost tremble as you felt in your hearts the solemn truths that they uttered, and you know if you had followed their instructions as you ought to have done, you would have been better men, better women. Tell me they were unconverted and corrupt men! Tell me they did not have the love of God in their hearts! You dare not utter the word! You know better; you feel now, "If I only was, what they were; if I only possessed now the grace that they possessed and manifested, how good it would be for me."

Listen again to their pious conversation when they visited your house; the good advice they gave you; "Oh!" you say, "If I had only listened better to them, and obeyed their instructions, I should have done more for my Savior, than I have." They were men who were strong in the Lord, and whose influences were felt wherever they went, in public and private, and we love to think of them and live over in our memories again the sweet thoughts with which they inspired us. "O," said a dear old Bro. recently of these very men, "Young as I was when I united with the church, I cannot say that I did not know what repentance was. They called us together from time to time for months, and instructed us in the truths and doctrines of the word of God." The custom in those days was to hold young converts under instruction for a period of from three to six months.

Then read the writings of these men and you will feel that there was something more than the empty jargon which fills such a multitude of the so-called religious books of to-day. Read if you will, the writings of Henry Funk, of Christian Burkholder, of Abraham Godshall, of Benjamin Eby, and others, and then judge what the representatives in the Mennonite church of that day were, and see if you can discover in all these things, traces of the corruptions charged against us.

We will close here, and continue our investigations in the next number.

## THE RIGHT WAY TO BE SAVED.

BY J. M. BRENNEMAN.

"Whosoever shall call on the name of the Lord shall be saved." Acts 2: 21.

This text contains a most glorious promise to all true worshipers of the Lord. It was quoted by the apostle Peter on the day of Pentecost from the Prophecy of Joel (Chap. 2: 32), who evidently had reference in his prophecy to the gospel day, and to gospel blessings. After speaking of the outpouring of the Spirit, &c., he finally says, "And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved," meaning that he shall be rescued, or saved from the power of Satan, that great enemy and deceiver of souls. By the name of the Lord we may understand the Lord Jesus, who is called "Lord of all;" who also has a name which is above every name, at which "every knee should bow." * * * "And that every tongue should confess that Jesus Christ is Lord." "For there is none other name under heaven given among men, whereby we must be saved." When Jesus called Ananias to go to Saul of Tarsus, he answered, "Lord, I have heard by many of this man." * * * "And here he hath authority from the chief priests to bind all that call on thy name." Acts 9: 10–17. Paul quotes the very same words of our text, and evidently applies them to the Lord Jesus. Rom. 10: 9–13. And in 1 Cor. 1: 2, he addresses the saints that called "upon the name of Jesus Christ our Lord." "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Thus, "whosoever shall call on the name of the Lord shall be saved." This is truly great encouragement to call on the name of the Lord in fervent prayer; and it is also a great favor that he has granted us poor mortals the privilege of calling upon him, who is so "mighty to save," yea, who can "save them to the uttermost that come unto God by him." O, who would not wish to be saved!

At the first glance upon our text it would seem to contain a most positive promise to every one who called on the name of the Lord, irrespective of character or condition. The same is the case with many other similar texts. For instance, "call upon me in the day of trouble; I will deliver thee." "Ask, and it shall be given you." "Every one that asketh, receiveth." The Lord is "plenteous in mercy unto all them that call upon him." "Whatsoever ye shall ask in my name, that will I do," "Ask, and ye shall receive, that your joy may be full." But it is to be feared that our text is very often misapplied by the ungodly, and that thousands who go forth in all the vanities of the world—in pomp and pride—seek refuge therein, as also in many other similar passages in the Bible. They think they shall surely be saved, no difference how they live in this world, if they only occasionally call on the name of the Lord, forgetting that "not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he (only) that doeth the will of the Father which is in heaven." There is most assuredly a condition implied in our text, and unless we call upon the name of the Lord according to the rule laid down in his Word, we can have no claim to the blessings promised therein.

There is certainly a right way, as well as a wrong way, to call upon the name of the Lord (as will yet be shown), and it is only when we call upon him in the right way that the promise is ours. The Psalmist says, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Here it is plainly implied that unless we call upon him in truth, the Lord will not be nigh unto us. "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood." Here we can also see that as long as our hands are stained with the blood of our fellow-men the Lord will not hear our prayers, and consequently he will not save us until we "cease to do evil, and learn to do well." Again, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Thus it is plain that while people go on in sin, and remain impenitent, God will not hear their prayers. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." His calling on the name of the Lord will be all in vain. Jesus taught, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Here the condition under which we can have our trespasses forgiven (without which we cannot be saved), is to pray in faith and with a forgiving heart, which the impenitent cannot do.

James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. *But let him ask in faith*, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything from the Lord." Here we can also plainly see upon what condition God giveth unto all men liberally and upbraideth not, namely, when they ask in faith, without which it is impossible to please God, even in prayer. John says, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." Here it is implied that if we ask anything of him contrary to his will, he will not hear us.

Again, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me." This shows us clearly that a mere outward pretense of worship will not avail anything. It is the heart God wants, and nothing less will do. We must "worship him in spirit and in truth." Paul says, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." What could a man expect from the Lord by lifting up in prayer his hands stained with sin and unrighteousness, and thus pray with a heart filled with wrath and doubting? Surely such a one could lay no claim to the promise in our text. Thus we can easily see that it is only when we call upon the name of the Lord in the right way that we may expect to be saved; and we can call upon him in the right way only when we sensibly feel our great need of him; when we feel "poor in spirit;" when we have a true "hunger and thirst after righteousness," and come before him in the depth of humility, with a penitent, contrite, and sincere heart, in true faith in the Lord Jesus, and with a full surrender to his divine will of all that we have and are. If we continue thus to call on the name of the Lord, and remain true worshipers while we live, then we doubtless shall be saved with an everlasting salvation, in the kingdom of Glory. Therefore, "Seek ye the Lord while he may be found, *call ye upon him while he is near*; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Dear reader, if you yet find yourself out of the ark of safety, then delay not to call on the name of the Lord in the right way that you may be saved. Remember that Christ is "the Author of eternal Salvation unto all them that obey him."—*Evening At Home.*

## SINFUL THOUGHTS.

The great Legislator determines what are violations of his law. We learn that many sins are almost confined to the mind. "The thought of foolishness is sin." Deceit, pride, ambition, malice, lust, uncharitableness, and some others, are sins chiefly committed by the thoughts and feelings; from their very odiousness, they are designedly kept from being embodied in word or deed, and their existence is found to be an under current, rather than a surface stream. But the eye of the Lord observes the deepest current of the soul, the most secret flowings of thought.



## LAWS AND POLITY OF THE JEWS.

### Vows and Purifications.

The Jewish vows were observances closely connected with this part of our subject; but they were limited to the Mosaic dispensation, rather than applicable to the Christian system. The directions as to vows will be found. Lev. 27; Num. 30; Deut 23: 21—23. These passages show, that the particulars of a vow were to be distinctly expressed, and not merely a mental resolution: this would prevent many unnecessary scruples in the minds of conscientious persons, arising from passing thoughts and hasty suggestions. It is also clearly stated, that if the party who made a vow was under the control of others, the vow was not binding without the sanction of the husband, parent, or superior. But herein the Jews made the law of God of none effect through their traditions: see Matt. 15: 4—6; Mark 7: 9—13. If a man declared that his property was "corban," or devoted to God, he was considered as forbidden to afford his parents any relief from that time. This was a device to let a parent perish from want, and, under pretense of a religious obligation, to gratify malignant or covetous feelings, by directly breaking the fifth commandment. In this case, the son was not required actually to give to the temple, or to the priests, what ought to have been given to the parent; it was enough if he declared an intention to do so. Encouragement was thereby given to an avaricious spirit; this was contrary to the express law, (Lev. 27: 15—22, 23,) which shows how the Lord God knows the lurking thoughts and propensities of the heart, and how the love of riches would make the people incline to cut short even their holy offerings; therefore, if any one changed his mind, and desired to retain what he had devoted to the Lord's service, he not only had to bestow what was equal in value, but to add one-fifth part more.

At first we may be inclined to doubt that even the Pharisees could countenance such a direct breach of the Divine law as the law of the *corban*, when its advantage to them was but contingent. A little reflection, however, will explain this. When the law of God had been thus broken the conscience would be brought into bondage; and, when the heart is not renewed, relief under trouble in such a case will be sought from man, rather than directly from God himself. The Pharisees of old, and the anti-christian priesthood of later days, have availed themselves of this feeling, and large sums have often been bequeathed for superstitious purposes, in the hope of obtaining relief from self-accusation, for the misemployment of comparatively small amounts. Here the declarations of God's word are express: Man is required to do justly, to love mercy, and to walk humbly with his God, Micah 8. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John 1: 1—9. It is not the offering of thousands of rams, or ten thousands of rivers of oil, that will satisfy for the sin of the soul. God can overrule the false ideas of men on the subject, and cause a bequest to a charitable society, or a religious institution, to become the means of good to others; but let none consider that such a disposal of property ever will remove the stain which may have been contracted by fraud or violence in acquiring wealth, or by withholding more than is meet, while increasing the store. It is true,

"There is a fountain fill'd with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains;"

and we are expressly told, that the blood of Jesus Christ cleanseth from all sin, 1 John 1: 7; but when pardon has thus been obtained, and the heart is renewed by God the Holy Spirit, all will be devoted to the service of our Lord and Master. Not, however, by taking or withholding, contrary to the principles of the Divine law, under the idea that wealth thus gotten by vanity, can be accepted if applied for other purposes, however laudable in themselves. Where God requires services at our hands, he will send the needful ability or property for the purpose. Let us seek to employ the talents committed to us in simplicity and faith, avoiding the snares into which many fall, by thinking that they are doing service to the Lord, when, in fact, they are only gratifying their own self-will, and even their corrupt inclinations. In connection with this subject we may observe, that whatever was vowed to God, must have been obtained honestly, or it was not accepted. This is expressly stated in several passages of the sacred writings: herein was a striking contrast between the Divine law and the observances of heathenism, under which, in some cases, money was expressly acquired by infamous and sinful practices, that it might be applied to the service of idols. Even now, in heathen lands, these shameful practices exist.

The vows of execration, or devoting to destruction, called *cherem*, were solemn; they did not admit of retraction or change of purpose. The destruction of Jericho, recorded in the Book of Joshua, is a remarkable example of this, and was the result of the wrath of God against the sins of the Canaanitish nations. The circumstances need not be here noticed; the reader may refer to what is said upon the subject in "The Journeys of the Children of Israel," (Youth's Library, No. 330.) The same awful penalty was denounced against any city of Israel that should introduce the worship of false gods. Deut. 13: 12 — 18. Some have thought that the sacrifice of Jephthah's daughter was of this description; but the original word is different, it is *neder*, and implies resigning or giving up to the service of the Lord; not *cherem*, or destruction of the thing dedicated.

In Lev. 27, are the rules relating to things dedicated to God by a solemn vow. The vow of Jacob (Gen. 28: 20—22) was similar. Other vows were of abstinence or self-denial, as to abstain from wine, and to be scrupulously careful in some circumstances of conduct. Such was the vow of the Nazarite; see Numbers 6. There were two classes of Nazarites—those wholly devoted, often from their birth, as Samson and John the Baptist; and those for a limited period, which vows were not unfrequent on recovery from sickness, or deliverance from danger, and continued for an interval of time before sacrifices of thanksgiving were offered. Here we may refer to Acts 18: 18. The apostle Paul, for some reason not recorded, bound himself by a vow, in consequence of which he shaved his head, and we find him afterwards saying he must needs go to Jerusalem. He felt that it was his duty to proceed there at that time; this was also needful for the performance of his vow, for when such an engagement was made in a foreign country, the party must go to Jerusalem to perform it. We may notice the similarity of the Romish pilgrimages to this custom; but many abuses accompanied these observances in the days of our fathers, and are continued in some degree even up to the present day.

Advocates of Popery refer to the vows under the Mosaic law, and to the Nazarites in particular, when they seek to defend their monastic institutions. But a slight examination of the subject will show, that even the ceremonial observances of the Mosaic law do not, in this respect, afford any sanction to the slavish restrictions and painful results of the system maintained by the Church of Rome. There is nothing in common between the cheerful, simplehearted, and pious devotedness of the Hebrew votaries, such as the Rechabites, Jer. 35, and the victims of the Romish system; the horrors of which, even in our own times, have been very ably delineated by Blanco White, and many others. A system, by the principles of which Blanco White saw some of the intimate friends of his youth hurried "into the grossest and most daring profligacy:" while under its slavish observances he saw one sister, at the age of twenty-two, slowly sink into the grave, from decaying health, the result of spiritual apprehensions and temporal privations; and bade farewell to another sister, who at the age of twenty had been induced, by the visionary representations of the Romish clergy, to leave an infirm mother to the care of servants and strangers, and to bind herself to the observances of rules which denied her the comforts enjoyed

even by the lowest classes of society. Her health speedily gave way, and disease filled her conscience with fears. Her brother says: "I had often to endure the torture of witnessing her agonies at the confessional. I left her, when I quitted Spain, dying much too slowly for her only chance for relief. I wept bitterly for her loss two years after; yet I could not be so cruel as to wish her alive." After this brief allusion to the horrors of the monastic vows, both in their principles and their effects, can any one doubt whether they are the institutions of God or the inventions of man? They illustrate the statement of our Lord, that the Pharisees bound men with heavy burdens, grievous to be borne. The apostle said to his brethren, Ye are not ignorant of the devices of Satan, 2 Cor. 2: 11: let us beware that he get no advantage over us.

This part of our subject must not be left without referring to the vow of Jonadab, the Son of Rechab, and the faithfulness with which his descendants observed it in the days of Jeremiah, chap. 35. It has been said that the Rechabites still exist, according to the Divine promise, verse 19. Joseph Wolff relates, that one of these people, named Mousa, was pointed out to him in 1824, while among the Yezedi, or devil-worshipers, in Mesopotamia. He was wild in his appearance, like an Arab, dressed in the costume usual among those children of the desert, and was standing by his horse, the bridle in his hand, ready to mount. Wolff showed him the Bible in Hebrew and Arabic, and found he was acquainted with the Old Testament. On inquiring whose descendant he was, Monsa replied by turning to the Book of Jeremiah, and read chap. 35: 5—11; and added, "We reside at Hadoram, Usal, and Mecca, in the deserts around those places. We drink no wine, and plant no vineyard, and sow no seed, and live in tents, as Jonadab our father commanded us. Hobab was our father too: come to us, you will still find sixty thousand in number, and you see thus the prophecy has been fulfilled: 'Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever'" Mousa accepted the Bible, mounted his horse and galloped off to the desert, carrying with him the word of God, and leaving behind him a striking evidence to the truth of sacred writ. Such is the account given by Joseph Wolff; and let us not forget why the Rechabites were made a sign to the prophets, or rather to the people at large. The children of Rechab obeyed the words of their father; the Jews refused to listen to the warnings of their God, as spoken by his servants the prophets: "Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered." Awfully indeed has this declaration been fulfilled. How shall we escape, if we, in like manner, neglect the great salvation offered to us!

The purifications connected with the worship of the Jews may be noticed here; they were often observed by the performance of vows, as Acts 21: 23, 24. Washings or ablutions, are generally among the most ancient religious ceremonies of every nation; but the simplicity of the rites of purification, directed by the Divine law, was well calculated to guard the Israelites against the use of the superstitious, and often barbarous rites practiced by the heathen for lustrations. There was a washing of the whole body, used at the admission of Jewish proselytes in later times, and in some ablutions commanded by the law. There was also a pouring of water on the feet and hands, or sprinkling it. Sometimes the water was mixed with ashes of the red heifer mentioned at another place. In the solemn sacrifices, sprinkling the blood was an indispensable ceremony, typifying Christ's shedding his blood for our sins. 1 Pet. 1: 2. Also anointing with oil was sometimes used, as with respect to the tabernacle and its furniture Exod. 30: 26—28; but the anointing was more frequently used in consecrating or setting apart to an office. Exod. 28: 41. The holy oil, as Mather observes, signified the Spirit of God; the anointing therewith, the communication of the Spirit in the saving graces, and in the Divine joys and consolations of it. Also the anointing of the priests signified the anointing of Jesus Christ with the Spirit beyond measure. Psa. 45: 7; John 3: 34. This is called the resting of the Spirit upon him. Isa. 11: 2.

We need not go into the details of the numerous cases in which washing, pouring, and sprinkling of water were enjoined. They all intimated the neccessity of purity in heart and life, without which God could not be approached acceptably, either in public or private devotions. These observances, also, were conducive to the general health; indeed we everywhere find, that attention to the Divine precepts profits the body as well as the soul.

The custom of washing the hands before and after meals has always prevailed in the East; it is the more necessary from the custom of eating without knives, or forks, or spoons, or even the chopsticks used by the Chinese. But in this simple washing, as in many other matters, the later Jews added superstitious and burdensome observances to the customs of their forefathers, and the plain directions of the law. Our blessed Lord condemns the extent to which the Pharisees carried these requirements. There was to be a certain quantity of water used, and the hand and arms must be washed in a certain manner, and to a certain height; and this repeated, if not done at first exactly as was customary. Again, for some sorts of food more washings were required than for others: before bread was eaten, the hands must be washed with care, but dry fruits might be eaten with unwashen hands. Many directions were given on these subjects by the Jewish doctors, and these caused our Lord's dispute with the scribes and Pharisees. Mark 7: 2—8. This law was even made a hindrance to the reading of the Bible. If a person, otherwise clean touched any part of the Scriptures, he might not eat till he washed his hands. The reason assigned for this was, that possibly the books, which often had been laid up in secret, might have been gnawed by mice! Surely this prohibition plainly shows what spirit dictated such rules.

So scrupulous were the Pharisees as to these purifications, that the Jewish writers relate a story of a certain rabbi, who was imprisoned in a dungeon with a scanty allowance of food and water. One day, a part of the water being accidentally spilled, he chose to use the small quantity that remained for his washings, at the hazard of perishing from thirst, rather than to drink what was left, and omit his usual purifications. Well might these observances be characterized as a yoke too heavy to be borne. These "divers washings" the apostle Paul mentions among other ceremonial rites to which the Jews clung with extreme pertinacity.

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For the Herald of Truth.

## THE WAY OF LIFE.

> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7: 21.

The words of our text are a part of Christ's sermon on the Mount, and they will stand through endless ages. "Heaven and earth shall pass away," saith the Savior. And again, "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11. Some may say the text teaches that a certain class or number are calling upon the Lord in vain, and that a deaf ear is lent unto their cries; or that they are born to be forever cast away, and that the kingdom of heaven is prepared only for a chosen class of the human race. This is very true, for the rest remains only for those who do the will of the heavenly Father; but it is not true that a portion of the humanly family is doomed to hear the awful sentence pronounced upon them, "I never knew you; depart from me, ye that work iniquity".

God is no respecter of persons, and he has not created a part of the human family to be forever blessed in the Kingdom of Heaven, and another part to be cast into the lake of fire, prepared for the devil and his angels, where their worm dieth not, and the fire is not quenched.



The Savior says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Mat. 11: 28; and again, "The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9; "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2: 3, 4. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3: 16.

We have quoted several passages of Scripture, and could point to many others, to prove, if it were deemed necessary, that God desires not, neither has he any pleasure in the death of the wicked; hence his frequent and affectionate appeals to all men to repent. Man is a free agent; he may choose life or death—happiness or eternal woe. He can come to the tree of life, and enter into the Kingdom of Heaven and enjoy its blessings. But there is only one way whereby we can be saved—by doing the will of our Father in Heaven. The word is, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Now if we fall short of entering into that glorious rest, we can blame no one but ourselves. We ask, and are not yet willing to do what God requires of us. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 3: 4.

Our feelings should be like unto that of the publican when he went up into the temple to pray. He would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner; and he went down to his house justified. We must ask, as did Peter, when he walked upon the water, "and beginning to sink, he cried, saying, Lord, save me; and immediately Jesus stretched forth his hand, and caught him." If we become sensible of our sins, and pray with David, "Mine iniquities are gone over mine head; as a heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness." Psa. 38: 4, 5, then the Lord will hear us. And if we also come with a contrite heart unto the Lord and say, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin; for I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight." Ps. 51: 1—4. Now if we feel our dependence on God, as did the publican, and Peter, and David, He will in no wise cast us away, for the invitation is, "Come unto Me, all ye that labor and are heavy laden; and I will give you rest." Hence, if we come to the Savior, with penitent hearts, we will find a work to do, to obtain eternal salvation. If we are the true followers of Jesus, we will obey his commandments, and then inherit the kingdom of heaven, as promised to the children of obedience.

In no other way can we merit the joys of heaven. Jesus says, Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10: 1; and, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5: 19. From this I infer that he shall not be admitted. None of God's precepts can be set aside, and the least disobedience to any of his commands is highly offensive to him, while obedience in all things is his delight. We should, therefore, all try to obey Him. Oh, how painful, how deploring to see that so many disobey the plain commands of the gospel, and yet pretend to be the followers of Jesus, and who arm themselves with carnal weapons to slay their enemies, while Jesus bids us to pray for them. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5: 44; and again "Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18: 36. "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5: 39. The soldiers likewise demanded of Him, saying, And what shall we do? And he said unto them, do violence to no man, neither accuse any falsely." Luke 3: 19. "And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword." Matt. 26: 51, 52.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." Rom. 12: 19. "If we let Him thus alone, all men will believe on Him; and the Romans shall come, and take away both our place and nation." John 11: 48.

Let us now examine these passages of Scripture carefully, and see how they direct us to do the will of the Father. Are we doing His will if we take up the sword, or go to law? He says, Do violence to no man; pray for your enemies. Recompense to no man evil for evil. "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." "Love thy neighbor as thyself." Let us therefore not be deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Let love be without dissimulation; abhor that which is evil; cleave to that which is good; be kindly affectioned one to another with brotherly love. This was the nature of our blessed Savior, and if we wish to be his true followers, we must partake of his nature. If we look around we see many who profess Christianity, and are still ready to grasp the weapons of warfare, and use the law directly contrary to the divine law. Let us not err, for these things ought not so to be.

There is no rest nor happiness promised to the disobedient, but alone for the doers of the will of God. Many professed Christians, with uplifted hand, take the oath, while the Savior says, "Swear not at all, * * but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these, cometh of evil." James says, "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your Yea, be yea; and your Nay, nay; lest ye fall into condemnation." "Be ye therefore perfect, even as your Father which is in heaven is perfect." Now, if we become perfect, our yea, and nay, will be steadfast, and reliable, so that no oath will be necessary to confirm them.

Friendly reader, let us look around amongst those who are calling out, Lord, Lord, and who desire to make heaven their home, and yet many of them are following the fashions of the day in dress, if not striving to outdo the people of the world. It is impossible for any one whose heart is filled with pride, to enter heaven. Pride entered heaven once, but was cast out upon earth, and it can never enter again; and unless pride, and all vain things be cast away, and the soul become contrite, repent of sin, be born again, and follow Jesus through evil as well as good report, he cannot enter the kingdom of heaven. I therefore entreat every one to search the Scriptures carefully, and learn to obey their sacred teachings.

The Savior gives the invitation to all. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls." If we truly learn of Jesus, we can then say that so long as the heart is right, all is right. This I admit, but just so long as pride remains in the heart, it cannot be right in the sight of God; Jesus says,

"Where your treasure is, there will your heart be also." The apostle Paul says, "Be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect will of God." "God resisteth the proud, but giveth grace to the humble." How then can any person worship God if He resist him?

Dear friends, let us no longer give ear to sinful and deceived men, but take the word of God for our guide. Let us not be deceived, God is not mocked, for whatsoever a man soeth, that shall he also reap. In Matthew's gospel, the Savior says who are the blessed. They are not the rich, the proud, the warriors, the kings of the world, nor they that fare sumptuously every day, but they are the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, and they which are persecuted for righteousness' sake. Then let us become thus, and we shall be called blessed, and we will be accepted of God, and at the great day it will be said to us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But to those on the other hand, it shall be said, "Behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Let us, then, with Mary, choose that good part which shall never be taken away; and as with Moses, rather suffer affliction with the people of God, than to enjoy the pleasure of sin for a season. Then we can say, O death, where is thy sting? O grave, where is thy victory?

Therefore, beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. May the grace of our Lord and Savior Jesus Christ be with you all. Amen.

NOAH METZLER.

For the Herald of Truth.

## ENCOURAGEMENT.

Man is a dependent creature. Of himself he can do no good, but must have help from God, from whom every good gift com th. To God we must go. We should watch and pray that we enter not into temptation; and try to live to the honor and glory of God. There remaineth a rest for the people of God, and we should strive to enter into that rest, for we have the promise, if we are faithful followers of the meek and lowly Jesus. He suffered in the flesh for us, therefore arm yourselves with the same mind, for he that hath suffered in the flesh hath ceased from sin. We should no longer live the remainder of our time in the flesh to the lust of men, but to the will of God; yea, live to Him who died for us, and rose from the dead the third day, ascended to heaven, and is interceding for us at the right hand of God. He is able to save to the uttermost all that come unto him. Do we not all want to be saved? Then come at once to this Savior.

He came unto his own, and his own received him not; but as many as received him, to them he gave power to become the sons of God, even to them that believe on his name. The Jews would not receive Him, because they were too proud. To be a child of God we must become humble, and pray earnestly for spiritual strength to overcome all evil, and walk as the children of light, and put on charity, which is the bond of perfection.

BENJAMIN LEGRON.

For the Herald of Truth.

## CHRIST'S MIRACLES AND GOODNESS.

While our Lord was at Capernaum, we find Him continually engaged in doing good. Teaching in the Synagogue and instructing the people at every opportunity. He was attended, wherever he went, by large assemblies; and on one occasion, as he stood by the lake of Gennesaret, the people pressed upon him to hear the word of God. Here were two ships standing by the lake, and he entered into one of the ships, which was Simon's, and he prayed him that he would thrust out a little from the land. And He sat and taught the people out of the ship.

The fishermen who owned the vessels were very unsuccessful in their labor, for they toiled all the night and caught nothing. Now when Jesus had left off speaking, and feeding them with spiritual food, he thought also of their bodies, and said unto them, "Launch out into the deep, and let down your nets for a draught." From their unsuccessful labors during the night they had but little hope, but in obedience to Christ s command they were disposed to make another effort. They let down the net and inclosed a great multitude of fishes, which filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes. And so was also James and John the sons of Zebedee, which were partners with him. Peter felt that he was not worthy of having Jesus on board his vessel, or remaining in his presence. Jesus encouraged the timid man, and said unto him, "Fear not; from henceforth thou shalt catch men." And so it came to pass. If we compare the gospel to a net, we find in Acts 2, that by his preaching with power, being filled with the spirit, three thousand souls were caught or added to the church in one day. The apostles Matthew and Mark make mention of this, but Luke has supplied what they omitted, speaking more in detail.

In the sixth chapter of Luke we find a beautiful discourse of our Lord and somewhat similar to that which is called the Beatitudes, in the beginning of Matthew. Jesus says, "I am the bread of life." Yes, dear reader, those who believe in Him, find life for their souls. Bread sustains the body, but Christ only can sustain the soul; and it is only by faith that we thus feed upon Christ. Food is not more delightful to the hungry than Jesus Christ is to the believer. The Savior says, "If ye love me, keep my commandments;" and, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth, whom the world cannot receive."

May the Lord bestow his blessings upon every soul; may He preserve us and protect us beneath the shadow of his wings, and at last receive us in his kingdom, that we may dwell there forever. Amen.

ANNIE ROCKWELL

For the Herald of Truth.

## LETTER TO A YOUNG CONVERT.

[The following letter was written and sent by Pre. J. Woolner, to a young convert who had professed to have found peace with God.]

You say that you have found peace with God, if so, then be careful that you preserve it in a pure and upright heart, so that you do not deceive yourself at last. You may say, what must I do that I deceive not myself, and that I may preserve my peace with God?

The Lord and Savior said to his disciples, "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." But God has promised in his word that he will be mighty in the weak; so you need not fear if you feel your own weakness. Ask for strength, for the Lord says, "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7: 7.

The apostle James says in the first chapter of his epistle, fifth verse, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Do not neglect to pray for wisdom and an understanding heart, that you may discern between good and bad. Search the Scriptures, as Christ said to the Pharisees, for therein ye think ye have eternal life, and they are they that testify of me.

It is the duty of every Christian to obey all the commandments that God has commanded through Christ and his Apostles. Christ commissioned his Apostles to go into all the world, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I



am with you always, even unto the end of the world. So we see that it is a duty to be baptized, and we learn that on the day of Pentecost, they that gladly received his word, were baptized (Acts 2: 41); and that Saul after his conversion, was baptized. Acts 9: 18. Again in the 16th chapter we learn that the keeper of the prison was baptized, and all his straightway, after they had believed on the name of the Lord Jesus Christ. In the 8th chapter we read of an eunuch being baptized after he had confessed that he believed that Jesus Christ was the son of God. Again in Luke 7: 29, that the publicans justified God, being baptized with the baptism of John, while the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him.

This is proof enough to show that it is the duty of every faithful believer to be baptized, and become a member of the church of God. But you may ask what mode of baptism should I receive, that I may receive the right one? The Lord, when he sent his Apostles to teach all nations, gave them no particular form or mode, but in the holy names. So I advise you to read the Scriptures, and observe for yourself. Our Lord went into the water, and was baptized of John. The eunuch and Philip went into the water, and Philip baptized the eunuch; but when Saul was baptized the word says nothing about water; and when the prison keeper in the night was baptized, we do not read that he was baptized in the water, but that he was baptized the same night, and all his house. Peter, when speaking of baptism said, It is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Peter 3: 21.

Read with prayer to God to direct your mind, and let your conscience speak. I only say that you are not saved by outward ordinances, but by the new birth or regeneration, and washing away by the word, which you will only receive by true faith in Christ.

But the question may arise, to what church or denomination shall I go, or unite with, as there are so many divisions among the churches called the church of God. Search the disciplines and compare them with the word of God. Prove all things; hold fast that which is good. Lay a sure foundation for yourself, for other foundation can no man lay, than that is laid, which is Jesus Christ. Jesus is the Rock on which you must build for the hope of your salvation, if your house of faith is to stand. Put not your trust in this or that denomination, or in this or that minister, but in Christ alone, for he is the only mediator between God and man; and he says, Except a man forsake all, he can not be my disciple; and, Except he take up his cross, and come after me, he cannot be my disciple. Again, I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life. John 8: 12. That is the true knowledge of salvation and eternal life. Without following Jesus we cannot have either light or knowledge, we shall grope about in the world as a man that cannot see, and has no one to lead him.

To follow Jesus we must keep his commandments; as he says in John 14: 2, 3, "If a man love me, he will keep my words." And "He that hath my commandments and keepeth them, he it is that loveth me." His commandments are not only repent and believe the gospel, and be baptized, and hold communion or sacrament and feet-washing, but he says, Deny thyself, take up thy cross and follow me. This is a commandment that is looked over by many Christian professors; and the reason why there is so little progress, is because the desires are so little checked As long as nothing comes in the way of self, all is right, but as soon as self is to suffer a little persecution or a little loss of goods, the passions rise and he says, "I will not suffer this." Here self goes on and takes full control, and he forgets that great commandment, "Deny thyself." He goes around the cross, instead of taking it up and following his Master, and by so doing he loses both light and strength.

Christ says, "Resist not evil;" and "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Again, "I say unto you, Swear not at all, but let your communications be, Yea, yea: Nay, nay: for whatsoever is more than these cometh of evil." "Love your enemies." There are many more commandments recorded in the holy gospel that we should observe. You can read them for yourself: I hope that you will, and by so doing, you can spend your time better than going about with idle companions, and far more profitable, both for body and soul. For Godliness is profitable for the life that now is, and that which is to come. If you want to be a follower of Christ you must forsake all ungodliness. You must also forsake all idle company, and that is what the Psalmist means when he says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

We should be particular to shun all bad company, for we can so easily be led astray, especially when young. O what a pity it would be to lose the grace of God that is given unto us, instead of growing in grace! The apostle says, that to grow in grace we must use the means that God has given us; we must be followers of Christ; we must forsake the lust of the flesh, the lust of the eyes, and the pride of life, which is not of the Father, but of the world; and the world will pass away with its lusts, but he that doeth the will of God, remaineth forever: that is, he shall have everlasting life—live with God and Christ forever. Amen.

Read and think, or meditate on the word of God, and let that be your guide, and if you follow this advice you will not go astray; but if you go here and there for advice, you may easily be led astray, if you do not take God's compass for a guide. It is well for young beginners to ask advice, and then compare the advice given with the word of God, because some will say, come to us, we are right, and those are wrong; others may merely point you to the outward form, and say that this is the right form or mode of baptism. I say again, examine the word of God for yourself, with prayer to God, and he will direct you right, so that you can see what is right or wrong; and mind that the righteous live by faith, and not by sight. May God give you grace to be a true follower of Christ, and to hear him in all that he says unto you. Do not merely be a professor of Christ, for that will do you no good in the day of judgment; Christ has not promised his and his Father's abode to them that only profess to love him, but to him that loves Jesus, that is, where the love of God is established in the heart. For the Apostle says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." God is love, and he that abideth in love, abideth in God and God in him. Now let all the commandments be done through love to Him that first loved you, and all will be right, for without love, all will do you no good. If you keep all, and this one lacketh, all will be lost. This is the counsel which I give unto you. Prove all things; hold fast that which is good.

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It is a very poor excuse to say we have no time for reading the Scriptures and for prayer. God has given us all our lives in which to serve him, and has said to us, "Seek ye first the kingdom of God, and his righteousness, and all these things (food and raiment) shall be added unto you." Better to say you have no time to look after this world's affairs.

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The New Testament continually teaches us to look to God as a reconciled Father, in Jesus Christ. It speaks of the spirit of adoption sent into our hearts, whereby we cry, Abba, Father, teaching to draw nigh to God with humble boldness, through Christ as to a father, and to repose in him all filial confidence.

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The memory of the just is blessed. It is more to be just than to be merciful, for we may err in being merciful when we ought to be just, but justice is alway right, and God only is sure to be right when he is merciful. Yet the merciful are blessed and they shall obtain mercy.

# Herald of Truth.

**Elkhart, Ind., Nov., 1876.**

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.


*Correction.*—In our notice of the Death of the wife of Christian Hunsberger, we should have said that her age was about 75 years instead of 84.

*Conference Minutes of the Amish Mennonite Church.*—We regret the edition printed this year was far too small. A great many desiring to get them after the edition was exhausted. Another year we hope to have as many as will be needed.

*A Brother writes* us that we are selling Dr. Chase's Receipt Book at $2.35, while it can be purchased of other dealers for $1.25. The book which we sell, is, Dr. Chase's Receipts, *Enlarged and Improved*, which we now sell at $2.00. The book for $1.25 is the old Edition, and is a much smaller work.

*Absent.*—We expect to be away from home during the greater portion of the present month. We shall probably leave home about the 4th of November, to attend the Conference of the Board of Guardians at Halstead, Kansas, on the 7th, and may spend some little time in visiting some of the churches. Perhaps we may tell our readers more about this after we return.

*Correction.*—We regret, that in giving the prices of Almanacs for 1877, in the August number of the Herald, an error occurred, which has been the cause of some dissatisfaction. The price of 100 Almanacs is there given, by mail, postage prepaid, $4.25. This was wrong; it should have been *by Express* $4.25 per hundred copies. No package, weighing over four pounds can be sent by mail. One hundred Almanacs weighing over four pounds, are too heavy for the mail, hence, we send that quantity by Express, at the expense of the purchaser, making him such a reduction in the price as to make the cost not to exceed those sent by mail, and in most cases they will cost less. The statement there made was simply an oversight of the proof-reader, and in all business transactions, errors and omissions are excepted. The correct prices are given in all the subsequent numbers, as well as in the German edition for August.

*Pre. Isaac Moyer* and wife, accompanied by the brethren Aaron Tyson, and John Wismer and their wives, all from the Deep Run Church, Bucks County, Pa., made a visit during the month of October, to Wayne and Medina Counties, Ohio, and to Elkhart County, Indiana. On their way home they intended to stop at several points in Canada. We hope their journey may have been both pleasant and profitable. We trust the Lord may bless the efforts of his servants wheresoever they may go, that his name may be glorified and souls brought to Jesus and saved.

*A Melancholy and Fatal Accident.*—A sad occurrence took place recently, in Paradise Twp., Lancaster Co., Pa., by which Bro. Jacob Rank, aged 65 years and 20 days, lost his life very suddenly. He lived with his son, Amos, on the Mansion Farm; but had quit farming for several years. On Saturday morning of the occurrence, Amos had the misfortune of having his foot crushed by a corn-sheller falling on it, and disabling him so that he could not work. Bro. Jacob then went out to help the hired man bring in the corn. He said several times to the man, that his time in this world would not be long. When unhitching the horses, after the traces were loosed, he went between the lead horses to undo the jockey-stick, having the strap around his arm, when both horses started, throwing him to the side with such force as to dislocate his neck. The hired man wished and had told him to retire as soon as the wagon was in. Thus in the midst of life, we are in death. On the following Tuesday his body was interred at the Strasburg Cemetery, followed by a large concourse of friends and relatives. Services by Bro. Amos Herr, from Matt. 24: 10. Be ye also ready, etc.

*Another.*—In Montgomery Co., Pa., at the residence of Jacob Krupp, deceased, an old pistol had been found. After it had been looked over and examined, it was pronounced worthless, and no one anticipated any danger from the old rusty weapon, it was given to a grand-child, a promising lad of some years, who used it as a plaything. On the day when a sale was to take place at the residence of Bro. Krupp, another boy playing with the lad, took the pistol and playfully aiming at his companion, pulled the trigger; unexpectedly, it proved to be loaded, and discharged, driving the ball through the head of the boy, killing him instantly. Moral—Never play with fire-arms, and above all do not let your children have such dangerous things to play with.

*Menschenfluch und Gottessegen*, eine Erzaehlung aus der Zeit des dreisigjarigen Religionskrieges, is the title of a new Poem, by Bro. Herman Dyck, with whose writings on various religious subjects, the readers of the Herald are already acquainted. Bro. Dyck has been employed in our office for about 18 months. He is now, and has for some time been engaged on the translation of the Complete Works of Menno Simon, from the Holland into the German Language. During his labors in our office, Bro. Dyck has been declining in health to such an extent, that for some time, he has been able to work only a limited number of hours each day. Being without means and dependent with his wife, upon his daily earnings for his subsistance, he finds himself severely cramped and is hardly able to supply himself with the necessary comforts of life, while in addition to the usual expenses of the family, he has been obliged to pay considerable for doctor's bills and medicine, which he is unable from his ordinary earnings to meet. His only hope for preserving his life, and enabling him to continue his work, will be, to find relief, as soon as cold weather sets in, by going to some warmer climate, which, however, will require a considerable outlay of means. With the intimation of a severe trial before him, he, with great care, wrote the Poem, referred to above, which will appear in print, from our office, in a few weeks. It will make about 48 pages, will be printed in plain, large type; on fine paper, and be bound in a neat paper cover, and sent by mail postage prepaid for 25 cents.

The poem contains a beautiful illustration of the wonderful providences of God, and we believe that every one will read it with the deepest interest, and lay it down fully satisfied. We invite all our friends who feel an interest in the welfare of mankind, to send the price of the book and get a copy by return mail. In this way, they will be helping one who is in every way worthy of the kindness they show him, and who desires to promote the glory of God, benefit his fellow-men, and at the same time provide for the necessities of life, by the labors of his own hands.

*Ordination.*—On the 19th of October, a Deacon was ordained at Mellinger's Meeting house, in East Lampeter Township, Lancaster County, Pa., to fill the vacancy occasioned by the death of Michael Buchwalter. There were eight candidates, viz, David Groff, Peter Stauffer, John Landis, John Buchwalter, Tobias Kreider, Solomon Meyers, David Kreider, and Henry Heller. The lot fell on Henry Heller. May the Lord bless him in the solemn duties thus laid upon him.

*Thanksgiving Day.*—The President of the United States has appointed Thursday, November 30th, as a day of thanksgiving. We hope and trust that the day may be observed generally by all God-fearing people, and not only this day, but every day to the honor and glory of Him who has so richly blest our country, and preserved us, and permitted us to enjoy so much, both temporally and spiritually.

*The close of the year.*—The end of the year 1876 is drawing nigh, and we would remind our readers that now is a good time to subscribe for the *Herald*. We shall try to make our paper more interesting than ever, and we need the help of all our friends, both in writing and in the support of the paper, and we wish all our friends to make an effort to gather a few new subscribers; the subscription price is low and the paper is of interest to all. All subscribers sent in now, will get the Dec. number gratis, and the November also if they desire it. The terms of the paper will continue the same as heretofore.



## OUR NEW NOTE BOOK.

We have still a good supply of our new note book, the Philharmonia, printed in patent character notes, with English and German hymns to the notes. This book, as our readers are aware, is especially adapted to our Mennonite Churches, and Hymn books. It contains tunes for all the hymns in six different books, and has indexes and tables so that the desired tune in any of those books can be readily found. It is one of the best books now published; and as the busy season is now over, and the long winter evenings are coming on, the young people as well as older ones, cannot do better than to spend at least a portion of their time in learning to sing the tunes of praise, used in the worship of God. In many of our churches there is no practice of singing any more than the few hymns sung in public worship. The consequence is, that the younger portion of the community, and, those who have not much talent for singing, have no opportunity to learn; the singing generally is poor, and only few take part. In most of the churches an arrangement could be made so that the members and younger people could occasionally meet together and practice the tunes usually sung in worship, and this would greatly help the singing in meeting. Or a great deal might be done if every parent would only get the books for his children, and practice singing in the family circle. It would be both a pleasant and profitable pasture. Too much time and attention is given to the study of a kind of music that is no benefit to anybody. Let us learn church music; learn the tunes which are sung in the church, and then we have something that is useful and profitable.

The object of getting up the Philharmonia was, to give our people a book of first class music; a book adapted to our churches, to our book and to the peculiarities of our people; and such a book we now present. We ask you to examine it; and to make an effort to introduce it. It contains sufficient variety for the young and at the same time nothing that can be objectionable to the most devoted Christian. Send for a copy for examination. Price $1.25 by mail, postage prepaid, or 12 dollars a dozen sent by express at the expense of the purchaser.

*A Cheap Map.*—We have a good map of the United States, the Territories, Canada, and Mexico, showing counties, towns, rivers, railroads, mountains, &c., and a map of the entire world on the reverse side, with much other useful information. The map is mounted on rollers; is 42x58 inches in size and usually sells for $2.50 per copy. We have made arrangements that we can furnish our subscribers with a copy of the Herald of Truth for one year and this map for $2.00. That is we will give to our subscribers a map worth $2.50 for $1.00. To all who send us two dollars we will send the Herald for one year and a copy of the map. We also have a State map of the States of Ohio, Indiana, Illinois, and other States, 34x42 which will be sold at the same price to our subscribers. For those who desire a map of this kind this is an excellent opportunity to get one cheap. Or to any one sending us 4 new subscriptions with the money we will send a copy of the map. The large map will be sent by express at the expense of the purchaser. The State map can be sent by mail.

*Plain teaching*, or simple Illustrations from the word of God, with several Hymns, &c., by J. M. Brenneman. This work has just left the press and is ready for delivery. It contains "The true foundation of God's Building Considered," "Repentance," "Christian Love," &c. It has 257 pages, is nicely printed on excellent paper, neatly bound in half leather and cloth, and costs 60 cents. We especially recommend this book to the brotherhood. It is a book containing sound doctrine and is profitable for all to read.

## OUR FAMILY ALMANAC FOR 1877.

Is now ready for delivery. It contains 32 pages of choice reading matter, beautiful illustrations of the Garden of Gethsemane and the Yosemite Valley, is neatly printed from new electrotype plates and nicely covered with colored paper. We expect a large sale for this popular almanac, and ask our friends to interest themselves in selling them. It is one of the best almanacs now published.

Price per single copy by mail, prepaid... .10
" " dozen " " " ..... .60
" " hundred by express, purchaser to pay express charges.....4.25

*Baer's Lancaster Almanacs* are also for sale at this office at the same price as our own, any parties wishing these almanacs may order through us.

## THE RED STAR LINE.

The Red Star Line of Steamers, running between Philadelphia and Antwerp, seems to be growing in popular favor. A number of Companies of our Russian brethren, have, during the summer, made the voyage from Russia to America over this Line and all seem well pleased with the voyage and the excellent treatment received by all with whom they came in contact. They freely express their gratitude in cards of thanks, both to the officers of the Company and the Men. Executive Aid Committee, for the kind services rendered them, as well as the officers of the vessels by which they came.

## CONFERENCE IN ELKHART COUNTY, IND.

Conference met according to previous appointment, on Thursday, Oct. 12th. Twenty-four bishops, ministers and deacons were present. The exercises were opened by singing the hymn,

"Jesu Baue deinen Leib,"

Prayer was offered and after a brief counsel of the bishops present, the opening address was made by Bro. Brundage, of McPherson Co., Kansas, in which he referred to the true foundation of our religion, Jesus Christ, according to the words of the Apostle, 1 Cor. 3: 11, "Other foundation can no man lay than that is laid, which is Jesus Christ." He then very forcibly and plainly set forth the duties and qualifications of bishops, ministers, deacons and also the duties of church members in general. A strict adherence to the teachings of the gospel and its requirements was enjoined, both in ministers and people; pride and worldly conformity should be avoided by all, and earnestly reproved by the ministry. It was also maintained that one who has been changed in his heart and truly converted to God, can no longer delight himself in the sinful enjoyments of the world, in uniting in the practices and habits of an unconverted people. It was held to be out of place for a follower of the doctrine of non-resistance to hold worldly offices, &c.

It was strongly maintained that we as ministers, should, according to the words of the Apostle, all teach the same thing; that ministers should diligently search the Scriptures, and obtain such a knowledge of the Scriptures as is needful to understand them; and that they should teach such doctrines as they could maintain and prove throughout the whole Scriptures; that is a minister should not undertake to preach that which he does not himself understand, a doctrine for which he cannot give ground in the word of God, or that which is seemingly taught in one passage, while it is contradicted in another: they should guard especially against teaching doubtful doctrines, or giving wrong and unjustifiable interpretations of the word of God. They should pray for wisdom and understanding to interpret the word according to the Spirit of the Scriptures. Ministers were directed to read the 17th chapter of John, and the instruction of Paul to Titus.

A very earnest protest was entered against secret societies of every grade, Masons, Odd-fellows, Grangers, Orange Lodges, &c. Brethren should not be allowed to take part with them.

In regard to those who voted at the recent election, contrary to the counsel and admonitions of our conferences and the church in general, in the west, it was decided that they should be admonished not to go again, and every minister should

present the subject to his church, and seek to impress upon the minds of his people the inconsistency of it, and to lead them to walk more circumspectly.

It was also decided that where a deacon is called to settle a discord or difficulty, and cannot accomplish his object, he shall have the priviledge to call a fellow-deacon or two from a neighboring church, or a couple of brethren to aid him; and that in all cases where it is possible, the deacons shall settle all matters of discord and dissatisfaction, so that bishops and ministers may keep themselves as free as possible from all blame, and not destroy their influence or injure their reputation by being drawn into such difficulties, as is so often the case. See Matt. 18: 15—18.

When any member of the church, whether minister or member, becomes disobedient, or causes disension or difficulty, or becomes an offense to the church, he shall be dealt with as the Gospel directs. Matt. 18: 18; Tit. 3: 10.

All present were willing to abide by and adhere to the eighteen articles of the confession of our faith, as far as God should give them grace to understand the same. On the subject of shunning, some of those present were not entirely willing to accept it, in the strict sense of the word, but all were willing to bear with each other, and seek to grow in wisdom and understanding as God may give them light.

In reference to the question, whether a person baptized by a church that does not adhere to the principles of non-resistance, could be admitted into our church without being baptized, it was decided, that if the person was baptized after reaching the years of maturity, or upon confession of faith, and was satisfied with his or her baptism, and believed, that his former baptism had been the answer of a good conscience toward God, they might be so received. If such person or persons should desire to be rebaptized, their request should be granted. In cases where a question or doubt should arise, the church might decide whether they should be rebaptized or accepted with their former baptism.

The question whether it was prudent or advisable to ordain a bishop in —— Co., Kansas, was left to the discretion of Bro. Brundage, who is the nearest bishop.

The matter of Pre. John Snyder, formerly of Elkhart Co., Ind., now residing in Jewell County, Kansas, against whom several complaints had been brought, was referred to the conference in Kansas.

Difficulties existing in one church, should be kept there, so as not to entangle other churches in it. Members and ministers should give this matter especial attention, and neither personally nor by writing take it to another church.

Strong protestations were made against the common custom of persons having photographic or other likenesses of themselves taken, now so very prevalent among all classes; we should all use our influence against these and other like things.

Parents should seek to instruct, exhort and admonish their children, and endeavor to lead them in the right way, even after they have reached their majority.

The conference also decided that a request should be issued by the ministers of both branches of the church of Elkhart County to re-examine the decision of the six bishops, of October, 17th 1871, in reference to the difficulties then existing in the church.

Lightning rods, musical instruments, &c., were testified against. A considerable discussion was had on the propriety of making some arrangement by which persons suffering loss by fire, could be more efficiently aided for their loss than is now generally done, outside of insurance companies. The conference seemed opposed to any such an arrangement any further than the bond of common brotherhood, as directed in the Gospel and by the Apostles; the discussion was closed without coming to a conclusion.

After singing and prayer, the conference was closed to meet again at the usual time next year.

The two days were pleasantly and we have reason to believe, profitably spent in the consideration of questions of interest to the welfare and prosperity of our church. The brethren present, seemed to have been well satisfied with the proceedings, instructions and admonitions given. Quite a number of brethren and a few of the sisters were also attentive listeners to the proceedings; we were glad to see them present, and would herewith extend the invitation for them and others to meet with us again at the general conference of our church. We believe that it is both good and profitable to have as many of the membership of a church as conveniently can, present on such occasions, and we would have them feel free to attend. The instructions are just as valuable to them as to the ministry.

On Saturday there were general services at Yellow Creek in the forenoon, and at Holdeman's in the afternoon. At Yellow Creek, two persons were baptized and received into the church. On Sunday, Communion services were held at both the above mentioned places, where large numbers of persons were present, and and many partook of the sacred emblems. Several evening meetings were also held, and throughout all the services there prevailed good order, and brotherly love, and we feel free to acknowledge with many others present, that, we had a pleasant and profitable, as well as an encouraging season.

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The humblest of all virtues is patience, and the hardest to be attained. But its reward is great, and worth all it costs.

For the Herald of Truth.

## OUR BRETHREN IN THE FAITH.

[The following letters of thanks had been sent in some time ago, and should have appeared several months ago, but were overlooked. We hope their effect may not be lost on account of the lateness of their appearance.]

The emigration of our brethren from Russia this year is not less numerous than it was last, and if it was not in every way so difficult to get away from Russia, there would, according to the reports, be still a great many more coming.

Considerable numbers have recently arrived, both in Philadelphia and New York. A short account of the arrival of a company of emigrants in New York, by the Red Star Line, was given in the last number (August), and I desire now to give another account of a second party that arrived in Philadelphia by the Red Star Line.

This company left Southern Russia on the 2nd of July; it consisted of 105 families, 541 persons. An officer of the Red Star Line met them at the Russian border and accompanied them from thence to Antwerp as guide. On the 14th of July, on board the steamer *Vaderland*, they left Antwerp and arrived at Philadelphia on the 27th of July. An aged father died on the voyage and was buried in the ocean. One child was born, the mother of which with another suffering woman, were brought sick from the vessel. On the whole, however, they had an excellent voyage, enjoying good health and looked robust and strong, well fitted and ready for the great work before them on the prairies of the West. During the few days spent by them in Philadelphia, they were visited by many of the friends in this vicinity, and a great deal of conversation passed between them. Many questions were asked and much of the experiences of life on both sides was related.

On the 28th of July in the evening, the whole company left Philadelphia; with good courage and full of joy they went on the cars, to enter upon the last part of their long journey, over hill and dale, through America, the land which they had so long desired to see, to the prairies of the West. Kansas, Minnesota, Nebraska, and Dakota, were the points for which they aimed, and where nearly all of them expected to meet friends who had preceded them to this country.

For the sick women, who were not willing to remain behind till they should recover their health, two beds were prepared on one of the cars, by Francis Funk, the Company's Agent at Philadelphia, so that the long ride might be made as comfortable as possible, for which the members of the family return their most sincere thanks.

In regard to their treatment on the voyage, by the officers of the Line and the vessel, they expressed themselves fully satisfied and acknowledge the same in a card of thanks to them; and to the Aid Committee, they also presented the following acknowledgement of their appreciation of their kind services.

### A CARD OF THANKS.

*July 28th*, 1876.

A large number of Mennonite brethren who have emigrated from Southern Russia to America to-day, feel themselves under renewed obligations to the Mennonite Aid Committee of the State of Pennsylvania, for their kind and valuable services and their earnest and devoted efforts on their behalf.

We feel that words fail us to express our sincere thanks, and that we cannot do less than to present to our brethren the feelings of our hearts, and our prayer is, that the Lord our heavenly Father may preserve this Committee under his blessed and fatherly protection unto the end of the world, and direct our minds to offer our most earnest prayers at the throne of the Most High on their behalf, and may the Lord fulfill in them the declaration of his word, "The memory of the just is blessed."

KLAAS HIEBERT, }
JOHANN SIEMENS, } *Leaders of the party.*
HEINRICH FRIESEN, (*Minister.*)
GERHARD ENNS, (*Minister.*)
GERHARD REMPEL,
JACOB WIENNS, and others.

*Philadelphia, Pa.* A. E. FUNK.

For the Herald of Truth.

## THINGS TO THINK OF.

The editor of a certain secular paper, recently positively refused to admit into his columns any article on the subject of religion because he might lose patronage thereby. That same editor frequently in his editorials gives short lectures to parents, charging them to bring up their children in a good moral way, and warns young men and women of the vice and crime of which the world is so full. He also advertises all the concerts, minstrels, puppet shows, dances, balls, horse races, base ball games, shooting matches, and other demoralizing customs of the world, and cordially invites and encourages every body to go. "O consistency thou art a jewel!" Such a state of things is significant in more ways than one. It shows on the part of this would-be moralist a degree of moral cowardice that is altogether inexcusable in a public journalist. It also shows a most fearfully demoralized and corrupted public sentiment, and that there is no prospect of ever improving the condition of things, as long as those who have the power to exert a wholesome influence on the public morals, continually, for the sake of a few paltry pennies, panders to the desires and notions of a corrupt and morbid taste. What influence can a man of such a vascillating spirit hope to exercise on the community? Can a fountain send forth sweet water and bitter? Afraid of religion, and yet a teacher of good morals! In the same breath warn the young of the damnable byways to hell which open their ghastly jaws at every step to devour the young and unsuspecting, and invite and urge everybody to go to such places where they may be rapidly schooled for worse things! Why does a moral community, a Christian people tolerate and patronize such a course of action? Such journalism should never receive the support of a Christian people. Our secular newspapers have run along in this course until they have reached a degree of insignificant lowness that is truly disgusting to every refined taste and cultivated mind. It is certainly time that the community bestir themselves, and if they have the good of the world at heart, to take hold, adopt and pursue the means which are calculated to accomplish this purpose. Let us support no newspapers which are not strictly moral in their character.

We have here referred only to secular papers, but our courage almost fails when we think that many of the so-called religious papers of the land are only a very little better so far as consisteney and the practical teachings of religion are concerned. Reader, think of this; some time we may write more. J. F. F.



For the Herald of Truth.

## FROM IOWA.

In company with my wife we left home the last day of May 1876, stopping with H. L. Hoffman. Took the cars June 1st at Clarinda, Page Co., Iowa, and stopped at Independence, Van Buren Co., went four miles to my brother-in-law, Henry Hamm, visited our friends till the 5th, when we went to Elkhart, Ind. Here we visited Bro. J. F. Funk, and H. B. Brenneman. We held service in the Elkhart meeting-house on the evening of the 7th.

On the 8th we went to Bronson, in Branch Co., Michigan, and hired a team to take us to Bro. Abr. Beery's, six miles south of the station. We had services twice while in this vicinity, and remained to the twelfth. We then went to Coldwater, and four miles from there to a sister-in-law, Rebecca Thornton. We remained till the 14th. She and her son Eli Good, conveyed us to Coldwater, from thence south via Sturgis to Decatur, Adams Co., Ind., arriving there the 15th. Here we visited friends, being very kindly received; we remained here till the 26th of June, holding services twice.

The 26th we started for Ohio by way of Fort Wayne, stopping there one day, and arrived at Elida, Allen Co., Ohio, the 27th, and went to Bro. Culp whom we found sick. In this place we visited my two brothers and two sisters, and also the brethren and sisters, remaining till the 17th of July. We had a very pleasant time here with the brotherhood, serving three meetings. At this place it pleased the Lord to awaken one soul from his sinful course, and through baptism he was received into the church. May the Lord grant him grace to hold out faithful to the end. On the 17th we gave the parting hand, Bro. Culp being then well enough to take us to Lima, where we took cars to Columbus, and stage from there to Wagram, Licking Co, to my brother Daniel Good, visiting in the vicinity until the 21st, when my brother Daniel conveyed us to Franklin Co., to Bro. David Martin.

On Snuday the 23rd of July we had services in this neighborhood; the 24th we went to Lancaster, to my cousin Jacob Good. Here and in Rush Creek and Turkey Run settlement are many of our relatives among whom we remained until the 19th of August, holding services four times endeavoring to proclaim in our feeble way, the necessity of true regeneration.

The 19th we left this part of the county, for New Salem and to Michael Hamm, my wife's brother, whom she had not seen for twenty-six years. They did not know each other, yet the brotherly and sisterly love at meeting manifested itself so as not to be easily described.

The 25th we left here for Woodington, Darke Co. From this place we walked five miles to Jacob Beery's, and remained in this vicinity several days, serving three meetings.

The 29th we left Greenville, for Cerro Gordo, Piatt Co., Ill., and went four miles to Jacob Hamm, my brother-in-law. In this vicinity live two families of our faith, as sheep without a shepherd. During our stay here we held services thrice; and it is their earnest desire that ministering brethren should make it a point to eall with them and speak the glad tidiugs of salvation. Bro. Abraham Martin lives two miles south-west, and Bro. Samuel Showalter four miles south of Cerro Gordo. They can easily be found on inquiry.

On the 11th of Sep., we brought our visiting to a close, and proceeded homewards, where we arrived the 13th, and thanks be to God we found all well; but during our absence, the Lord saw fit to call home one of his little lambs, an infant son of our daughter, Margaret Markwell.

And now having made an extensive tour visiting our frends and brethren, and arrived safely home, we feel under renewed obligations to humble ourselves, and return thanks and praise to our heavenly Father, for his abundant blessings, and protecting care over us while from home. To our dear friends, beloved brethren and sisters, our sincere prayer is, that God will reward you for your kindness and love toward us, and at last may he bring us all home to enjoy the glorious blessings in store for those who are faithful unto death.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen. J. S. Good.

*Nodaway Mills, Page Co., Iowa.*

# Children's Department.

"Keep the Sabbath holy,
And worship God to-day,
Who said to his disciples,
'I am the Living Way;'
And if we try to follow
Our Savior here below,
He'll give us of the Fountain,
Whose streams eternal flow."

## GOD OMNIPRESENT.

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence?"

"If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

"If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Psa. 139: 7—12.

"How vain to try from Him to fly,
Who made the sea, the earth, and sky;
Whose arm can reach the mountains high,
And deepest pits beneath.

How vain to try from Him to fly,
Who can all secret things descry,
Whose power no angels dare defy,
Whose word can blast with death!"

## TOM, A POOR SINNER.

A poor, half-witted man, named Tom ———, living at ———, got his bread by selling pies to poor people. In this way he used to visit the low public-houses and other wicked places, (for he delighted in wickedness), and there became the sport of the drunkard and harlot. As he was one day selling his pies, passing through the low and wretched alleys, he entered the room of a poor dying sailor, and heard him, as he entered, say,

"I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

The words struck him: he stood still, and listened, and the same words were the only utterance of the poor sailor:

"I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

They so deeply entered poor Tom's heart, that as he went along he could do nothing else but repeat to himself,

"I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

He wondered in what book they could be found, and was determined, if possible, to find where they were written; and for this purpose, as it sounded like poetry, he borrowed a hymn-book from some Christians who had taken an interest in him; he searched and searched, but could not find them: he next took up the New Testament, and here, to his great astonishment, found the substance and language of what he sought: he was deeply concerned with what he read, and it seems that here the Lord revealed himself to him: for at last, in the course of his reading, he came to the institution of the Supper of our Lord, and found it was the command of Jesus that his disciples should do as He had done when He was taken from them, in remembrance of Him who was their all in all. This rested in the bosom of this poor man: and one day he went to the friends who had lent him the book, and told them his thoughts, saying,

"'I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all.'

And he commanded all those who love Him, to eat bread and drink wine together in remembrance of Him." Their answer was, that he was such a notoriously wicked man, drinking, swearing, and going to all sorts of bad places, that such an ordinance was never intended for him. "Well, said Tom,

"I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

And he went away. They were, however, so much struck with the man, that they determined to watch him, and requested a servant of the Lord to go and see him. He went, and had some conversation with poor Tom, who said he would like to do what Jesus said in the Testament "In remembrance of Him." but the other answered, that it was only for the Lord's people; and "you are aware how well known your character is as a drunkard, a swearer, and one who keeps bad company." To this he made no other reply, than

"'I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all.'

And I should like to do what Jesus said we ought." So struck was the individual that there was *more than nature* working here, that he made strict inquiries about him, and found that he had not only left his abominable but vile practices, but had also ceased to sell his pies, in order to get out of the way of temptation. They were most thankful to receive him as one who did know the Lord, and loved Him, feeling that the Lord would get great honor and glory to himself by such a one. He adorned his profession with a most consistent life and walk, enjoying much happiness and peace with God; so much so, that it was often remarked by some Christians who one day called on him, and in the course of conversation made the inquiry, "How is it, Tom, you always enjoy so much happiness? we are not so." "Oh!" said Tom, "I suppose you want to be SOMETHING," but

"'I am a poor sinner, and nothing at all.
But Jesus Christ is my all in all"

## THE RICH FARMER.

Luke 12: 16–21.

Jesus spake this parable. The ground of a rich man brought forth in plenty. And as he looked at it, when the time of harvest drew nigh, he said to himself, what shall I do, because I have no room where to put my fruits? And he said, This will I do; I will pull down my barns, and build larger ones; and there will I put all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, This night shall thy soul be required of thee: then whose shall those things be which thou has laid up?

Children, think of these words, when you covet to be rich and great. If you could have all you wish to have, you could not keep it for many years. You could not be sure that you could hold it for one day. How foolish is it, then, only to live for this world! But we may all be rich in the love of Jesus. His love will never fail us. It is the best portion for us in health and in sickness—in life and death.

## A LITTLE GIRL AND THE KING.

The King of Prussia, while visiting a village in his land was welcomed by the school children of the place. After their speaker had made a speech for them, he thanked them. Taking an orange from the plate, he asked: "To what kingdom does this belong?"

"The vegetable kingdom, sir," replied a little girl.

The King took a gold coin from his pocket, and holding it up asked, "And to what kingdom does this belong?'

"To the mineral kingdom," said the girl.

"And to what kingdom do I belong then?" asked the King.

The little girl colored deeply, for she did not like to say "the animal kingdom," as he thought she would, lest his majesty be offended. Just then it flashed into her mind that "God made man in His own image," and looking up with a brightening eye, she said: "To God's, sir."

The King was deeply moved. A tear stood in his eye. He placed his hand on the child's head, and said, most devoutly, "God grant that I may be accounted worthy of that kingdom."

Improve every moment to some valuable purpose. Cultivate an intimate acquaintance with the Scriptures. Reverence the name, the law, and the worship of God.

If Christ has your good will, he will certainly have your good word. If you truly love Him, you will not be ashamed to speak for Him.



# Miscellany.

"*Haste not! rest not!* calmly wait,
Meekly bear the storms of fate;
*Duty* be thy Polar guide—
Do the *right*, whate'er betide!
Haste not—rest not—conflicts past,—
God shall crown thy work at last."

## BIBLE COMMANDS.

When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger. I am the Lord your God.

Ye shall not steal, neither deal falsely neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God; I am the Lord. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbor.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thy self.—*Bible.*

## WORDS FOR THE WAYWARD.

"Do right, and everything will come right." Do not despair of the future, because the record of the past is dark. God is on the side of rightdoing, and "when a man's ways please the Lord, he maketh even his enemies to be at peace with him." The way of the transgressor is indeed hard, but turn square about offering from the depths of a penitent heart the prayer of the Psalmist, who himself had sinned and been forgiven: "Hold up my goings in thy paths, that my footsteps slip not;" and with the temptation a way of escape will be provided. "This poor man cried, and the Lord heard and saved him out of *all* his troubles." If we are not saved out of all *our* troubles, it is because we do not cry unto the Lord about them.

Try crying unto the Lord, and keep crying unto him until he lifts you out of the slough in which you have so long and wearily floundered, and sets your be-mired feet upon dry ground,—firm ground; upon a rock,—the Rock of Ages.

One of the most fatal temptations to the weak is a *slight* deviation from the paths of rectitude. For this we find so many excuses, that we almost succeed in persuading ourselves that, "under the circumstances" our vice is a virtue; for men are prone to view their own errors and failings with indulgence, even though they visit those of others with unsparing reprehension,—and it is not until we have passed through the furnace that we learn how much dross there is in our own composition.

Away with excuse-making. If you have done wrong, right it,—as far as you are able,—and the sooner you do so the better. Life is uncertain; time is short; sin is a heavy load here, but it will weigh havier still for the judgment-bar. Do not despair! Just as long as you desire to lead a better, purer life; just as long as your heart yearns after the Holy Spirit of God; just so long you may rest assured that God's Spirit has not ceased striving with you, and that the door of grace still stands open to your soul. But lose no time in turning from the path of sin and unrest into that of righteousness and peace; and by the grace of God, henceforth govern your life and thoughts as if the whole world were to see the one and read the other; for what does it signify to make anything secret to our neighbor, when to God, the Searcher of hearts, all our privacies are open?

"Trusting to Thee,—
Not struggling helplessly,—
So shall I gain the victory:
I—yet not I, but He
Who loveth me!"
—*The Christian.*

## WALKING WITH GOD.

"And Enoch walked with God." Gen. 5: 24.

Here is an example of unabated allegiance to God: not for a few hours, or days, or weeks, but for "three hundred years."

We are told, that to fight the battles of life, to be drifted here and there, by the surging tide of worldliness and wickedness, and maintain an humble, patient, forgiving, loving, or Christ-like spirit, is among the impossibilities. But before we trample under foot, the words of inspiration that "Christ is all and in all," let us remember that Enoch had like embarrassments with ourselves.

He held the responsible position of Patriarch, the vexing position of a king, filled the sacred office of priest, and was the prophet of a numerous family, to whom he was to administer justice, among whom, he was to perform all the rites and ceremonies of religion, and teach both by precept and example, the way of truth, and righteousness.

Futhermore, Enoch, being a man, of a large family, besides having the oversight of the collateral branches under his care, was subject to many vexations; and was a living witness to the fact, that the graee of God was *sufficient* for him though great grace, and no small amount of the spirit of our Christ was necessary to keep him "sweet" and kind, and loving, and holy.

Eusebius claims that Enoch was celebrated as the inventor of writing, arithmetic, and astronomy; and is said to have filled three hundred books with revelations which he received. Be this true, or untrue, he was a living epistle, which will be handed down to all future generations, of the power of God to save.

A member of a congregation, asked his companion, as they were returning from service, why it was that "their minister always had something new and fresh to say." His companion replied, "that he lived so near the *throne*, that the Lord told him many things that He did not tell others." Do we not miss many revelations by not walking with God? So if Enoch, in the face of his surroundings, Elijah in the wilderness, Daniel in the Lions' den, and Paul, under divers persecutions, could say, "Not my will, but Thine be done," ought not we who are so highly blessed be happy?

Then the astonishing height of Enoch's purity, is worthy of notice. Being cleansed "from all filthiness of flesh and spirit, and having perfected holiness in the fear of God," we find that not only his soul, but his body, was purified without visiting the empire of death, and was translated to the paradise of God. It is also written, that he pleased God and had the testimony.

Reason should teach us, that if Enoch, without the aid of a written revelation, of the *law* and prophecies, without any knowledge of the tragic scenes of Calvary, or of the out-pouring of the Spirit on the day of pentecost, could thus know God in all His beauty and power, how is it, that we, who are blessed with the privilege of living in this enlightened day, are so slow to believe in the cleansing power of the blood of Christ? Those truths that come showering down upon us in all their freshness, from Enoch's God, through the hoary ages of five thousand years, bless us with the sweet, consoling assuranee, that God is the same, yesterday, to-day and forever, and that *we* may walk with God, and have pure *hearts*, and pure *bodies*, and lead pure lives and please God, and know it.—*Christian Standard.*

WALDENSES IN AMERICA.—A feeble band of Waldenses, who had first settled in South America, have recently formed a church in Missouri. If they succeed as a settlement, they will doubtless be recruited by many of their countrymen from the pent-up valleys of Italy.

## ONLY JESUS.

Only Jesus for my Savior,
He has shed his blood for me;
Long by sin a captive taken,
Jesus' love has set me free,
Only Jesus
Can my great Redeemer be.

On His perfect mediation,
Does my hope of mercy rest;—
Glorying in that free salvation,
Ever clinging to His breast.
Only Jesus
Can give weary sinners rest.

Laden with my grief and sadness;
Fearing, doubting, long I sighed,
Till I found a ray of gladness,—
I had sinned but Christ had died.
"Only Jesus,"
Then my broken spirit sighed.

Building on that Rock of Ages,
Soon were hushed my sad alarms;
Though the storm around me rages,
He alone my spirit calms.
Only Jesus,—
I am safe within His arms.

Savior of my wounded spirit,
Great Redeemer of my soul,
Come, thy temple to inherit,
Come and make the wounded whole.
Only Jesus
Can the tempter's power control.

Enter in Thou mighty Leader,
Evermore my Captain be;
My Director, Guider, Feeder,
Let me feel my strength in Thee.
Only Jesus
Can be all in all to me.

For the Herald of Truth.

## A VISIT TO VIRGINIA.

I left home on Monday, September 25th, and came to Pre. Kauffman's in Frederick Co., Md., the next day. Here I met the brethren, Daniel Roth, I Martin, and I. Miller from Washington Co., Md. In the evening we filled an appointment at Kauffman's shool-house. On the 27th, I visited my sister, near Current Town, and found her and family well. Filled an appointment in the evening at the Current Town Meeting-house.

Thursday morning, went up the valley to Newton, to see Bro. Chr. Brunk, where I again met the brethren from Maryland. We then went in company to Bro. Brunk's two miles from Harrisonburg in Rockingham Co. Friday 29th, we were taken five miles to the Bank Meeting-house, on Dry River, where Conference was held. The Conference assembled at 9 A. M., with four Bishops, forty Ministers, and four or five deacons present. Opened with singing and prayer, and an address, stating the object for which Conference was held, so as to continue in harmony, and continue to build up the church on the Rock—the sure foundation, which is Jesus Christ. Conference closed on Saturday at noon, and as we hope and believe, to the edification of all present. All appeared to rejoice in the harmony and brotherly love manifested during the Conference.

This is the first time I attended the Conference in Virginia, and I can say Amen to the proceedings. All the Bishops, ministers and deacons gave their consent, and resolved, by the help and grace of God, to remain firm in the faith and doctrine taught and practiced by the Savior, and upon which our forefathers built. Therefore let us watch and pray that we fall not into temptations; and ask God to guard us against, and enable us to resist the encroachments of Satan into the Church, as regards pride and such evils as are growing therein. Let us go hand in hand in building the Church of God. Let us not fail to labor manfully, so that we may be faithful servants of our heavenly Master, that when he comes to beckon us away, we can look for something better beyond this vale of tears.

On Saturday afternoon services were held preparatory to the communion the next day. On Sabbath, the attendance was very large, larger than I have ever before seen at a Mennonite meeting—about twelve hundred. Between three and four hundred brethren and sisters partook of the communion and feet washing. What a glorious and joyous sight, to behold such harmony and love among the brotherhood! Notwithstanding the large assembly, the attention was very good.

Sabbath evening, we held services at the Mt. Clinton Church, and tarried over night with Pre. Driver. Our visit among the brethren was a spiritual feast to us, as we believe it was to many others. For the protecting care of Almighty God, and the love manifested towards us by the brethren, while from home, we feel exceedingly thankful to Him from whom every good gift cometh, and to whom all honor is due.

We hope ministering brethren from any place will remember us. Our flock is small, yet we hope and pray we may not be neglected. Our Station is Spring Grove, on the Short Line Frederick Division of the Penna. R. R. I arrived safely home Oct. 2nd, and found my family all well, thanks be to God. S. L. Roth.

*Spring Forge, York Co., Pa.*

## THE SWEARING OF OATHS.

(CONTINUED FROM PAGE 133.)

O, ye beloved lords! how pitiably your teachers and leaders lead you upon the way which tends to damnation, who ever console you by saying that we should obey the magistracy (as is, also becoming so far as is not contrary to God's word), as if the magistracy may act and rule against the Lord at pleasure.

O, no, beloved lords, no! We warn you in faithful love, repent, wake up and take heed. Your preachers deceive you. With God there is no respect of person. If you do not repent, are not born of God, become like unto children in malice, do not in love execute your office and service agreeably to the will of God, do not act justly to the poor and miserable, and do not walk obediently to the word of the Lord with godly, humble hearts, you will find your judge at the judgment day. Beloved lords, take to heart this saying, "Mighty men shall be mightily tormented." Wis. 6: 6.

Again, ye learned, you who by your flatterings and errors assert and maintain it, how dare you so flatly contradict the eternal wisdom and truth of God and say, Thou sayest: thou shalt not swear; but we (the magistracy) say: thou mayest swear when the love, profit and need of thy neighbor require it. We will leave it to your judgment whether that is not teaching contrary to Christ; as it is so plain that it was allowed to the Jews under the law, to swear sincerely; but to us, Christians, it is forbidden, and as it is very plain that, according to the New Testament, no love of neighbors, nor kinsmen, nor peril of life, is any excuse to strain or break the word of the Lord. Matt. 10: 37; Mark 8: 38.

Therefore, worthy reader, if you fear the Lord, and if it should happen that you are asked to swear, then pray the Most High for wisdom, courage and strength; do not listen to the flatterings of the learned, for they deceive you; do not look to numbers lest you follow in their evil ways, as Moses says, Respect no flesh in this matter, no difference who, what or where they be, but admonish them in a becoming manner and in love when they ask of you more than the Scripture commands; abide in the Lord's word which has so plainly forbidden you to swear; and let your yea and nay be your oath, as was commanded, whether life or death be your lot, that you, by your courage and firm truthfulness, may admonish and reprove unto righteousness the useless, fruitless, vain world (who, in their faithlessness, respect nothing less than the word of the Lord) by your truthful yea and nay; that some might yet be converted from their unrighteousness and thereby more deeply study the truth, and be saved Matt. 5: 37; Phil. 2: 12.

It is better to incur the disfavor, scorn and slander of man and remain in the truth, than to be the favorite of man and sin against God. The good John Huss (who was condemnned by the Papists at their council, at Constance, to be burned in 1415), confessed when he was asked to swear and said, *I am pressed on all sides. If I swear, I have eternal death; and if I do not swear, I will fall into your hands. But I would rather fall into your hands, without swearing, than to sin in the face of God.* Thus considerately this worthy man weighed the oath.



Also read Hieronymus, Theophilact, Chrysostom, Erasmus of Rotterdam, in their annotations; Philip Melancthon's treatise on the fifth chapter of Matthew, Heymon's treatise on the tenth chapter of Revelations, and also Origen, and you will find that in this article they agree with our foundation, faith, doctrine and confession. This is our foundation and understanding in regard to this article. Inasmuch as the Lord has forbidden us to swear at all (understand in temporal matters), neither sincerely nor falsely, as was said; and has commanded that our yea shall be yea; and our nay, nay. Matt. 5: 37. As Paul and James also testify to this, 2 Cor. 1: 18; Jas. 5: 12; and as we know that no man, nor commandment of man may supersede God and his commandment, therefore it is that we, in temporal matters, dare not affirm to truth with more than yea or nay, as the case may be; for thus the word of the Lord teaches us.

Reader, mark, we say, *In temporal matters*, and for this reason: Because Christ sometimes in his teaching makes use of the word, *verily*, Matt. 18: 18; Jn. 3: 3, 5; 8: 34; 10: 1; and because Paul called upon the Lord as a witness of his soul. For this reason some think that swearing is allowable; not observing that Christ and Paul did not do this in speaking of temporal matters, as in a matter of flesh or blood, or money or property, but as an affirmation of the eternal truth, to the praise of God and to the salvation and edification of their brethren.

We hereby pray all lords and magistrates, for Jesus' sake, to fear the Lord sincerely, and to conform their policy, in this matter of swearing, to the word of the Lord, and to consider why they require the oath, namely: That that shall be fulfilled to which one swears. Inasmuch as we deem our yea and nay to be no less than an oath, why require any further affirmation at our hands than the word of the Lord teaches and allows; for, by the grace of God, we trust, inasmuch as we are partakers of the Lord, and adhere to the word in which yea is amen—that it will be found that yea is yea where it should be yea, and nay where it should be nay; much more so than with the world under strong oaths. But in case that a man's yea and nay is not kept, let him be punished as a perjurer. That it is yea and amen with all true Christians, is sufficiently proven by those who, in our Netherlands, are so tyrannically visited with imprisonment, confiscation and torture; besides, with fire, the stake and the sword, while with one word they could escape all these if they would but break their yea and nay; but as they are born of the truth, therefore they walk in the truth unto death, as may be seen abundantly in Flanders, Braband, Holland West Friesland and other places.—*Menno Simon.*

## MASSACRE OF CHRISTIANS.

The news of the massacre of Christians by the Turks in Bosnia, is heartrending. In the villages of Pervan and Femar three hundred Christians were tortured and drowned. At Pryedor, three thousand were massacred. At Rathboro, sixty children stoned to death. At Sokolovo, one hundred and eighty girls were murdered. In Pavies, twelve women were cut to pieces.

The progress of Christianity in the United States during the last century is almost incredible. Statistics go to show that in 1776 there were 1,943 Protestant churches and 1,343 ministers: now there are 91,760 churches, and 58,060 ministers. Then our population was less than four millions, now it is nearly forty-four millions. Thus while the population has been multiplied by ten, churches have been multiplied by forty-seven. Then there was one church for every two thousand people, now one for every half thousand. This statement hardly seems possible, but figures sustain it.

Yellow Fever.—Savannah, Ga., has been fearfully stricken with this scourge; the number of deaths has been large, and great destitution has prevailed. The Mayor, in a card of thanks for aid in money and provisions says the scourge has ceased, and that there is no further need of assistance at present.

A young lady who recently renounced Romanism, being told as she was born in the Catholic Church, she ought to die in it, promptly replied, "I was born in sin, but I have made up my mind not to die in it."

Some silver coins, shekel and half shekel, were lately found at Jerusalem, with the budding rod on one side and a cup of manna on the other. The date shows them to be about two thousand and twenty years old,—being made 144 years B. C.

The Russian Government will allow no Protestant mission to be established within its dominions. Since 1824 six such missions have been opened, but have been broken up.

Cholera.—In three months 12,000 persons, chiefly Mohammedans, have been swept away by the cholera, in Damascus and its suburbs.

## Married.

Aug. 17th, by Christian Schlagel, Daniel Steiman and Catharine Sailey, both of Livingston Co., Ill.

Aug. 31st, by Christian Schlagel, B. F. Schlagel and Catharine Steiman, both of Livingston Co., Ill.

Sept. 14th, by Christian Schlagel, Christian Berky and Mary Schrock, both of Livingston Co., Ill.

Sept. 18th, by Chr. Schlagel, John Reich and Lena Farney, both of Livingston Co., Ill.

Sep. 28th, Jacob Barkey and Sarah Plank, both of Wayne Co., Ohio.

Oct. 1st, by J. Peters, Christian Groff and Fianna W. Geiner, both of Mount Joy Twp., Lancaster Co., Pa.

Oct. 5th, by Wm. S. Porr, John Rudy and Hetty Wenger both of Marticville, Lancaster Co., Pa.

Oct. 3rd, by D. Gerlach, Jacob M. Rutt and Catharine Longenecker, both of Lancaster Co., Pa.

Oct. 12th, Joseph Moury of Davis Co., Iowa, and Barbara Gerick, of Wayne Co., Iowa.

Oct. 18th, Daniel Liechty and Emma Berkey, both of Wayne Co., Ohio.

Oct. 19th, at the house of the bride's father Noah Good, by John Evers, Daniel W. Kilmer and Frances Good, both of Marion Co., Kans.

## Died.

Sep. 16th, in Wakarusa, Elkhart Co., Ind., of brain dropsy, Michael L., son of Franklin and Matilda Witmer, aged 7 months.

Sep. 25th, in Lawrence Co., Pa., Elder Shem King, aged nearly 57 years. Bro. King was a man of rare worth, and the church in which he lived will miss him sadly. He was a man of real humility, as was evinced by the modest estimate he had of himself and his abilities. It was not in him to aspire to any prominence in the affairs of the denomination of which he was a member. He was also just and charitable in his bearing toward others; not disposed to distrust, ridicule or harshly judge others. To his family he was one of the most devoted of husbands and fathers. He no doubt had faults, for who has not, but the virtues and graces of a good and sincere man were so combined in him that, while we drop the tear of friendship, we are not as those who "mourn without hope." He has gone home, to rest and to receive the crown.

Oct. 9th, in Mount Pleasant, Westmoreland Co., Pa., very suddenly, Abraham W. Tinsman, aged 78 years, 11 months and 8 days. He was not sick twenty-four hours. Buried at the Mennonite grave-yard, where appropriate remarks were made by Peter Loucks; and Jonas Blough.

Oct. 20th, in Wayne Co., Ohio, Sarah Hartzler, aged 78 years, 2 months and 6 days. Funeral the 22nd, when appropriate remarks were made by Christian Steiner, Peter Schantz of Iowa, and John Smiley, from John 14: 1; 1 Peter 1: 23—25; 2 Cor. 5: 1.

Aug. 31st, in Wayne Co., Ohio, infant of Benjamin and Sarah Yoder, aged 4 months. Services by Jonathan Smoker and John Smiley.

Sept. 1st, in Wayne Co., Ohio, infant of Daniel and ———Musser, aged 8 months and 16 days. Services by Samuel Yoder of Pa., and John R. Yoder Text, Psalm 90: 12.

Oct. 3rd, in Wayne Co., Ohio, Magdalena Smoker, wife of Gideon Smoker, aged 38 years, 9 months and 4 days. Funeral the 5th. Services by John Smiley and John R. Yoder. Text, Rev. 3: 20; John 17: 24.

## Letters Received.

MONEY LETTERS.

A—HF Andrews 2, Christian Albrecht, Jacob S Angspurger, Jacob K Andrews, Jos Ackerman.

B—Jacob H Bart, David L Beiler, Jos Byers, F B Baecker, Samuel B Brenneman, Benjamin Brackbill, Jacob N Brubacher, J M Brenneman, William Berg, N Breckbill, J D Brenneman, Jonas H Blosser, Daniel Buerge, H B Bowman, Geo Berkey.

C—James Coyle, Jacob Christophel, Jacob Crater, Jacob B Cullar, John Coffman, John B Culp, John Culp Sr., Solomon Culp, Andrew Coblentz.

D—John F Detweiler, H M Detweiler, David Detweiler, Jacob Dausman, Joseph Detweiler, A D Diller.

E—Jos Eigstein, Henry Eyman, Jacob Eberhard 2, Henry Eshleman, John N Esch, J W Eby.

F—Klaas Friesen 2, Klaas H Fisher, Joseph Forry, John Fast, Elias M Fisher, Jacob Fast, Abm Friesen.

G—David Grose, David Goerz, S Gochanour, Wm K Gottshall, Daniel S Gehman, Abm Good, John Gnagy, John Y Gumden, Edward Gegar.

H—Ulrich Hertzler, Jacob Hildebrand, David Hirschy, Andrew Hauter, Henry M Halteman, Reuben Herr, J R Hoffer, Wm Holdeman, David J Hoover, Samuel Hoover, B F Herr, Caroline Haldeman, Mahlon Holdeman.

I—J—Sem K Johns.

K—John Kauffman, C Keim, Jonas Kratz, Sarah Kaser, Jonathan Kolb, Joseph Kurtz, Samuel Kindig, Henry O Kindig, Jos Kornhaus.

L—Isaac B Loucks, Martha Longenecker, Martha Long, Jonathan Lantz, Christian Lugubill, Benj Legron, Peter P Lehman, Emma Leaman.

M—E R Miller, C K Mast, H A Miller, Daniel Miller, Isaac S Miller 2, Jacob Myers, Daniel Martin.

N—Samuel Nash, J F Nafziger, Christian Nafziger Sr., John Nusbaum Jr., J Newcomer.

O—Wm Overholt.

P—Mrs. J H Patton, A Penner 2.

R—Jacob Risser, A O Rupp, Zachariah Reed, S L Roth, Jacob Ringenberg, Christian Ropp, Christian Raber, Zacharias Reed.

S—Michael Swartz, Jacob F Swartzentruber, David Shank Jr., C D Shertz, Christian Seers, Daniel Sherrick, Peter Sprunger, John Strebel, John H Shaw, Christ Stuckey, Daniel W Stauffer, John Stecker, John M Stahly, Jacob Schott, Jacob G Stauffer, David Springer, J M Strickler, E M Shellenberger, Christian Stoner, Michael Salzman, Catharine Stemen, Benjamin Schmidt, Henry Schantz, Nicholas Smith, David Shenk, Geo Smith, A Schrag, Rev. M W Shenk, Rev. Eli Stoffer, Christian Schrock, Addison Shelly, D W Stouffer, M W Shenk, Christian Staker, Jacob Schmidt.

T—John Treichler, Lydia Trayer.

U—John Ummel.

W—Mattie M Witmer, Peter Warkentin, Michael Weaver, Jeptha Wyse 2, Jacob Weaver, Martin Wisler, Isaac Wenger.

Y—Samuel Yoder, S P Yoder, Christ Yoder, John Yaggy, David C Yoder.

Z—M H Zaner, David Zimmerman, J Zook, Leaf Zook, Christian K Zook, Andrew Zimmerman.

MANITOBA AID.

| | |
|---|---|
| Sommenberg Church | $1.50 |
| Abm. Good | 5.00 |
| E. R. E. | 4.00 |
| Samuel Eshleman | 5.00 |
| Peter P. Lehman | 5.00 |


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Lake Shore & Michigan Southern Railroad.

Passenger trains on and after April 16th, 1876, leave Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.

| | |
|---|---|
| No. 8, Chicago Express, | 3.05 A. M. |
| No 72, Way Freight.. | 5.05 " |
| No. 2, Mail. | 11.25 " |
| No. 50, Stock Express | 5.00 P. M |
| White Pigeon Train... | 3.00 " |
| " " " | 5.00 A. M. |

AIR LINE DIVISION.

| | |
|---|---|
| No. 74, Way Freight. | 5.05 A. M. |
| No. 4, Special New York Express | 1.20 P. M. |
| No. 6, Atlantic Express... | 9.50 " |

GOING WEST.

| | |
|---|---|
| No. 3, Toledo Express ... | 2.15 A. M. |
| No. 5, Pacific Express...(Air Line)... | 4.40 " |
| No. 9, Michigan Accommodation... .. | 7.30 " |
| No, 1, Special Chicago Exp. (Air Line) | 4.25 P. M. |

KALAMAZOO DIVISION.

The Grand Rapids Express 5.00 a. m., and Accommodation 3.00 p. m., run direct to Grand Rapids.

Returning, ar. at Elkhart 12.40 p. m., and 9.35 p.m., making connections with Air Line trains.

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☞ All trains run on Cleveland time which is 20 minutes faster than Chicago and 15 minutes slower than Buffalo time.

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# Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 13—No. 12. ELKHART, IND., DECEMBER, 1876. Whole No. 156.


CHRISTMAS-DAY.

All haill happy day,
When, enrobed in our clay,
The Redeemer appeared upon earth;
How can we refrain
To unite in the strain,
And hail our Immanuel's birth!

Ye angels of God,
Sound his praises abroad,
And acknowledge him Jah, the I am:
We also will join
In hymn so divine,
Giving glory to God and the Lamb!

O may the return
Of this once blessed morn,
Be forever remembered with joy:
Sweet accents of praise
All our voices shall raise;
Hallelujah shall be our employ!

Let echo prolong
The harmonious song,—
Hallelujahs again and again:
He kindles the fire,
Whom the nations desire,
And to him we devote the glad strain.

For the Herald of Truth.

## UNITY IN DIVERSITY.

It is a fact too evident to be denied that our Mennonite brotherhood—especially the Amish branch—of which I am a member—is too much divided. These divisions among us cast a shadow over our good name, they are highly injurious in their influence, and more than all, they show that something is wrong somewhere. Let us, therefore, look at these matters with an honest desire to discover *the causes of our divisions*, and to consider whether *these causes can be removed*, and *how to avoid divisions in the future*. These important subjects will surely press themselves upon our attention as the years roll by, and I leave them for consideration and discussion by older and wiser heads than mine.

Most of the efforts that are made among us to preserve unity where it is endangered, and to restore unity where it has been lost, seem to be based on the principle of insisting upon similarity, or uniformity, as the basis of unity. We insist upon uniformity among different churches, and uniformity among the individual members of the same church. This is a Scriptural principle, but like many other good things, it may be misapplied, and carried to injurious and dangerous extremes. We do well to withhold fellowship from those who deny that there is not a state of eternal future punishment, because we believe that the doctrine of Universalism is a dangerous heresy. We believe it is necessary to separate ourselves from those who sprinkle a few drops of water upon the heads of infants and call it scriptural baptism. We do well to teach and hold fast to the glorious principles of peace as opposed to the worldly and unholy spirit of war. We do well when we refuse to admit into our churches the gross luxury, extravagant living, dishonest spirit of speculation and haste to be rich, and the pride and corruption of the fashionable and worldly-minded, and hold ourselves, firmly as we can, amid surrounding temptations, to the simple, honest, plain, and clean ways so earnestly inculcated in the word of God. To throw open the portals of our churches wide enough to admit everybody of every kind of life and faith, would be to invite our speedy destruction. We cannot do it! It would not be right! We must draw the line somewhere. We believe it is best to draw it in a general uniformity of denominational faith and practice, for thus we exclude what is immoral or not in unison with our faith, while we include all who are in fundamental agreement with us, not interfering with minor diversities. Uniformity, among us, therefore, may mean that, as a body of Christian churches, we Mennonites all so substantially agree in our understanding and interpretation of the Word of God, that the fundamental, or essential matters of our religious belief may be embodied in one common and harmonious confession of faith; which in our view, is more nearly in accord with the Divine truth, than any other creed or form of faith.

As we are happily agreed and united in accepting one and the same denominational uniformity of faith and practice, as embodied in the articles of our faith, ought we not to stop *there* with the principle of uniformity instead of pressing it farther and farther into the details of dress, custom, and discipline? For it is certain, that this matter of uniformity may be carried too far, just as any other good principle may be carried to extremes, and then its fruits may be strife, ill-feelings, and divisions. One of the things that we have to "watch" is that we don't carry any good principle to extremes, and thus do more harm than good.

It is certain that differences of opinion, differences in dress, custom, and language, as well as other minor differences, originating in individual and national peculiarities, have existed among God's people in every age, and it is but reasonable to believe that such diversities will continue to exist to the end of the world. These diversities are not necessarily a hindrance to Christian unity; it is where we as Americans, or Germans, or Russians, permit our prejudices in favor of our own language, race, and customs to blind our eyes so that we look with contempt upon those who differ from us, then we show that we lack that complete Christian love which characterized the disciples on the day of Pentecost at Jerusalem, and which then produced Christian unity in diversity. This idea of unity in diversity is one of God's own thoughts, therefore no one need be afraid of it. God has exemplified it in the animal and vegetable kingdoms; but what is still more to the purpose, in the very beginning of the Christian Church, at Jerusalem, this principle was illustrated. It pleased God to build up the first Christian Church from the most diverse materials. When the Apostles began to preach on the day of Pentecost, it was not to people of one race, and of like language, dress, and custom. It would seem impossible that "Parthians, and Medes, and Elamites, and the dwellers in Messopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," should ever all be united in one Christian Church, yet the grace and love of God were so wonderfully poured out upon them, through the Holy Ghost, that "the same day there were added unto them [the disciples] about three thousand souls." Acts 2: 41. And while the Church at Jerusalem was thus being built up of people from so many languages and countries, yet the inspired writer does not fail to tell us that "the multitude of them that

believed were of one heart and one soul." Acts 4: 32. These believers, however unlike they may have been in some respects, were alike in these essentials; they listened to the preaching of the word, they believed, they repented, they were baptized, they received the gift of the Holy Ghost; then their hearts being full of love to God, and fervent love to one another, it was not in the power of any narrow prejudices, or selfish likes and dislikes to prevent their union as "one heart and one soul." Waiving the true essentials of true conversion and religion, it mattered not that they had come together from so many different countries, all the harmless and non-essential diversities of language, manners, customs, modes of life and dress, did not prevent their complete union in the bonds of Christian fellowship. The power and grace of God wrought unity in diversity—a lesson for all succeeding churches. There was unity in essentials, diversity in non-essentials, and love in all things.

N. G. R.

For the Herald of Truth.

## DIFFERENCE BETWEEN THE RIGHTEOUS AND THE UNRIGHTEOUS.

The difference between worshipers of God and those who oppose him, or worship him only in name, he perfectly knows, and he will make a corresponding difference in their condition in eternity. Though God bears long and for a time bestows many favors upon the wicked, not willing that they should perish, but that they should come to repentance, yet in the end if they turn not He says, "I will whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me." Deut. 32: 41.

The children of God, in bearing testimony for Him, will live till their work is accomplished; and though they should come to a violent and ignominious death, even in great numbers, yet God will raise up others to fill their places, cause his kingdom to triumph, clothe his friends with honor, and cover their opposers with confusion and disgrace in the spread of the gospel, and those who embrace it in the honor of the saints and their triumph over all who oppose them. The inhabitants of heaven greatly rejoice and render fervent thanksgiving. We can in this world but faintly conceive the glories with which saints in heaven are crowned, and to which, after their days of trial, all true believers will be forever exalted. God is mindful of his people; in all their trials he kindly provides for them all the blessings which he sees best, and will one day give them dominion over all the earth. Dan. 7: 27.

Whoever may be the instrument of persecuting the people of God, Satan is their leader; they are his servants and are doing his work. Rom. 6: 16. The children of God will be triumphant and will come off conquerers over all their foes, not by worldly strategy or force, but by the power of God. Sin, unrestrained, is outrageous, cruel and persevering. When the agents of Satan have failed in one way they try another, and unless changed by the power of the Holy Ghost, however often they may be disappointed, they will continue their opposition forever.

How important it is to have on the sword of the spirit, so that we are always prepared to meet the servants of Satan! He was a liar from the beginning, and it appears to do them good to state untruthful things about the true servant of Christ. Let us who profess to be the followers of Christ, bear all the reproaches of the world with patience; the time will come when we will hear our blessed Savior say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

If we have been born of the Spirit, the word of God shows very clearly, that no one will have a desire to cease praying or to turn back to practice sin and wickedness. If it was so, then the Savior's prayer would not be answered. "Father, I will, that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovest me before the foundation of the world." John 17: 24. What a comfort it is that we have the privilege of reading God's word and from it learn his will. L. B. Calvin.

## LAWS AND POLITY OF THE JEWS

THE SABBATICAL YEAR—THE JUBILEE—THE NEW MOONS.

*Continued from page* 180.

The Sabbatical year was an ordinance in the law given by Moses, and had reference to the institution of the Sabbath. As the Sabbath of the seventh day was a day of rest for man and beast, so the Sabbatical year was a time of rest for the land, which, during every seventh year, was to lie fallow, or remain uncultivated. What was produced without tillage or pruning was to be left common for all, especially for the poor and for the cattle. Exod. 23: 11; Lev. 25: 1—22. But the Jews were not to pass their time in idleness during this year. They could fish, and pursue the wild beasts, repair their buildings and furniture, and carry on manufactures and commerce. They also were more employed in devotional services this year, when the whole law was to be publicly read. Dent. 31: 10—13. To prevent any suffering from famine, in consequence of this adherence to the Divine command, God promised an unusual supply every sixth year. This remarkable institution was a trial of the faith of the Jews, and of their reliance on a particular Providence, and it was a special mark of that government under which the Israelites were placed when they settled in the promised land; a government which acknowledged the Lord for their King, and considered him as present among them in a peculiar manner. It created and strengthened a sense of dependence on God, and charity towards man, reminding them that Jehovah was Lord of the soil, and that they held it only from his bounty. In 2 Chron. 36: 21, the neglect of this law is mentioned particularly among the national sins which caused the captivity; and the length of the captivity, seventy years, is stated as compensating the land, by giving it a period of rest equal to that during which the Jews had defrauded it of its Sabbaths. If we calculate by the whole term of this period, it would lead us to conclude that the observance of the Sabbatical year was wholly neglected soon after the land was governed by kings. Samuel, indeed, expressly told the people, that their desire for a king was a direct renouncing of Jehovah as their King and Ruler; and we may conclude, that all institutions which especially regarded the Lord as their immediate Sovereign would then be neglected. Another date, however, is assigned by Prideaux. He reckons only the fifty-two years which elapsed between the destruction of Jerusalem and the return of the Jews, during which period the land was wholly desolated. This gives a period of 364 years, and goes back to an early part of the reign of Asa.

After the return from captivity the Sabbatical years were better observed, although this was rendered more difficult by the insecurity of property, and the foreign tribute the land was then under. However, Josephus mentions, that exemption from taxes during the Sabbatical years was obtained from Alexander, and afterwards from the Roman emperors.

The seventh year was a year of release from debts, or at least they were not then to be collected; and the personal servitude into which any Hebrew had fallen then ended. The laws respecting this freedom are very remarkable, showing the kind and merciful spirit of the Mosaic law, and taking away the most severe features of the slavery at that time generally prevalent. Nothing can be more opposite in spirit than the servitude permitted to exist among the Hebrews, and that of modern slavery. It is indeed time that every nation, professing to be Christian, should follow the example of England, and abolish that slavery which is among the worst remains of heathenism, and which especially is opposed to every principle of the New Testament.

It is not quite certain whether servitude among the Jews ended in every Sabbatical year, or whether the service terminated at the end of six years from its commencement. But an express law directed



that servants should not be sent away without some provision from the produce of the soil, or the cattle they had assisted to raise; and another law, providing for the continuance of their servitude during life, *if such was their own wish*, further shows that the bondage was not intended to be bitter or severe. The remarkable laws respecting this servitude, and the release from it, will be found in Exod. 21; Lev. 25; Deut. 15; and the reader is particularly recommended to examine these passages carefully. It has been well asked, Could there be an infidel in such a land, or a sinner against God and his own soul, with such proofs before his eyes of God and his attributes, as one Sabbatical year afforded?

The "solemnity of the year of release" was marked at its conclusion by the reading of the law, from a kind of pulpit in the court of the women, during the feast of tabernacles. The Jewish traditions relate the ceremonials with which this was accompanied; and that, in the later times, the whole law was not read by the ruler, but the following portions: Deut. 1 to 6: 4; 11: 13—22; 14: 22; 29: 2. Seven prayers were then recited. It is related, that when Agrippa read the passage, Deut. 27: 15, forbidding the setting a stranger as king over the people, his eyes were filled with tears on remembering that he was of Gentile extraction, but the people comforted him, calling out that he was their brother.

The year of jubilee was connected with the Sabbatical year. It was celebrated every fiftieth year, and was to be observed by letting the land rest in that year also; consequently, at the jubilee there would be two years following, in which the people would depend for support upon the especial provision promised by Divine Providence, Lev. 25: 20—22. The only passage of Scripture which is supposed to refer to this provision, is 2 Kings, 19: 29.

The year of jubilee began on the day of expiation, and was notified by the solemn sounding of trumpets throughout the land; whence some suppose the name of jubilee is derived; others consider that the word denotes, "to bring back," or "liberty." The Jews on the coast of Malabar told Buchanan, that when their fathers settled in that land, after the destruction of the second temple, they brought with them the two silver trumpets used at the jubilee. There were two such trumpets kept in most of the considerable towns of Judea. In this year all lands or houses in the country, which had been sold or alienated, were to be returned to the families that originally possessed them: a provision evidently intended to preserve that middle state, as to property, which is most conducive to human happiness. Ezekiel, 46: 16—18, extends this to royal grants. In this year, also, all the poor Israelites, who, although not sold as slaves, had engaged themselves and their families as servants, returned into the possession of their paternal inheritance. Never was there any people so secured as the Israelites, both as to their property and as to their personal liberty.

It has been well observed, that no lawgiver would have ventured to propose such laws, had there not been the fullest conviction, on his own part and that of the people, that a peculiar Providence would facilitate their execution. And it was the want of faith in that peculiar Providence, which led to the neglect of this solemn observance, and consequently to further ommions evils.

We may imagine the joy which would re-echo through the land, when, on the evening of the solemn day of atonement, the sound of the silver trumpet was heard in every town, announcing the commencement of this auspicious period. How beautiful is the following sketch, of one of the families liberated at the jubilee, returning to their paternal home:—

"The freedom-freighted blast through all the land
At once in every city, echoing rings:
Free is the bondman now, each one returns
To his inheritance. The man grown old
In servitude far from his native fields,
Hastes joyous on his way; no hills are steep,
Smooth is each rugged path; his little ones
Sport as they go: while oft the mother chides
Their lingering step, lured by the way-side flowers.
At length the hill, from which a farewell look,
And still another parting look, he cast
On his paternal vale, appears in view.
The summit gain'd, throbs hard his heart with joy
And sorrow blent, to see that vale once more.
Instant his eager eye darts to the roof
Where first he saw the light: his youngest born
He lifts, and pointing to the much-loved spot,
Says, 'There thy fathers lived, and there they sleep.'
Onward he goes, near and more near he draws:
How sweet the tinkle of the palm-bower'd brook,
The sun-beam slanting through the cedar grove!
How lovely and how mild! but lovelier still
The welcome in the eye of ancient friends,
Scarce known at first: and dear the fig-tree shade,
'Neath which on Sabbath eve his father told
Of Israel, from the house of bondage freed,
Led through the desert to the promised land.
With eager arms the aged stem he clasps.
And with his tears the furrow'd bark bedews;
And still, at mid-night hour, he thinks he hears
The blissful sound that brake the bondman's chains,
The glorious peal of freedom and of joy!"—Grahame.

Shall not we consider this a lively emblem of the gospel declaring to all the acceptable year of the Lord? Isa. 41: 1, 2. It is to be regretted that the poet just quoted has not noticed how the joy of a believing Israelite, set free by the jubilee, would be heightened by the remembrance that his liberation was introduced by the day of expiation or atonement, in which freedom from spiritual bondage was both sought and commemorated.

"Jesus, our great High Priest,
Hath full atonement made:
Ye weary spirits, rest;
Ye mournful souls, be glad.
The year of jubilee is come!
Return, ye ransom'd sinners, home!"

Hales considers Luke 4: 18, 19, as an evidence that our Lord began his public ministry in a year of jubilee.

It has been noticed, that the Sabbatical year, and the year of jubilee, were especially institutions of mercy to the poorer Israelites; and we must again remark, how much consideration towards them was manifested in every part of the Mosaic law. This is no slight proof of its Divine origin. Let any one read these enactments, or only refer to the passages, Lev. 14: 21; 29: 10, 15; 25: 25—47; Dent. 15: 7—18, and say whether the Divine law is not infinitely superior to every code of heathen laws, and to all the counsels of pagan philosophers. Deut. 13: 11, is a remarkable passage. All the provisions of the Mosaic law were calculated to maintain the people at large in a happy state, being neither exalted by riches, nor ground down by poverty; yet we read the positive declaration, that "the poor shall never cease out of the land," accompanied with the plain precept, "Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Is it not evident, that the constant occasions that exist for the exercise of charity to the poor, are designed that our hearts should not grow cold, nor be hardened to any of our Christian affections and duties? The text, Prov. 14: 31, contains a striking warning: "He that oppresseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor."

## THE GATES OF RIGHTEOUSNESS.

"Open to me the gates of righteousness; I will go into them, and I will praise the Lord. This is the gate of the Lord, which the righteous shall enter." Psalms 118: 19, 20. This was the language of one whom the Lord had chastened sorely, but had not given over to death. He had called upon the Lord in distress, and had learned that it was better to trust in the Lord than to put confidence in princes. And now, chastened, afflicted, and delivered, he desires the opening of "the gates of righteousness" that he may go in and praise the Lord.

There are many gates open before the sons of men. The gates of pleasure, the gates of business, the gates of honor, the gates of wealth, the gates of worldliness, the gates of sin, the gates of death, the gates of hell, all stand open or ajar, and invite the footsteps of the wayfaring to enter in. Though these portals may seem fair and beautiful, yet many who therein return no more, but go down the path to darkness and death. "The gates of righteousness" may have little of pomp or pretension about them; the eye of the ambitious may overlook them, the thoughts of the gain-seeking and godless may disregard them; but the children of the Lord Most High, pray that "the gates of righteousness" may be open before them, and that they may "go into them and praise the Lord."

God's mercy has opened the gates of righteousness to us. We who had been lost in the wilderness of sin and sorrow; we who had no right to tread a holy path or enter a hallowed gate; yet through the abundance of divine mercy, the blood of the everlasting covenant, and the death of Him who purchased eternal redemp-

tion for sinful men, there is opened "a new and living way" by which we may enter "the gates of righteousness." Blessed are they whose feet take hold upon this heavenly path. Blessed are they who, weary of a life of sin, and sorrow, and temptation, and waywardness, are knocking at "the gates of righteousness" and seeking to go in "and praise the Lord." And they who enter there shall find their ways the ways of pleasantness, their paths full of peace, and shall reach at last the house of the Lord, the City of the Great King, the home of all the blest.—*The Common People.*

For the Herald of Truth.

## "IF THOU BELIEVEST."

How distinctly I recollect my distress in early youth contemplating what to me, seemed unpleasant duties; and to think of them as recurring almost every day so troubled my mind that I was ready to exclaim, "The burdens of life are greater than all its pleasures!" And such thoughts are not entirely confined to the irresponsible years of youth. How many persons carry with them, all their days, memories of injured reputation, crushed hopes, and disappointed confidence which fills the present with bitterness and the future with gloom. We all know enough of the vexations of daily duties to teach us that the common lot of man is to bear burdens. If our knowledge reached no farther, and in this life we only had hope, then indeed, as the Apostle says, "We of all men would be most miserable." But what seems so very strange, that notwithstanding God has given us a Burden Bearer, so many are still groaning under loads which they seem unable to bear. Here and there, occasionally, one is met with whom all is peace and joy, but by far the greater number of those who have heard the Savior's call, "Come unto me and I will give you rest," experience but a small measure of relief.

Some time ago, a lady who has been a member of a church for several years, and apparently leading a religious life, said to me, "I want you to tell me how you secured that comfort, which you say, the Christian religion brings to you. I hear others speak of the blessedness of conscious acceptance with God, but have no such emotions myself. Please tell me how I may find this high state of Grace." The answer in short would be, "If thou believest with all thine heart thou mayest." But such a reply might only increase the perplexity of a burdened heart. The fault certainly lies with ourselves, not with God. Let us compare ours with the experiences of notable examples given us for our edification. Read carefully Luke 19. When Christ offered himself to Zaccheus, He was not met with excuses and complaints, but Zaccheus "received him *joyfully*." Are we filled with joy whenever Jesus manifests himself unto us? Do we thus prize his presence? Zaccheus declared his sincerity by offering half of his goods to feed the poor. Do we recognize alms-giving as the grandest opportunity of honoring God? Are we not rather vexed every time the poor cry unto us for help? He said, "If I have taken anything from any man by false accusation, I restore him four-fold." Do we make all the restitution in our power to those we have injured?

Now turn to the 8th chapter of Acts, and read of the Ethiopian, who was converted by the preaching of Philip. It was not a long sermon, for Philip soon left him; but this man went on his way *rejoicing*. Why was he thus favored? Because he was obedient to the instruction received, and believed with *all his heart*. Are we always obedient to every known duty? And do we believe with all the heart that God's promises are *all* for us, and *all* grace freely given *always*?

Read on in the following chapter and learn something of Paul's experience. Though breathing out threatenings and slaughter, when Jesus appeared to him, he cried, "Lord, what wilt thou have me to do?" See him in obedience to God's command go to the very places where he before intended to punish for the faith, and preach Christ to them who had been his companions and abettors in wickedness. Have we gone to those whom we have led into sinfulness in former days, and talked to them of the love and mercy of that Jesus we had found? Have we confessed Christ before men, and declared, "Him only will I serve?" Have we separated ourselves from the world, and in solitude with God prepared ourselves for his service? He who would live in the love and liberty of Christ, must diligently use the means of grace. Pray in secret. Study the Bible. Commune with God's people. Submit to the ordinances of God's house, and strive to lead others to Christ, the Lamb of God, which taketh away the sin of the world. Let us all seek for fullness of joy, for to every righteous desire, God answers, "If thou believest thou mayest." * *

## SETTLEMENT OF THE MENNONITES IN COTTONWOOD CO., MINN.

The first Mennonite families which emigrated from the Crimea and Molotschna, Russia, in August, 1873, began at the same time, three of the largest settlements in Kansas, Minnesota, and Dakota. Of these families, twenty in number, after a great deal of looking round for a location, about one-half went to Minnesota and settled on the St. Paul and Sioux City R. R., near Mountain Lake Station. We ourselves were well pleased with this place as we were traveling with the Deputation for the purpose of finding a suitable place for a settlement. The view of Mountain Lake from the railroad, containing about 300 acres, with the timbered hill in its midst, gives the place a very attractive appearance. The numerous small lakes, the abundance of water and grass, the good condition of the cattle which we saw in this vicinity impressed us with the belief that it is especially adapted to stock-raising. Had we not found here in Kansas the same in regard to water, soil, grass, and health, we would have given Minnesota the preference to any other part we had seen; but we decided as our choice upon a milder, shorter winter, and soil adapted to the cultivation of winter grain; and the majority of the immigrants gave Kansas the preference. As Minnesota has been visited for several years with grasshoppers, we have the more reason to rejoice, and be thankful that we have made our home in Kansas.

The greater part of the immigration from Russia the previous year, and about one-third of the immigration this year, settled in Minnesota, so that the settlement contains nearly two hundred families. The greater, however, their number there, the greater the necessity for organizing a church. Notwithstanding the active efforts of the first settlers to induce one of the emigrating bishops to settle in their midst, and take the organization and guidance of the church in hand, they did not succeed. As the brethren there came from different churches in Europe, it became necessary, for them by mutual consent to cast aside the minor points of difference which separated them and unite together as one church.

The brethren of Minnesota also requested of several bishops of the church in this country that they should come and ordain a bishop, and organize them as a church, yet no one was willing to take upon himself the responsibility. In June last, I was requested by letter to come there for that purpose.

Although I might also, above all others, have excused myself on account of my inability, yet the brethren in Minnesota would not have been helped. On the one hand, the fact that it was my duty as a servant of Christ, and on the other, the promises of the Lord, that he is strong in the weak, gave me courage and joyfulness to undertake the important work. In the name of God I left home the 30th of July. Just as the brethren in West Prussia were about to emigrate to Nebraska, and as they desired that I should accompany them, I devoted, to this purpose a week's time. The result of this journey for examination has already been announced through "*The Zur Heimath.*" The greater part of the company did not make a very advantageous settlement in Nebraska, as there was but little unoccupied land with running water thereon, the land very high and rolling, besides



the wells were very deep, the growth of grass very small, and no assurance that winter-grain could be raised. On these points they gave Kansas, by far the preference. The other part of the company remained yet undecided, afterwards, however, for some cause unknown to us, they decided on the territory south of the Atchison, Topeka, & Sante Fe rail-road. The brethren who settled at Fairbury, Nebraska, whom I met, expressed their satisfaction with their choice, since they could rejoice over the productiveness of the soil and the blessings which they enjoyed during the past year.

Very gladly would I have had some one of the ministering brethren from this place to accompany and assist me on my journey, but as the expense of the trip from here to Minnesota and return would be about fifty dollars, and as money was very scarce, I did not urge any one to go with me. At 4 A. M. the 8th of August, I arrived at Mountain Lake, and a brother there took me to brother David Schroeder, who lives two miles from the station. I met with a very warm reception by all the brethren.

The 8th and 9th we visited among the brethren and counseled with them as to the best course to be pursued, and carried out in order that every appearance of party spirit might be avoided. It was decided that on the 10th, the candidates for baptism should assemble, that I might hold a special examination with them, to ascertain their knowledge of the plan of salvation, and how far they had advanced therein. On the 11th, the Articles of Faith were presented. On the 13th (Sunday), through the grace of God, baptism was administered to nine male and fifteen female candidates. We felt that the Lord was with us. To judge from the general feeling manifested by these persons, I feel satisfied that they had also experienced the baptism of the Holy Ghost in their hearts, and that their names are written in the book of life everlasting. O Lord! sanctify them in thy truth, that is my prayer daily for them. An affectionate letter which I received from two of the baptized brethren, strengthens me in the hope that the Lord heard my weak prayer. We assembled again for service on Sabbath afternoon, when a young and lately arrived brother, named Peter Friesen delivered a very edifying discourse. Without roared the thunder, peal after peal, flash after flash. The rain poured in torrents. In the room where we were assembled was heard the sound of song and praise to the glory of Him who sendeth forth the storm and the flame; as willing servants to accomplish his purposes, and without whose will not a hair shall fall from our heads.

According to the holy will of God, the lightning struck in two houses within a distance of several miles. In one of the places where the lightning struck, a child was playing with a cat by the stove; the cat was killed, while the child was uninjured. Neither was the house burnt. In the other place, at the brethren Suderman's, the husband, wife, and children were in the room, spending the Sabbath afternoon in quiet worship by themselves. As the lightning had struck, and they hurried to save their things, they noticed one of their sons, about nine years old, sitting motionless in a corner of the house, apparently uninjured, but to the terror of the parents, he had, in a single moment, become a corpse.

On Monday the 14th, and Wednesday the 16th, we observed the communion of the Lord's Supper, and feet-washing; on the first day at the house of Bro. David Schroeder, and on the second day, at the house of Bro. H. Toews. These were blessed and encouraging days to many souls, who for years had not been permitted to enjoy this privilege. In the mean time I was requested to preach two funeral discourses, and to hold communion service for a sick person.

On Friday the 18th, a bishop was chosen. Of all the votes given Bro. Aaron Wahl, formerly from Hamburg, received about half. I do not doubt that the Lord heard the prayers of the church, and permitted them to find the man whom He has chosen, for He also Himself cast the lot that he was chosen. On Sunday, the 20th of August, the recently chosen bishop was to be installed into his important office by the laying on of hands. A large concourse of people assembled themselves on this occasion, and we felt that the Lord was with us, and I wish and hope that the great Bishop of souls himself anointed his servant with the Holy Ghost, with courage and with joy in the full assurance of His promises, to accept and to fill the office laid upon him. In tender, humble, faithful trust he expressed himself with this mind to the church. May the Lord grant that until he is called away, confidence and love may prevail between the shepherd and the flock, and from time to time may increase, so that his work in the service of the Lord may not be in vain.

Once more we assembled on the same Sabbath evening for parting service. O what manifestations of love and thankful parting words I had to receive on that evening, so as to cause a feeling of shame, because of all my efforts I felt my inability and unworthiness. But the Lord bestowed grace to my journey, and to Him alone be the honor, praise and thanks; for his wonderful words of love at parting were yea such, that he hath chosen that which is weak, so "that no flesh should glory in his presence;" and through the foolishness of preaching he will save them that believe.

As the train upon which I intended to start for home did not leave until 10 o'clock on Monday evening, I was compelled to wait until that time. Several hours before the train started, my kind host Bro. D. Schroeder brought me to Mountain Lake. Notwithstanding the darkness of the night, I found there a large number of brethren who had come to give me the parting hand. I soon found that they desired, to spend with me a season of worship before separating. O that the beautiful lines of Zinzendorf,

> "Die wir uns allhier zusammen finden,
> Schlagen unsre Haende ein;
> Uns auf Jesu marter zu verbinden,
> Dir auf ewig treu zu sein."

might be accomplished even to eternity in all of us, who upon that evening in conclusion of our services sang them. Yea, that in the love of Jesus, we might be bound together, and that this too might be said of our whole church. All those of you who desire this, continue in prayer, that Satan, with the spirit of separation, with which he has so deplorably deceived our people, may be driven out. The encouragement which I gave the brethren to join themselves in the exercise of united prayer, to which our papers have frequently made request, and to continue therein, was willingly received and accepted, and considered as highly necessary. I hope that by my visit many of the prejudices that existed in the minds of many, in the different settlements against each other, which often gave occasion for unfounded reports to the old country, were removed. We will no longer feel envious towards one another, neither is there any cause for us to grieve for one another. The brethren in Nebraska are satisfied; the brethren in Minnesota rejoice in their beautiful, fruitful, and healthful locality, notwithstanding, that they have several times been visited by the grasshopper plague. No doubt, they do the same in Dakota and Manitoba, to say nothing of Kansas, the praise of which has been made known, to the envy of others, in various ways. Money is scarce everywhere; in this respect, we have nothing to boast. I am, however, convinced if in proportion so many poor had gone to other states as to Kansas, their want would have been much greater than here, or more help would have been required. The request from here to borrow will no doubt still be heard a great many times; he who will and can assist the brethren in their needy circumstances will be doing God's service and he will never regret it.

In conclusion, I desire to thank the brethren and sisters in Minnesota for all their love and kindness towards me, and desire that they may remember me in their prayers. I exhort, in paternal love, the dear young people whom I baptized, to remain true and faithful to God, with whom they have made a solemn promise and covenant, and at all times to remain steadfast in the desire and prayer that the love of God may be more and more

poured out in their hearts through His spirit. Let us all continue in the fight of faith, looking unto Jesus as our High Priest, Example, and Bridegroom, until we meet again before His throne in heaven, where our songs of praise will sound more glorious than now, from these sinful lips. Yea, to this help us, dear Savior, through grace. Amen.

WM. EWERT.

## CONFERENCE OF THE BOARD OF GUARDIANS.

A notice of which has, for some time appeared in the "*Zur Heimath*," the "*Herald of Truth*," and the "*Mennonitischen Friedensboten*," to which the Board of Guardians were to make a report, met on the 7th of November, in Halstead, Kansas. The Conference was opened by Chr. Krehbiel, after which Wm. Ewert was chosen chairman, and Chr. Showalter, of Iowa, secretary of the Conference.

The Conference decided that all the brethren present should have the right, and should feel it their duty, to give their voice in all the decisions to be brought before them.

The president of the Board, Chr. Krehbiel, then gave an account of the origin and progress of the Aid-work. The first steps were taken in Elkhart, Ind., where an Aid Committee was appointed. Another Committee was chosen by the Western District Conference, in Summerfield, and from these two committees, afterwards the Board of Guardians was formed, to act temporarily until other committees that might be formed should join with them and organize a chief or general committee. The expectations that other committees would be formed and unite with the board, however, were not realized, and the Board of Guardians, which was formed only to supply a necessary demand which could not be deferred, and which would willingly have submitted to any necessary change in uniting with other committees, was as a matter of necessity compelled to labor on, until finally at the Conference in Elkhart, it received its confirmation for one year. A year later the committee was again confirmed by another Conference held in Halstead, on the 23rd of March, 1875, and is now ready to give to the present Conference a full report of its labors.

After this, B. Warkentin also gave a report of his labors, as the first business agent of the board, in making contracts for passengers on Ocean Steamers and Railroads, &c., until D. Goerz relieved him of his duty in New York. The latter, by request, also gave some account of his work while in New York, a repetition of which is not necessary here, as these have been given already in both the *Zur Heimath* and *Herald of Truth*.

The Conference now adjourned till afternoon, and after reopening, the Treasurer gave a general statement of the receipts and expenditures, also of money on hand. A. J. Moser of Missouri, Chr. Krehbiel of Iowa, and D. Klaasen of Butler County, Kansas, were appointed a committee to examine the treasurer's account and report.

In the mean time, a letter from the Executive Aid Committee of Pennsylvania was read, in which, that committee sent greeting to the Conference and wished them the blessing of God in their work. In return the Conference passed a resolution of thanks for their kind greetings and sympathy manifested.

While the committee was engaged in examining the treasurer's accounts, the Conference discussed the manner in which the notes given for passages in New York should be signed and distributed to those who gave their money as loans to the Aid Fund.

E. Hirschler stated that his church had given twenty dollars for the poor in Kansas, which they had taken from the missionary fund of the church, for which they had received no note. Since, however, the Kansas Local Relief Committee, to which properly belonged the arrangement of this matter, no longer exists, it was decided to pay the twenty dollars from the fund of the Board of Guardians, and to give a note payable to them for the same.

The committee having examined the accounts of the Board, report as follows:

After a careful examination of the books of the Treasurer of the Board of Guardians, and carefully comparing the footings, we are able to report to the Conference that we find them correct.

We also feel that we, as well as the whole Mennonite church, owe our sincere thanks to the Mennonite Board of Guardians for their self-denying labors in this work.

CHR. SHOWALTER.
D. CLAASSEN.
A. J. MOSER.

As the Board of Guardians had given in their reports, it was decided that the Board of Guardians should continue, and each member should serve in the same capacity as heretofore, for one year, or until another Conference be called. It was further decided that the members of the Board should be allowed to take from the funds of the Board, the necessary expenses incurred by traveling, or otherwise in the discharge of the duties required of them in the Aid-work.

In reference to the notes given for passages, and their distribution, the following resolution was passed: For all the money which was paid out by the Board of Guardians for passages for the needy emigrants, notes shall be taken. On all these notes one fourth of the amount shall be credited as a gift. Of these notes all persons who have given money for passages, as a loan, shall receive a sufficient amount to cover the sum given. The notes remaining after this shall be preserved by the Board of Guardians until they are paid. In this manner the Board of Guardians will maintain a fund, first these notes, afterwards the money paid on the notes. This fund shall be used to satisfy such notes that were given to lenders of money, but which cannot be collected by them, because the borrower may be dead, or for some other cause. Such notes shall then be paid by the Board of Guardians from the money received for notes held by them, or as long as they still have notes on hand they may be exchanged for other notes, when the first notes shall be returned as notes that can not be collected.

If after the year 1884, any money remain, that is, in the hands of the Board of Guardians, or any other committee acting in its stead, there shall be called a Conference of all the churches interested, which Conference shall then decide what shall be done with said money remaining over.

After this Conference no claims shall be made on the Board of Guardians for any notes unpaid.

Since the labors of the Board of Guardians, as already intimated, is not limited to the work of arranging for the settling of the above notes, but to continue to aid as before, the following decision was adopted:

The Conference requests all brethren and churches who desire to contribute of their means for the aid of needy emigrants from Russia (for which there is still great need), as heretofore, to send them to the Treasurer of the Board, J. F. Funk, Elkhart, Ind. The Conference also desires to call attention to the fact that all brethren who are in need of aid, should send their requests to D. Goerz, secretary of the Board, at Halstead, Kansas, or the corresponding secretary, A. E. Funk, Philadelphia, Pa.

With the foregoing, the Conference considers their work with reference to the Board of Guardians completed, and turned their attention to the arrangement in the Canton church. On account of the late hour of the day, the hearing of the report was deferred, and the Conference closed. The next morning the treasurer of the widows' and poor fund made his report, from which the Conference saw the necessity of appointing another committee, which should make a strict examination as to how many widows and poor there still are, who really need further assistance, and how many of those, who, until now received aid that are able to help themselves from this time forward. This committee shall be an *Intelligence Office*, where those seeking employment can report themselves, and those in need of either male or female help, may also make it known. All emigrants who are without means and without employment, and all in need of help, are requested to call on this committee. To this committee was appointed Bishop Jacob Buller of

New Alexanderwohl, Jacob Vogt, and D. Goerz of Halstead.

The representatives of the Canton church requested assistance in the building of their meeting-house, which is to serve them also for a school-room. They have built the house, and the materials have cost them much higher than their first estimates. The Conference decided that since the Canton church undertook this work, without first counseling with the Conference, the Conference does not feel that they should be in duty bound to provide for the expense without first carefully examining in what manner they can best and most permanently help them in this matter. It was proposed to appoint a committee to look into the matter and report. Bishop Wm. Ewert was appointed to this duty, and the conference herewith expressed their desire to make known the request through all the Mennonite papers to all the Mennonite Churches to collect means to aid the Canton Church to pay the debt on their house and establish a school. All such contributions may be sent to D. Goerz, Halstead, Kansas, who will see that they are forwarded to their proper place. It is also desired that Bro. Ewert should publish a more definite decision.

A committee was chosen to examine the treasurer's account for the widow and poor fund, consisting of J. S. Hirschler, S. S. Haury, and A. E. Funk. The committee reported that they had examined the treasurer's accounts and found them correct. The Conference tendered their sincere thanks to the treasurer for his labors.

The Conference also tendered their thanks to the church at Halstead, and to Bro. Dietrich Claassen for the use of the room in which the Conference was held.

In a brief address, Bro Krehbiel recommended the business of the Aid Committee to all the churches, and requested them to remember those, who were chosen for their management; and closed with thanks to God for his blessings and assistance, and also to all who attended and took part therein.—*Zur Heimath.*

## LORD, IS IT I?

That is a solemn word of warning given to the Ephesians by Paul. "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also *of your own selves* shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

The Apostle John said that in his day there were many anti-christs, and there has been such ever since; but we are warned in God's word, that the last days are to be the worst days. 2 Tim. 3: 13. And we must not be surprised to see even yet, deeper and more deadly enmity to Christ and to his truth, and that, by persons professing Christianity. "Of your own selves shall men arise." It is among those who have held much truth that we may expect to see the deepest failure, as it was only an Apostle that could have become such a betrayer as Judas.

When our Lord intimated to his Apostles that one of them would betray Him, how fine it was to find them so distrustful of themselves as to say, "Lord, is it I?" And when we have such warnings as to the last days, shall not we be distrustful of self, and take heed to the exhortation of Jude? "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." verses 20, 21.

Think not that a true ecclesiastical position will secure you. It was to the *Ephesians* that Paul said *of your own selves* shall men arise to lead others astray. With the danger in view, we are commended to God and to the word of his, which is *able* to build us up and preserve us from falling.

## PROSPECT OF THE JUDGMENT.

Would you stand before Christ at his coming? O dread idleness and unfaithfulness in your callings, as you desire to be found of him in peace at his appearance. Fill up your days with duty, and give your time to Him who gave it to you. Paul was a great lover of Christ and his appearance; and who more abundant in his love for him? For he had the consciousness of his indefatigable industry and fidelity in his work for his Master. Saith he, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4: 7, 8. He meaneth especially his military faith and oath in fighting a good fight for Christ. And wherefore do we hear him groaning so earnestly, desiring to be clothed upon with his house which is from heaven. It was because he labored ambitiously, that whether present or absent, he might be accepted of him. "For," saith he, "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 9, 10.—*Hook.*

## NEEDFUL GRACE.

"As thy days, so shall thy strength be." Deut. 33: 25.

God does not give grace till the hour of trial comes. But when it *does* come the amount of grace, and the nature of the special grace required are vouchsafed. My soul! do not dwell with painful apprehension on the future. Do not anticipate coming sorrows; perplexing thyself with the grace needed for future emergencies; to-morrow will bring its promised grace along with to-morrow's trials.

God, wishing to keep his people humble, and dependent on himself, gives not a stock of grace; He metes it out for every day's exigencies, that they may be constantly "traveling between their own emptiness and Christ's fulness;"—their own weakness and Christ's strength. But *when* the exigeney comes, you may safely trust an Almighty arm to bear you through! Is there now some "thorn in the flesh" sent to lacerate you? You may have been entreating the Lord for its removal. Your prayer has, doubtless, been heard and answered; but not in the way, perhaps, expected or desired by you. The "thorn" may still be left to goad, the trial may still be left to buffet; but "more grace" has been given to endure them. O! how often have His people thus been led to glory in their infirmities, and triumph in their afflictions, seeing the power of Christ rests more abundantly upon them! The strength which the hour of trial brings, often makes the Christian a wonder to himself! "Remember this word unto thy servant, upon which thou hast caused me to hope!"

## "WE WHO BELIEVE DO ENTER INTO REST."

Salvation from beginning to end is of grace—pure grace. So it is recognized by every true believer. Yet salvation unsought, unappropriated by faith, comes to none. You have heard of many, reader, who have attained to the full fruition of the love of Christ. Did you ever know of one who attained to that state, without first seeking it with all his heart? Do you expect to attain to it in any other way yourself? Is there any other way pointed out in the Bible by which we can find God? Are you not also convinced, that by thus seeking Him you can find Him? Is it not, then, a question of life or death with you, whether you thus seek God or not? Is the kingdom of heaven to you, as a "treasure hid in the field," if you, when convinced that by seeking you may find God, do not set your whole heart to find and walk with Him? The gospel is a "savor of death unto death" to them who know what is hid for them in Christ and yet do not appropriate it by faith.—*Banner of Holiness.*

Let each think, Has all my religion and knowledge of God been but the hearing of the ear? Have I, like the Samaritans, been worshiping I know not what? Like the Athenians, building an altar to the unknown God? Have I talked of repentance, yet never repented? of faith, yet never believed? of good works, yet never performed one work from the only motives which God approves as good? If so, surely something, yea much more is still needful to my soul.

# Herald of Truth.

## Elkhart, Ind., Dec., 1876.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions


## OUR FAMILY ALMANAC FOR 1877.

Is now ready for delivery. It contains 32 pages of choice reading matter, beautiful illustrations of the Garden of Gethsemane and the Yosemite Valley, is neatly printed from new electrotype plates and nicely covered with colored paper. We expect a large sale for this popular almanac, and ask our friends to interest themselves in selling them. It is one of the best almanacs now published.

Price per single copy by mail, prepaid... .10
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*Plain teaching*, or simple Illustrations from the word of God, with several Hymns, &c., by J. M. Brenneman. This work has just left the press and is ready for delivery. It contains "The true foundation of God's Building Considered," "Repentance," "Christian Love," &c. It has 257 pages, is nicely printed on excellent paper, neatly bound in half leather and cloth, and costs 60 cents. We especially recommend this book to the brotherhood. It is a book containing sound doctrine and is profitable for all to read.

*A Cheap Map.*—We have a good map of the United States, the Territories, Canada, and Mexico, showing counties, towns, rivers, railroads, mountains, &c., and a map of the entire world on the reverse side, with much other useful information. The map is mounted on rollers; is 42x58 inches in size and usually sells for $2.50 per copy. We have made arrangements that we can furnish our subscribers with a copy of the Herald of Truth for one year and this map for $2.00. That is we will give to our subscribers a map worth $2.50 for $1.00. To all who send us two dollars we will send the Herald for one year and a copy of the map. We also have a State map of the States of Ohio, Indiana, Illinois, and other States, 34x42 which will be sold at the same price to our subscribers. For those who desire a map of this kind this is an excellent opportunity to get one cheap. Or to any one sending us 4 new subscriptions with the money we will send a copy of the map. The large map will be sent by express at the expense of the purchaser. The State map can be sent by mail.

*Brethren Almanac.*—The Brethren Almanac for 1877 is out. It is a good almanac, and is printed in the same style as our own. Those wishing it will address, *Brethren's Publishing House, Huntingdon, Pa.*

*The Pilgrim and Primitive Christian*, both papers heretofore published in the interests of the Brethren Church, will be consolidated under the above head, and after January published by J. Quinter & Brumbaugh Bros. at Huntingdon, Pa.

*Subscribe for the Herald of Truth.*—The beginning of the year is an excellent time to commence the subscription of the Herald. It will make an excellent New Years present for a friend. Subscribe for it yourself and ask your neighbor to do likewise. We ought to increase our list largely with the beginning of the year. For four new subscribers and four dollars you will get a copy free, or for two dollars you will get one copy of the Herald a year and a large map of the United States. For twelve new subscribers and $12.00 we will give you a German Martyrer Spiegel, worth $6.00 and for 9 new subscribers and $9 00 the complete Menn. Simon worth $4.50. Who will try it?

*Finished his Course.*—In our last number we announced the publication of the Poem *Menshenfuch u. Gottesegen*, by Herman Dyck, for the benefit of the author, whose failing health compelled him to desist from labor and subjected him to heavy expenses, which he was not able to meet. Since then Bro. Dyck rapidly sunk and finished his earthly course, on the morning of the 30th of November (see notice of his death in another column). The poem is now ready for delivery and the proceeds will be used to pay up his accounts and provide for the necessities of the bereaved widow. We trust many will avail themselves of the opportunity of getting a copy of this poem.

*Words of Cheer.*—The December No. of this little paper has been received. It is filled with excellent reading matter and we cannot otherwise than recommend it to the brotherhood. It is the purpose of the publisher to make it strictly a Mennonite paper: a paper for Mennonite children, and we have no doubt that the paper will be as its title indicates, "Words of Cheer" and encouragement to hundreds of little readers. It is published by Bro. H. A. Mumaw, at Orville, Ohio and costs 25 cents a year. As we have no paper entirely devoted to the children in our church, in the English language, we trust that this one will receive sufficient support to sustain itself and become the means of doing much good.

*Deferred.*—On account of our absence from home during the month of November we are not able to continue our article on the "Mennonite Church and her Accusers." We will resume it next month.

*Acknowledgement.*—We are under special obligations to D. W. Hitchcock, General Passenger Agent of the Chicago, Burlington and Quincy Railroad; and to J. A. S. Reed, of the Hannibal & St. Joseph R. R., for favors shown us while on our recent visit to the west. Also to the Atchinson, Topeka & Santa Fe Road. Many thanks.

*Our Recent Visit West.*—We had altogether a very pleasant trip. We found our brethren generally well satisfied with the change from Russia to America, though many of them have severe trials to overcome. There is every where a great scarcity of money; no work during the winter season and with many families, many of the real necessities of life still lacking. But we found them generally cheerful and hopeful. By self-denial, industry and economy they hope, in a few years to obtain what they now are compelled to deny themselves of, and with God's blessing they will be able to do so.

The grasshopper plague did not injure them so much this year. They came late and destroyed the wheat sown early, so that many had to sow a second time. Those, however, who sowed a little later were not injured. The wheat generally looks well and throughout the settlements a large amount has been sown.

*Wanted.*—While in Kansas we met several persons and churches which are in sore need of a little money, and desire to make small loans, if possible, to carry them over. They offer good security and want the money for from three to five years at not more than 6 per cent interest, if possible. Now if any brethren, or others have money to loan, that they wish to put out on such time and rates, we know where several thousand dollars could be put, where it would be perfectly safe, and be really an act of benevolence to give it. Any one desiring further information will please address, JOHN F. FUNK, ELKHART, IND.

*Christmas.*—The day we commemorate as the day on which the Savior was born is again at hand, and we rejoice that God has given us a day we can observe as the anniversary of the greatest event that ever transpired in the history of the world—the birth of Jesus Christ, the Savior of the world. Oh! let us not make this day, a day of sinful indulgence, as so many do, but let us sing with the angelic host, "Glory to God in the highest, and on earth peace, good-will toward men."

*Communion and Ordination.*—A brother from Pa., writes in a private letter from which we take the liberty to extract the following. "We had communion at our Meeting-house last Sunday (Nov. 26th). After all the exercises were closed the brethren M. Horst and D. Roth, took the voice of the brotherhood, as to the propriety of ordaining a Bishop in Franklin Co., Pa. On the 10th of December the voice of the brotherhood at the Chambersburg Meeting-house will also be taken, and on the 11th, if more than one be named, the lot will be cast.



*Ordination.*—Thursday November 9th, was appointed to ordain a minister and deacon at Hershey's Meeting-house, in Lancaster Co., Pa. The house was crowded at an early hour to witness the solemn ceremony. There were sixteen candidates for minister and the lot fell on Bro. Isaac Eby. For deacon there were twelve candidates, and the lot fell on Jonas M. Wenger. "How beautiful are the feet of them that preach the Gospel of peace." May God bless these brethren in their solemn work and enable them to work for his glory and the salvation of men.

*From Wayne Co., Ohio.*—On the 28th of October, at Shaum's Meeting-house, in Wayne Co., Ohio, two young persons were received into the church by water baptism. May the Lord grant them grace and strength to remain faithful and steadfast.

A minister of the word was also ordained in this place. There were five candidates and the lot fell on Bro. Peter Landis. May the Lord give him strength to perform faithfully the duties of his office. The next day the communion of the Lord's Supper was commemorated.

*Church Bells.*—The "Church Bell Nuisance," says the Bucks County Intelligencer, "is exciting a good deal of interest at present in Philadelphia, because of the persistence of the authorities of a certain Church on Locust Street, in having the bells ring several times a day during the week and still oftener on Sunday." These bells appear to prove a source of annoyance to many of the good people of the neighborhood, and many have united in their appeal to have their clangor stopped. We can heartily sympathize with these people, having had to endure a similar affliction for a number of years. We try to bear it patiently, but, we sincerely wish every time we hear it, that its voice might be hushed, and its great iron tongue cease its noise. The same paper says, "In the olden times, when people were not generally provided with clocks or watches, the church bells may have served a very useful purpose; but now, when nearly every one is able to consult a timepiece at any moment, such is not the case. In nine cases out of ten the church bell is more an expression of vanity than the instrument of any useful purpose."

We heartily endorse the above remarks and hope it will not be long until the great reformers of the day, will begin a reformation in this direction and educate the people to remember the time of service without this cumbersome, costly and annoying vestage of bygone ages.—*The Church Bell nuisance.*

*The Close of the Volume.*—With this number The *Herald of Truth* closes its thirteenth volume. Thirteen years have we labored in this important work, and we feel that there is still much to do, and that we must not be weary in well-doing. We feel thankful to all our patrons and friends for their generous aid and support, for their assistance in sending church news and articles to fill our columns; we also feel thankful for their good wishes and their zealous efforts to extend the circulation of our paper, and now as the year closes, and many of the subscriptions expire, we ask you all again, dear, dear friends to lend us your aid and support for the coming year, and we will work together again for our own improvement and the glory of God. We hope to have all our old subscribers again and many new ones.

## OUR TRIP WEST.

We left home on Friday morning, Nov. 3rd, and went to Chicago, where we spent the day attending to various business matters, and in the evening, having a few hours to spare, we determined to attend the meetings of Moody and Sankey, now in progress there. As these meetings are exciting considerable attention throughout the country, and really are remarkable in their significance, bearing, and influence, it may not be out of place to say more about them.

An unfinished business block has been fitted up to hold these meetings. The room is nearly square, and so arranged that the speaker stands on an elevation toward the central part of the building. An extensive gallery is entered from the level of the street, while the main floor is reached by descending a stairway. Both the main floor and galleries, as well as the platform on either side and rear of the speaker are supplied with chairs, sufficient to seat 8000 persons.

We arrived at a quarter before eight, and the building was then about half filled. The people continued to gather in until probably about 6000 persons were present. At the appointed time (8 o'clock), Moody and Sankey entered. The congregation had been singing, probably, twenty or thirty minutes before the speaker came. He sat a few moments and then with his well known abruptness, rose to his feet and in the same breath announced the hymn, "Over there." After this a chapter was read, another hymn was sung, a prayer offered and then another hymn; after which, the subject was announced and a discourse was delivered which we will give to our readers in the next number.

The people listened with the profoundest attention and perfect quietude reigned throughout the building during the entire discourse. These meetings have been continued day after day for a number of weeks, yet the people seem not to lose their interest; they seem only by hearing him once, to strengthen the desire to hear him again. He is not a learned man; he does not use high-flown language; he uses a plain, simple style, and the truths which he presents, he presents with great earnestness and plainness. By his plain, earnest manner; his pointed and practical applications, though they sometimes fall with marked severity, seem to create no dislikes, but rather a stronger attachment to the peculiarities of the speaker, whom God has endowed with the gift of interesting an audience of thousands, as often as they come to hear him. We do not agree with him in all points of doctrine, nor yet in practice, and yet we must acknowledge that we believe that he is doing good. He claims to fill the place of an Evangelist. He assumes only to preach the Gospel, and this, so far as he goes, he does with telling effect. The doctrines peculiar to our non-resistant churches, of course, do not receive his attention—we wish they might. He appears to take more than any other the position of a preacher of repentance. He does it in his own peculiar way, and without any regard to the peculiar tenets of any denomination, and we humbly trust his efforts may not be in vain.

We have been led to give this account of the labors of Moody and Sankey from the fact that there are, probably, some of our readers who have heard comparatively little concerning them, and also from the fact that Friend Moody has been a personal acquaintance of ours for many years.

A little less than twenty years ago, when in the providence of God, we were led to leave our early home, we became a resident of the city of Chicago. Soon after our arrival there we made the acquaintance of a number of young men who were engaged in the Sunday School work. With several of these we, as a teacher, attended a school, in the little, old, wooden church, on the corner of Wells St. and Chicago Avenue, on the North Side, and here we first met D. L. Moody. He was then clerking in a boot and shoe store, and was remarkable for his earnestness and zeal. All his spare time on Sabbath as well as week days was spent in visiting the families in the neighborhood, distributing tracts and Sunday School papers among them, talking with them on the subject of religion, praying with them where opportunity presented, and inviting and trying to persuade both children and parents to attend the Sabbath School and public Services on the Sabbath. He was continually studying out and suggesting ways and means by which a larger number of those who did not attend public worship and lived careless and irreligious lives, as so many in our large cities do, might be brought under the influence and enjoy the benefits of religious instruction. A work of this kind seemed to be his delight. He often visited even the most dissolute and degraded families; those that were borne down with the heaviest

burdens of vice and poverty. The back streets, the crowded alleys reeking with filth and crime, were places which he sought, if peradventure under the human rubbish piled together there, he might find a gem of rarest value, which might be fitted to adorn the crown of the Savior, who came to seek and to save the lost. He literally fulfilled the injunction of the Gospel admonition: "Go out into the highways and hedges, and compel them to come in."

After some time, we became engaged in schools in other portions of the city, while our friend, seeking to enlarge his field, labored with others, to establish another school, which afterwards gained considerable notoriety under the name of the "North Market Mission," being held in North Market Hall. This was really Moody's School, and under his zealous care was the means of bringing many from the dens of vice and filth, surrounding the locality of the school, into the sweet sunshine of the Gospel; many a child, pinched with hunger and chilled with cold, unwashed, uncombed, barefooted and in rags, with no covering on its head save the tangled mass of uncombed hair, was brought forth, from the corrupting influences of its own home, clothed, fed, and provided with a home, pervaded by a purer, moral atmosphere; and where both hands and mind could be educated to something good and useful.

Afterwards Moody was enabled by the aid of friends to erect a large building, especially designed for his school, where also public services were held each Sabbath, besides attending continually other meetings of a religious and benevolent character. During the war, he spent considerable time in visiting the sick and wounded in the hospitals, and administering to both their spiritual as well as physical wants.

Laboring in various places in the United States in various ways for the advancement of the cause of religion, he, last year went to England, where he soon became exceedingly popular, and the people came to hear him in vast multitudes. From ten to twenty thousand and even more, came together from time to time as his meetings were continued, to hear the American evangelist, whose fame has now resounded throughout the Christian world.

Upon his return to this country, he preached a while in New York City and also in Philadelphia, where from five to fifteen thousand often gathered together to hear him. And now he has returned to the city of his adoption and engaged as above related.

Some ten or twelve years had passed away since last we met or saw each other. And we felt a very strong desire to listen to a discourse by an old acquaintance and friend, whom we had not heard for so many years, and whose labors and sermons have gained an influence and popularity in the religious world, beyond that of any man in our country.

On Saturday evening, Nov. 4th, we reached Chillicothe, Mo., and spent the Sabbath with our brother, J. S. Funk, who is engaged in business in that place. On Sabbath morning and evening we attended services at the Presbyterian Church and spent the day very pleasantly. Our Presbyterian friends are certainly a very earnest and warm-hearted people. They try to make the stranger feel at home among them. They maintain an interesting Sabbath School, and the hour spent in the Bible Class was both pleasant and profitable.

On Monday evening we arrived at Halstead, Kansas, where the Men. Board of Guardians had appointed a Conference on Tuesday the 7th, which was chiefly the object of our visit to Kansas at this time. Here we met Bro. Isaac Kilmer of Elkhart Co., who had preceded us about two weeks. The Conference of the Western District of the New School Mennonites was held at the same place on Monday, and on Tuesday was held the Conference of the Board of Guardians, of which an account is given in another column of this paper. The Conference of the Board closed on Wednesday noon; in the afternoon, we went, in company, with several brethren, to visit the Church in charge of Bro. Dietrich Goeddert, and the next day had services in their Emigrant house, where a large number of people assembled. In the afternoon another service was held at the house of Bro. Jacob Klaasen. And in the evening we had another service where also a large number were present at the house of Bro. Goeddert.

On Friday, we visited Bro. Jacob Stuckey's Church where a service was held in the Emigrant house, erected for the accomodation of the people when they first arrived on their land and had no houses built. A large congregation was present, and we had a pleasant and interesting meeting. In the afternoon we visited Bro. Stuckey's son-in-law, where a number met together, and in the evening another short service was held.

On Saturday, Bro. Stuckey accompanied us to the Canton Church, where services were held in their new meeting-house. They have built themselves a very neat and comfortable house which they intend to use as a school-house and meeting-house. The house was well filled, and the people gave good attention to the remarks made. We could not help observing the progress they have made within the last year. They have certainly not been idle. Their houses are in much better condition; they have the means of keeping warm, by using corn cobs, corn stalks and coarse weeds for fuel; most, if not all, of them, have harvested wheat and corn enough to supply them with seed and bread for the year; they have cows and oxen, and a few young cattle, hogs, chickens, &c.; they have sown considerable wheat, some as much as twenty acres, others less, which looks well, and with the blessing of God they will gather again next year sufficient to supply them. The number of needy widows has been reduced from some twenty-two to twelve. Taking all things into consideration, their natural condition and prospects are very fair; they have made progress and may safely hope for better times. If their spiritual condition was as good, and the Church stood on as fair a footing with as good a prospect before them, for growth in grace and spiritual advancement, we should feel well satisfied, but with some of them, brotherly love and christian sympathy are not as strong as they should be; but we hope that they may speedily learn, to a greater degree, to appreciate what God has done for them, both in a temporal and spiritual sense, and with all their hearts, set about cultivating the spiritual field and improving the condition of the Church. Arrangements have been made to hold for them regular services, each Sabbath, by some of the neighboring ministers, and we trust that some good may be accomplished. We feel sure that many of them are trying to do their part in this direction, and we feel that with all of them, when they do make a mistake, it is more an error of the mind, a misconception of what their duty is, than a willful disregard of God's law, the great law of love; and we trust they will all try to be faithful to God, obedient to the counsels and instructions of their ministers, and thus seek to labor for the promotion of truth and holiness among them, and the honor and glory of God.

After services at the Canton Church, Bro. Peter Richert brought me to Bro. Jacob Holdeman's, in Spring Valley township. We stopped on the way at David and also at Isaac Weaver's, formerly of Elkhart County.

On Sunday forenoon, Nov. 12th, we had services at the Mennonite meeting-house near Bro. Holdeman's, and in the afternoon at 4 o'clock, in the Emigrant house of the Church in charge of Bishop Jacob Buller. We had pleasant meetings and good attendance at both places. We spent the night with Bro. Buller. The next day (Monday), Bro. Buller took us to Bro. Richert's, and together we visited D. S. Holdeman. The day was very cold and stormy; altogether a very remarkable day for Kansas at this season of the year. In the evening we had left an appointment at Bro. Jacob Holdeman's Church, but on account of the inclemency of the weather, the meeting was very small.

On Tuesday, we went to visit Bro. Heatwole, in Marion Co., and on the way stopped in Gnadenau, to visit Bro. Jacob Wiebe. In the afternoon we held a service in the school-house near Bro. Wm. Ewert's, and spent the night with Bro. Henry Burkholder, who is lying on a bed of affliction, well nigh to the end of his earthly pilgrimage. But his hope in the merits of Jesus Christ, is firm and unshaken and without fear of death, he is ready to go when God calleth.

On Wednesday evening we went to Great Bend, and on Thursday visited the brethren in Ebenfeld, and in the evening had a meeting in the school-house near the village. Henry Siebert who for a time lived in Elkhart County, now lives some eight miles north-west. He has a good home, but the crops in this vicinity, on account of the drouth were very poor, the past summer.

Friday and Saturday we spent in Halstead and Peabody, and on Saturday night we remained with Bro. E. Weaver, who removed from Morgan County, Mo., to Kansas last Spring. Here we also met Bro. Dohner of Franklin Co., who was looking round for a home in that neighborhood also.

On Sunday we attended services at the school-house, in the vicinity of Bro. Noah Good's, a little south of Marion Centre, and in the afternoon we made another short visit with Bro. Burkholder, and then in the evening we had services at the school-house, near Bro. John Evers. We spent the night with Bro. Hornberger, who has also been called to the ministry, and has just recovered from a severe illness.

On Monday morning I started for Page Co., Iowa, where we arrived on Tuesday afternoon, at Bro. John S. Good's. Here we visited some of the brethren; and on Wednesday morning, had a meeting near Bro. Snavely's. From here we went to Mahaska County; where we staid one night with Bro. Jacob Gehman, and had a meeting at a neighboring school-house. It was our intention to have visited the Brethren Beutler, in that vicinity, but a want of time and the distance they live from Bro. Gehman's made it impossible for us to do so.

We arrived home safely on Saturday evening. We feel thankful toward God for his protecting care and the blessings which we enjoyed. We also return our sincere thanks to the brethren everywhere, for the kindness and love they manifested towards us while among them. We might have written much more that, no doubt, would be of interest to many of our readers, but our story is already too long.—so we forbear. JOHN F. FUNK.



For the Herald of Truth.

## SINGING.

"Singing," says Buechner, "is a part of the service of God, and is serviceable to invigorate our worship, and to promote the enjoyment of our faith." This, no doubt, many a believing soul has already often experienced, as an incontrovertible truth. The singing of a good hymn has often awakened and renewed those who had grown cold and careless; it has often encouraged and invigorated those who were discouraged and cast down; it has often made glad and filled with blessed thoughts the soul in whose heart the love of God had been poured out. Our ministering brethren who have traveled about from place to place, visiting the churches, have no doubt, often observed, that where in the public services, the whole congregation, old and young, large and small, would take an active part in the singing, there seemed to exist a more general interest in the work of Christ, and a more earnest striving after the things which are from above, and even better attention was often given to the preacher, than where only a few, and that perhaps of the older members, took part in singing. It is indeed a deplorable fact, that in many of our Mennonite churches this important part of the services of God, so conducive to the edification and advancement of the children of God, has been so sadly neglected. Few seem to interest themselves in the matter sufficiently to induce them to make any effort to improve or advance this part of public worship.

Singing is indeed of no less importance in our worship than prayer or preaching, but few seem to esteem it as such. The tastes of persons differ very greatly. Some are moved to the performance of their christian duties by an earnest discourse, others by a sincere prayer, and others again are thrilled by the sweet tones of music. Often indeed has the singing of a good hymn been the means of awakening the impenitent to a sense of their lost condition, while it is no less beneficial in strengthening and encouraging the believer in his faith, and filling his mind with higher, nobler, and better thoughts. Hence, when we neglect our singing, the church must necessarily suffer; her progress is hindered and many good influences are lost.

Singing is one of the best means whereby to interest the young and bring them to the pale of the church, and we believe that if a more earnest effort would be made on the part of the church in this direction, and to give them the necessary practice and instruction, to enable them to take part in the public services, it would not only be the means of making the services more pleasant and interesting to all, but might, in many cases, prove the means of keeping the young people under the influence of the church, and lead them finally to become members of the same.

In the churches where but few or none of the young people take part in church singing, it is most always the case that they are not familiar either with the hymn or the tune. The same difficulty exists with the older members, and often we hear persons, who are otherwise good singers, when requested to lead in singing a hymn, excusing themselves on the ground that they had no suitable tune. This difficulty arises in a great measure from a want of practice, and very naturally will this difficulty grow and increase as long as no efforts are made, to give both old and young an opportunity to practice and learn, until finally there will be very few who are able to sing.

But how shall this matter be remedied? 1. By parents and others who have the talents to sing taking hold and seeing that the children learn to sing church tunes at home, and 2. by the churches making such arrangements that both young and old, may have the opportunity to meet together from time to time and sing together such tunes and hymns as are usually sung in public service. It would be an excellent plan for the brethren and sisters, and all who have the gift to sing, to meet together on Sunday afternoon, at the meeting-house or at a school-house for this purpose. In this manner many of the old forgotton tunes might be learned anew, and especially our young people who are so little acquainted with church tunes generally, might have the opportunity to learn them; and we believe that the greatest number of our young people would gladly avail themselves of the opportunity thus to improve their vocal abilities.

To accomplish this, a good "Tune Book" of course will be necessary. And for this purpose we can in every respect recommend the "Philharmonia," published by the Mennonite Publishing Co. This book was published with a special view to the wants of our Mennonite churches, and contains the best tunes for all the hymns in six different Mennonite hymn books, including also our English hymn book. No trouble or expense was saved to make this book answer its intended purpose and many testify to its successful accomplishment. A copy should be found in every family and we trust the brethren will everywhere make an effort that their children may enjoy this privilege, and not give the musical instruction of their children into the hands of teachers, who, either have no purpose at all in view, or else a purpose entirely different from which they should have. Let us not fear the labor it requires for this purpose. In the olden times, there were christian schools where the children were not only taught the principles of religion, but they were also taught to sing the same hymns and tunes which were used in the service of God. These were opportunities our children do not have, and the only means to accomplish now what formerly was done in the schools, is that the church take hold of the matter and adopt such means as will afford the younger portion of the community the opportunity to learn such tunes and hymns as are suitable for the house of God and edifying to his people.

# Children's Department.

## GREETING.

A merry, merry Christmas!
To close the crowning year;
Peace and good-will to mortals,
And words of holy cheer!

What though the dreary landscape
Be robed in drifted snow,
If on the social hearth-stone
The Christmas fire may glow.

For the Herald of Truth.

## JESUS, AN EXAMPLE FOR CHILDREN.

It is very natural for children to imitate some one, or to pattern after older persons, both in speaking and acting. First their parents, then their associates, and afterwards those of high standing. I hope the children who read these lines will always pattern after those who act after the rules of the Bible — those who are honest, truthful, loving and kind. Do not, by any means, imitate the wicked,—those who are filthy in their habits, dishonest, distrustful, untruthful, disobedient to their parents, who use vulgar and profane language, and who take the name of God in vain; for if you form any of their bad habits while you are young, it will be very hard for you to break off from them when you are old, and will be very apt to make bad men and women out of you, such as good people will not respect, and upon whom God will look with displeasure.

Children are very apt to think, that whatever they see or hear older persons do or say, is right, and in this way they are often led into wickedness. I have heard quite little boys swear and use the name of God in vain, because they had heard older ones do it, and thought it made them look big, like men. Such boys are already on the road to ruin, and in nine chances out of ten they will become drunkards, or liars, or thieves, or sabbath-breakers, or come to some bad end.

Dear young reader, if you wish, when you grow up, to be good, respectable, honest and noble in the sight of God and all people, and get through the world pleasantly, and come to a happy end, I will tell you after whom you must pattern. Take for your pattern and example the Lord Jesus. In his childhood and youth he was subject unto his parents (Luke 2: 51), which means that he obeyed them in all things, and he was about his Father's business. He was ever mindful of what God, his Father, wished him to do. When he grew up to be a man, he went about doing good; was always loving and kind to every body, especially the poor, and always helping them out of their troubles. When he was abused by the people he took it patiently, and never returned evil for evil. Never told a lie. Never took the name of God in vain. Never was angry. Always kept the Golden Rule which he taught us, that "all things whatsoever ye would that men should do to you, do ye even so to them."

O, what a beautiful pattern is Jesus! and what an excellent example he gave to us all! If we read his beautiful words, and follow his pure and holy example, we shall always be satisfied, we "shall not want any good thing." God will always care for us, and help us out of all our troubles. Let us pray to him to give us that meek and lowly spirit which was in Jesus; to make us pure, holy and heavly-minded. Jesus often prayed. Sometimes he prayed all night. If we thus try to imitate Jesus, he will be with us to help us; he will be our friend—our brother—and we need not be afraid of the wicked people; we need not care when they hate us and make sport of us, for they also hated, mocked and abused Him in many ways, and he says if we would follow him we will be hated. We are very willing to be hated by the proud and wicked people, if we can only have such a friend as Jesus. Then, when our life ends, which will not be long, we shall go up to heaven where he is. There will be no one there to hate or abuse us. All will be love, joy, peace and harmony.

O, what a beautiful place above,
Jesus has gone to prepare!
O, what joy, and peace, and love,
Shall be forever up there!
Jesus, now help us to follow thee
Up to that blessed abode;
Where we shall ever so happy be,
With thee our Savior and God.

BROTHER HENRY.

## GOOD FOR EVIL.

A little girl who frequently read her Bible came one day delighted to her mother, showing her some plums that a friend had given her. The mother said, "It was very kind." "Yes," said the child, "very kind indeed; and the lady gave me more than these, but I have given some away."

The mother asked to whom she had given them.

The child replied, "I gave them to a girl who pushed me off the path and makes faces at me. Because I thought it would make her know that I wished to be kind to her, and she will not perhaps be unkind or rude to me again." Was that not much better than if she had been as rude and pushed her off the path? Indeed it was, and I hope all the children who read this will remember, and when any one does a wrong thing to you that you will not return the wrong, but repay them with a kind word or act.

God will love the child that's gentle,
And who tries to do no wrong,
You must learn thus to be careful,
Now while you are very young.

## A CHRISTMAS HYMN FOR THE YOUNG.

How blessed was the day,
When Christ appeared on earth:
Angels and men together join
To hail the Savior's birth.

How kindly he became,
A little child like me:
A child of poor and lowly name,
The Savior deigned to be.

The stable was his room,
The manger was his bed;
The birth-place of the King of kings,
Was where the oxen fed.

Hail, gracious, heavenly Prince,
To thee let children fly:
And on thy kindest providence,
O may we all rely.

Jesus will take the young
Beneath his special care;
And He will keep their youthful days,
From every woe and snare.

He knows their tender frame,
Nor will their youth contemn:
For he a little child became,
To love and pity them.

Nor does he now forget
His youthful days on earth;
Nor would we ever cease our praise,
For the Redeemer's birth.

## CHRISTMAS.

Christmas, that sacred day, is again near at hand, and should, above all the days of the year, fill our hearts with gladness, joy and thanksgiving to God for sending his Son Jesus to be our Savior; but it is very sad to know that many people make Christmas, which we celebrate as the birthday of Jesus, a day of frolic and feasting. We should be very glad if the people would begin to see that it is wrong to spend the day in this way.

If the holy angels were glad, and came down from heaven to tell the good news, and sang for joy when Jesus was born, how much more should we be glad, for it was for us that he came and brought the words of eternal life, and died that we might live in that beautiful home in heaven.

I hope my little readers will try to think of this, and as Jesus came to be the friend of sinners, and was a friend of the poor, so you will try to imitate him in giving something to the poor on Christmas day to make them feel happy. Jesus will bless you for such acts, and you will feel as happy as the poor to whom you did a kind act.

BROTHER HENRY.

Alas! it is greatly to be feared that many who are called Christians live without prayer, and that their prayerless habits are a proof of their unbelief. With such persons the evil lies deeper than the neglect of prayer, it is the practical rejection of the testimony of God. God has spoken and you will not hear; he commands and you resolutely refuse to obey.



# Miscellany.

"Ye who in your homes to-night,
Care and love and comfort know,
Sitting in the quiet light
Of the cosy evening glow,
Think of those who in the street,
Wander homeless and alone,
Face the cruel blinding sleet,
Far too wretched to make moan.
Think if one of those were yours.
Just the thought! Yet it is so!
'Tis your brother in the storms,
'Tis your mother in the snow.
See! the shadow comes and goes,
What they'll do, God only knows."

## THE SABBATH AT HOME.

Like all other associations of childhood, the manner of spending the Lord's-day at home will make an impression that time will not weaken. If it is made a day of austerity and of gloom to the child, the lad will be glad of the first season of liberty to change it to a day of pleasure, and it will be very difficult ever to bring the man to regard it in a pleasing light. It is of the greatest importance, therefore, to know what is the proper way of observing the Sabbath, and how to train children to the duty. To answer the first inquiry, we must learn from Scripture the history and design of the observance; the nature of the events commemorated; the manner in which the day is spoken of, the example of our Lord and his disciples; the duties enjoined and the things forbidden in regard to it. The result of such an investigation will be that the Lord's-day is a season of rest; of suspension of secular employments and pleasures; a joyful commemoration of the resurrection; a day for spiritual improvement; a day for doing good.

To train children to observe the day in the right way, Christian parents must, of course, keep it in a manner consistent with these facts. They will allow no worldly business or amusements to be pursued; they will lead their families to contemplate the glorious event of the triumph of the Redeemer over death; their conversation and countenances will indicate peace, and kindness, and love: they will instruct their children with cheerfulness in their duties to their Creator and Savior, and take them gently and kindly to him in prayer and praise; public worship will be regularly and punctually attended, and the tabernacles of the Lord will be visited, and spoken of as amiable—lovely. The father who makes his home on the Sabbath an abode of quietness, sacred joy and cheerful praise, who displays affectionate attention to his children and servants, and makes the Bible a revered and beloved volume, and sets an example of private and family prayer, and of universal benevolence, may hope that the blessing of Heaven will rest upon his household, and make the Sabbath a day of delight to his seed after him. But the parent who is more reserved and distant to his children on the holy day than on any other day; who binds them to religious duties as to a penance, and turns the Lord's-day into a season of fasting, confinement and gloom, need not be astonished if the blessed time should become a weariness to them, and if they should grow up strangers to the emotions which filled the writer of the eighty-fourth Psalm.

## OUR ELDER BROTHER.

"Whosoever shall do the will of my Father which is in heaven, the same is my brother." Matt. 12: 50.

Every relation in which Jesus stands to his people is precious. But there are some peculiarly so, especially under certain peculiar circumstances. He is not only our Savior, but our brother. He is bone of our bone, and flesh of our flesh. Possessing our nature, being part of the same family, he watches over us with a brother's eye, and loves us with a brother's love. He is the "brother born for adversity." He takes the deepest interest in all our affairs, and watches over us to do us good. We may go to him in all our troubles, and open our hearts to him without the least reserve. We cannot go to one who loves us more; or one who is more able or willing to help us. He laid down his life for us, thereby proving the intensity of his love to us. He is gone into heaven, there to appear in the presence of God *for us*.

My tried Christian friends, the eye of Jesus is upon you in your trial; the ear of Jesus is listening to your cries; the heart of Jesus is affected with your griefs and woes; and the tongue of Jesus is employed to intercede with his Father for you. Sweet thought! we have a brother in heaven! a brother who knows all we suffer, and who will frustrate the designs of our foes, sanctify to us our troubles and trials, and eventually make all things work together for our good! His strong arm will defend us, his merciful hand will supply us, and his tender heart will ever sympathize with us. He will guide us through life and death by his counsel, and afterwards receive us to glory. Let us, therefore, go to him in every trouble, plead with him to supply our wants, trust him in every dark and dreary hour, and expect him to show a brother's love. "Both He that sanctifieth and they who are sanctified are all of one (family); for which cause he is not ashamed to call them brethren." Heb. 2: 11.

## "WAR, AND RUMORS OF WAR."

A general war in Europe is a thing that may be looked for at almost any time. Just now, through the interposition of Russia, an armistice exists between Turkey and the Servian provinces, but the indications are that the truce will not last much longer. Turkey is unwilling to make peace on any basis that does not fully establish her power over the European provinces, and this is understood to mean a renewal of the oppression which has been exercised over these Christian communities for hundreds of years. The prevailing religion in them is that of the Greek church, which is also the national faith of Russia. The emperor and his people are naturally unwilling to see their co-religionists again made the victims of Mahometan intolerance, and are therefore ready to avail themselves of the first good chance to drive the Turks entirely out of Europe. It need not surprise any one, therefore, if there is a general advance upon Constantinople from the Russian frontier at an early day. England, on the other hand, is watching these proceedings with a most jealous eye. Her government stands ready to rush to the defense of her old ally, Turkey, at a moment's notice, and hostility to Russian enterprise is the predominant feeling among the ruling classes. The cruel outrages committed by the Turks upon the Servians excited great popular resentment against them in the minds of the common people, and a war with Russia in their behalf would not be greeted with approval by them. If Great Britian shall in the end be led into armed support of Turkey, with all her enormities, the spectacle will be a pitiable one to the entire civilized world. —*Buck's Co. Intellingencer.*

—A violent cyclone passed over Central America on the 3rd and 4th of October, in which the town of Managua in Nicaragua, was inundated and about 400 houses blown down; and at Blewfields, on the Mosquito Coast, 300 houses were destroyed.

Since 1870, the work in the restoration of old churches, and the erection of new ones, has cost English Churchmen on an average nearly $4,000,000 per annum for the last forty years.

GREAT LOSS OF LIFE.—News from Calcutta, India, say that 20,000 persons perished in the cyclone of Oct. 31st. In the town of Barishol 3,000 houses were leveled with the earth.

CHRISTIANITY IN TURKEY.—The first evangelical church in Constantinople was opened in 1864. Now, in the Turkish Empire, there are 76.

During the past two months, 810 Mormon immigrants have landed at Castle Garden, New York. They came from different parts of Europe.

During the past eight years the average annual exportation of flour to foreign countries from the United States has been 3,200,000 barrels.

### BY AND BY.

What will it matter by and by
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or a golden sky,
When I look back on it, by and by?

What will it matter by and by
Whether unhelped I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by and by?

What will it matter by and by
Whether with laughing joy I went
Down through the years with a glad content
Never believing, nay, not I,
Tears would be sweeter by and by?

What will it matter by and by
Whether with cheek to cheek I've lain
Close by the pallid angel, pain,
Soothing myself through sob and sigh;
"All Will be elsewhere by and by?"

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy, or gladdened, leads to God,
Questioning not of the how, and why,
It I but reach Him, by and by.

### ORBITUARY.

On the 30th of November, in Elkhart, Indiana, of Bronchial Consumption, Bro. HERMAN DYCK, aged 42 years, 10 months and 19 days. Buried on the following Sunday. Services by Henry Shaum and J. F. Funk, from 1 Thess. 4: 13. 14, and Jn. 11: 25, 26. Bro. Dyck was born in the village of Swallow, four miles from Elbing, in Prussia, in 1834. His great-grand-father, Dietrich Penner, was one of the pioneers of the Mennonite Settlements in Russia, nearly one hundred years ago, emigrating from Prussia to that country.

After Bro. Dyck grew to manhood years he left his native home, visited Russia and Poland, and in May 1868, went to England, when shortly afterwards he married. After spending some years in England, he came to America that he might be with his mother in her last days, who was residing at Chicago and in declining health. In the spring of 1875, he removed to Elkhart and became an employee in the office of the Herald of Truth. He was employed on the translation of the "Complete works of Menno Simon," from the Holland into the German language, at which he labored faithfully as long as bodily health permitted him to do so and had completed the first volume and commeneed the second one, when his failing health compelled him to cease his labors.

He had been engaged chiefly during his whole life time in literary labors. Our readers no doubt all remember, both his poems and other articles, which from time to time appeared in the Herald, and only fourteen hours before his death, he dictated a most beautiful poem, which will appear in the next number of our paper. The poem represents the close of his own life, and is not only beautiful in thought and expression, but perfect in metrical execution.

Of his Christian life, we are glad that we hear testimony to the fact that he was a sincere Christian. He tried faithfully to fulfill every requirement of both the moral and divine law. No one knew him but to love and respect him. In his spirit he manifested the harmlessness of the lamb, and the meekness of the dove, but in defense of the doctrines of the Bible, the tenets of his faith, and the principles of the church, he was bold and unyielding. He possessed naturally a strong mind, which by travel, reading and observation, he had enriched with a vast store of useful and valuable knowledge, and being naturally of an agreeable and generous disposition, he was indeed a most entertaining companion. He was self-denying to a remarkable degree, and always only concerned for the comfort of others, while he entirely forgot himself.

He united with the Mennonite church in Germany when sixteen years of age, and when he came to Elkhart, he desired to be admitted to the membership of the church here. He honored his profession while among us with a christian walk and conversation. But a short time before his death he became concerned about his condition, feeling that his baptism had not been performed as the gospel requires on confession of his faith, as he had been at that time in an impenitent condition, and did not possess a living faith. He was advised to consider this matter very carefully and prayerfully, and if after doing so, he could not feel satisfied, his request would be granted. The desire grew and his convictions became stronger, until, as he saw his rapid decline, he could no longer defer the matter and his wish was granted, after which he felt entirely at peace, saying that "he was dying in the faith of his fathers." His only trust was it Jesus—his only reliance, the merits of a crucified Redeemer.

He selected his funeral text, Jn. 11: 25, 26, and the hymns to be sung, and desired that the following verse, of his own composition, might close his death-notice in the HERALD.

"Lowly may be the portal
And dark may be the door,
The mansion is immortal—
God's palace for the poor."

### FATAL ACCIDENT.

A very serious and fatal accident occurred, near Wakarusa, Elkhart County, Indiana, by which HUGH HENRY BELL lost his life the 31st of October. Aged 16 years, 6 months and 9 days. Remarks by J. A. Beutler and J. M. Culbertson.

The young man was hunting, and while standing on a log loading one barrel of his gun, the other containing a charge, the gun slipped off the log, the hammer striking it, discharged it, the load taking effect in his left side, lodging in the breast. He lived thirty-six hours after, when death released him of his suffering. Losing his mother in infancy, he was brought up in the family of Samuel Sites, a kind neighbor.

Hugh Henry Bell was beloved by many with whom he was acquainted. He was obedient, and tried to make all around him happy. He was an attentive and faithful scholar in the Sabbath-school held at Holdeman's church. He retained his faculties till the last. Although a good boy, he had never made peace with God while in health, but through affliction he was brought to know that all was not well with him, and he desired his friends and those who came to see him, to pray for him. Ere his life ebbed away, he found peace with God, and died in the triumph of a living faith. His remains were followed to Shaum's burrying-ground by a large number of sympathizing friends, and especially his Sabbath-school associates. We hope this sad event will be a warning to all in handling fire arms; and also a greater warning to all who are yet without hope, or without God in the world. Therefore, be ye also ready, for in such an hour as ye think not the son of man cometh. JAMES M. CULBERTSON.

## Married.

Nov. 9th, in Stark Co., Ohio, by Michael Slonecker, Bro. CHRISTIAN CONRAD and Sister BARBARA GERIG, both of Wayne Co., Ohio.

Nov. 11th, in Lancaster Co., Pa., by S. Schweitzer, J. M. BITZER and MARIA R. SCHAEFFER, both of East Earl.

Nov. 19th, on Pretty Praire, La Grange Co., Ind., DANIEL F. YODER of Logan Co., Ohio, and FANNIE TROYER of La Grange Co., Ind.

Nov. 21st, on Pretty Prairie, JACOB B. Yoder of Champaign Co., Ohio, and MALINDA MARCY, of St. Joseph Co., Mich.

Nov. 16th, in Salt Creek Twp., by Rev. M. J. Miller, JEREMIAH YODER and LIZZIE MILLER, both of Holmes Co., Ohio.

Nov. 26th, at the residence of the bride's parents in Holmes Co., by the Rev. M. J. Miller, Rev. MOSES BURKHOLDER of Marshall Co., Ind., and SARAH MILLER of Holmes Co., Ohio.

Nov. 4th, in Lancaster Co., Pa., by S. Schweitzer, LEMON SCHAEFFER of East Earl and BARBARA N. SCHWEIGERT of East Cocalico.

Nov. 9th, in Lancaster Co., Pa., by W. T. Gerhard, BENJAMIN D. WEAVER of East Hempfield, and LIZZIE G. FRANK of Penn.

October 3rd, at the residence of the bride's parents, Bro. Christian R. Zimmerman and Sister Lizzie Burkhard, both of Cumberland Co., Pa.

November 16th, at the residence of the bride's parents, Bro. Jacob M. Zimerman of Lancaster Co., Pa., and Sister Hetty Hess, of Cumberland Co., Pa.

## Died.

October 30th, in East Lampeter, Lancaster Co., Pa., of old age, ELISABETH FRANTZ, aged 96 years, 2 months and 10 days. Funeral sermon by David Burkholder and John Landis. Text: Rev. 14: 12. "Here is the patience of the saints."

Nov. 3rd, in McLean Co., Ill., of the infirmities of age, ANDREW SALZMAN, aged 77 years. Buried the 5th. Services by Joseph Stuckey, from Rev. 14: 13.

Oct. 22nd, in Adams Co., Pa., of spinal disease, at the residence of John H. Keagy, JENNIE DOMBACH, aged 2 years, 11 months and 16 days. The little girl and her mother, Francs Dombach, came to Adams Co. on a visit; and while there the child died very suddenly. On the 23rd its remains were sent home to Lancaster Co., Pa., and on the 24th, consigned to their final rest. Services at the former place by Samuel Myers and Isaac Hershey; and at the latter, by Benjamin Lehman and Abraham Witmer. Text, Matt. 19: 14.

Asleep in Jesus, Jennie dear;
For you we shed the farewell tear,
Yet hope to meet in heaven more sweet,
With joy each other there to greet.

Oct. 20th, in Wayne Co., Ohio, Sister SARAH HARTZLER, widow of John Hartzler, aged 78 years, 2 months and 6 days. She suffered greatly, but bore it with Christian fortitude, and died in a living faith. She was a member of the Amish Church. Buried on 22nd, in the presence of a great many relatives and friends.



Funeral services, by Christian Steiner, John Smiley, and Peter Schantz of Iowa.

Oct. 28th, near Berlin, Ohio, C. D. YODER, aged 49 years, 3 months and 7 days.

Nov. 5th, in Wayne Co., Ohio, MARTIN BOEHS, aged 69 years, 3 months and 10 days. Services by John Smiley and David Z. Yoder, from Rev. 14: 13; Philip. 1: 20, 21.

Nov. 9th, near Wakarusa, Elkhart Co., Ind., of croup, MARTHA SALOME, daughter of David and Susan LECHLITNER, aged 2 years, 3 mos. and 11 days. Buried at Shaum's. Services by J. M. Culbertson.

Martha Salome's gone to rest,
Peaceful in the Savior's breast.
Where the wicked cease from troubling,
And the weary are at rest.

Nov. 3rd, in Oxford Co., Ontario, Bro. SAMUEL FRIED, aged 72 years, 2 months and 29 days. Buried the 5th. Funeral services by Henry Schantz, John McNelly, and David Sherk.

Oct. 26th, in Nappanee, Elkhart Co., Ind., Catharine, daughter of Andrew and Emma Defrees, aged 9 months and 11 days. Services by Jonathan Smucker and M. E. Kreider.

Nov. 7th, in W. Lampeter twp., Lancaster Co., Pa., of palsy, Sister MARY KREIDER, in the 70th year of her age. Buried at Mellinger's, where assembled a large concourse of friends to pay the last tribute of respect to the aged sister.

Oct. 7th, in Columbiana Co., Ohio, of palsy, Preacher JACOB SMITH, at the advanced age of 82 years, 2 months and 5 days. Bro. Smith was a faithful servant in the service of the Lord, until the last year he became very feeble. About four weeks previous to his death he was stricken a second time. We have reason to believe that he has gone to await the crown of glory which is in reserve for the faithful in the Lord. His remains were consigned to the silent tomb on the 10th, where appropriate remarks were made in German by Joseph Bixler, and in English by Michael Rohrer.

Nov. 20th, in McPherson Co., Kans., of diphtheria, MARY ELLEN, daughter of Jacob and Catharine HOLDEMAN, aged 7 years, 5 months and 4 days. Services by John Evers and Cornelius Wedel, from Luke 18: 19; and Psa. 103: 15, 16. The Lord has visited this family, but he is able to heal the afflictions of his humble servants.

Nov. 10th, at Markham, Ont., Sister MARY ANN, wife of Abrm. B. RAMER, age 48 years, 10 months and 21 days. Funeral services by Jacob Wideman in German, and J. B. Moore in English, from Rev. 14: 13, "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Unwearied was our care and love,
But O't was all in vain;
No one could give thee ease or rest
Until the Savior came.

Aug. 26th, near Petersburg, Lancaster Co., Bro. DANIEL HAMMAKER, aged 65 years, 7 months and 16 days. Funeral on the 29th. Text, Rev. 14: 12, 13. Buried at Petersburg graveyard. A large number of friends and acquaintances assembled to sympathize with the bereft family. Bro. Hammaker was a kind-hearted husband and indulgent father, a beloved brother in the Church. May the good Lord comfort the bereft family.

Sept. 7th, near Elizabethtown, Lancaster Co., Pa., BENJAMIN GROFF, aged 65 years, 3 months and 23 days. Funeral on the 10th. Text, Rev, 14: 12, 13.

Sept. 22nd, in Salunga, Lancaster Co., Pa., MARTHA R. MOHN, aged 16 years, 4 months and 10 days. Funeral on 24th. Text: Isaiah 40: 7, 9.

Oct. 5th, in Millersville, Lancaster Co., Pa., of dropsy, Sister MAGDALENA HERSHEY, aged 57 years, 3 months and 22 days. Funeral on the 7th. Text: John 10: 9.

Oct. 13th, in Rapho Twp., Lancaster Co., Pa., OSCAR EDWIN YUNT, aged 10 months and 7 days. Funeral on 15th. Text: 2 Kings 4: 26.

Oct. 14th, near Annville, Lebanon Co., Pa., FRANZ WIDMYER, aged 79 years, 5 months and 29 days. Funeral on the 19th. Text: James 5: 7, 8; and Phil. 1: 21.

Oct. 23rd, near Quarryville, Lancaster Co., Pa., MARTHA WERTZ, wife of Henry Wertz, in her 40th year. Funeral on the 26th. Text: Luke 10: 42.

Aug. 15th, in Waterloo Co., Ontario, of consumption, Sister MAGDALENA BOCK, aged 54 years, and 11 days. Funeral the 18th. Services by Wentel Hallman, Jacob Hallman, and Moses Bowman.

Oct. 10th, in St. Joseph Co., Ind., daughter of Jacob and Sarah Brandley, aged 2 years, 2 months and 13 days. Buried the 12th, at Poplar Grove burying-ground. Discourses by Samuel Gettig and M. W. Shank, from 1 Tim. 6: 6, 7.

Sept. 20th, near Mt. Clinton, Rockingham Co., Va., of typhoid fever, MARY MAGDALENE, daughter of Preacher Jacob and Anna DRIVER, aged 14 years, 10 months and 16 days. She was sick eight days. Her sufferings were intense. She was interred, on the 22nd, in the new burying-ground at Mt. Clinton.

Oct. 23rd, near Dale Enterprise, Rockingham Co., Va., of typhoid fever, Sister AMANDA RHODES, in the 21st year of her age. She was a member of the Mennonite Church for some years. She sought the Lord early, and it is believed she found Him; for before her sickness, she spoke of departing and expressed a desire to know how it was in heaven, and in her last hours she sung in a distinct, audible tone, of the blessed state of those that die in the Lord. She also admonished some of her nearest friends, and earnestly pleaded that they should become Christians and live a better life.

Oct. 24th, in Elkhart Co., Ind., SAMUEL HARTMAN, aged 59 years, 3 months and 1 day. He was buried on Sunday following at Pipinger's burying-ground. Text: Isaiah 13: 17. The deceased was a son of Samuel Hartman Sr. who died several years ago.

Oct. 1st, on Elkhart Prairie, after a long illness of dropsy, Sister BARBARA, daughter of Isaac and Martha HARTZLER, aged 15 years, 4 months and 27 days. A few weeks previous to her death, she found peace in the crucified Savior, and was received in the visible church through baptism. Funeral service by John L. Miller and Joseph Yoder, from 1 Thess 13—18.

Sept. 18th, in Elkhart Co., Ind., son of Bro. Henry and Sister Anna GARBER, aged two years, 5 months and 25 days. Services by J. J. Weaver, H. A. Miller and J. Hoover. Text: Matt. 24: 44.

Nov. 7th, in Holmes Co., Ohio, MICHAEL D. MILLER, aged 67 years, 6 months and 16 days.

Nov. 9th, same place, JOHN KRAMMER, aged 44 years, 6 months and 28 days.

Oct. 7th, same place, MARY MILLER, wife of D. F. Miller, aged 63 years, 5 months and 22 days.

Nov. 25th, same place, MARY MILLER, wife of Eli Miller, aged 35 years, 8 months and 20 days.

Farewell, dear sister, a long farewell,
For we shall meet no more
Till we are raised with thee to dwell,
On Zion's happier shore.

Oct. 31st, in Elkhart Co., Ind., DANIEL FRANKLIN, only son of Michael and Esther KINDY, aged 4 months and 15 days. Buried at Yellow Creek. Services by Gabriel Frame and J. F. Funk, from Matt. 18: 10.

Nov. 28th 1875, in Livingston Co., Ill., of Palsy, JOHN HECKELMAN, aged 47 years, 2 months and 4 days. He was from home when taken sick, and died before he could be brought home—we hope he has gone to a better home in heaven. He was laid on his back and in this one position he lay for nine weeks without much suffering. Funeral services by—— Lease and B F. Hamilton. [The above had been mislaid. We ask indulgence.]

May 23rd 1876, in Harvey Co., Kansas, ANDREAS VOBAN, aged 61 years. He leaves a wife to mourn her loss. He served in the church as deacon, to which office he was ordained in Russia. He was faithful in the discharge of his duty. He had a desire to depart and be with Christ. He was buried in the Mennonite burying-ground in Hoffnungsfeld. Services by V. Krehbiel and Jacob Stuckey. Ps. 90: 2 and 12: 17; 57: 2.

Oct. 31st, near Washington Borough, Lancaster Co., Pa., of Croup, HIRAM S. MANN, aged 6 years, 3 months and 8 days. Funeral on the 2nd. Text: 1 Pet. 1: 3.

Nov. 10th, near Landisville, Lancaster Co., Pa., after a long illness, Bro. MATHIAS DELLINGER, aged 78 years, 7 months and 21 days. Funeral on the 14th. Text: Rom. 8: 17, 18.

Nov. 24th, near Siddensburg, York Co., Pa., after a lingering illness, Sister BARBARA NICHOLS, aged 54 years, 11 months and 5 days. Funeral on the 26th. Text: 2 Tim. 4: 6—8. Sister Nichols was a bright shining light.

Died recently, probably in the month of October, in Harvey Co., Kansas,——wife of Pre. Peter Baltser, at an advanced aged. She died in the full hope of a triumphant death. She possessed her mind to the last. She leaves the bereaved family a most comforting and blessed assurance of salvation.

In Dakota, near Yankton, Jacob Kaufman, son of Bishop Peter Kaufman, aged 29 years. He leaves a wife and one child.

On the 10th of October, in Harvey Co., Kansas, Helena, wife of David Schroeder, aged 52 years. Formerly of Elizabeththal, Rudnerweide, Russia.

On the 10th of November, in Olive Twp., Elkhart County, Ind., Seth, son of Solomon and Anna Culp, aged 1 month and 13 days. Services by C. Christophel and Jno. Metzler.

Nov. 23rd, near Danvers, McLean Co., Ill., of consumption, MAGDALENA AUGSPURGER, aged 23 years, 8 months and 28 days. She leaves a deeply bereaved husband and little child. Buried the 24th, at which opportunity a discourse was given by Joseph Stuckey and Rev. Platt, from 1 Petcr 1: 24.

## Letters Received.

Mary E Armstrong, Peter Duecke, David Burkholder (formcr letter was received), Benjamin Lesher, L A R.

### MONEY LETTERS.

A—Geo Agricola, —— Andreas, Jacob K Andrews for Joel Fisher, Jos Augspurger, Nicholas Amstutz.

B—Andrew Bachman, Simon Baechler, Abm C Brenneman, Henry B Bowman, Benoni Beery, Jonas H Blosser, John Bachman, Daniel S Brunk, Wendel H Bowman, Christian Bomberger, Noah M Blosser, C C Beery, John B Bechtel, Saml Blough, Levi Blough, Christian Brenneman, J Bare, Jacob Boshart, Harvey K Blauch, Uriah Binkley, C P Bren-

neman, Benj Brenneman, John Bock, Joseph Borntreger, John Baer (Ont), B Bowman, N H Bergey, John Barnhart, John Bauer, Noa Bechtel, J B Brenneman, Henry W Bean, W H Buzzard, J J Borntreger, Blauch & Stutzman, F W Bachman, Noah Blosser,

C—A C Crater, John Cassel, Christian Christener, L B Calvin.

D—John Detweiler, J H Detweiler, David Dueck.

E—Benj Epley, Henry Eyman, Jacob Egley, Cornelius Enns, Jacob Eberhard, Abm Enns.

F—George Funk, Anthony Freed, Abm Friesen, S L Fisher, Danl B Friedt, A Flaming, Geo M Foust, Joseph Frantz, S Freytag.

G—N B Grubb, David Grose, Jos S Gotwals, A R Gervin, N B Grubb, Jacob Gerig, Robert Graham, Samuel Guengerich.

H—John Hostetler Sr., Jacob B Hunsberger, Reuben Herr, Christian Hershberger, B Hershberger, W H Hall, Jacob Hildebrand, J K Hartzler, Detrich Hoover, John W Hoover, J W Haishner, John W Heisey, Jonas Harshberger, Peter Halter, A Hunsicker, Joseph Helser, Tobias Hershberger, Leonard Hoffman, Margaret Hostetler, A C Hershey, Elias Hertzel, B Hershberger, John W Hoover, A Hershey & Bro., Isaac Hoover, E P Hershberger.

I—J—Franz Janzen, Peter Imhof.

K—Jacob F Kolb, Dietrich Klaassen, C Z King, Michael Kryder, Joseph Kuepfer, Chr I Kennel, N H King, Mary F Kratz, Catharine Kempf, Jonas Kratz, J J Kaufman, J Knissley, Lizzie Kreider, Stephen Kauffman, J K King, Joseph K Kennel, John Kelchner, Sem Kaufman, Wm D Kindig, Joseph Kemble. Samuel W Kratz.

L—Jacob Letherman, Joseph C Lehman, Samuel Lehman, Catharine Loucks, John B Landis, Jos Longenecker.

M—Jost B Miller, G S Miller, Isaac S Miller, S C Mellinger, Melchor Mellinger, Martin Miller Sr., Solomon Metzler, Peter Metzler, Henry Musselman, W P Myers, Isaac S Miller, J S Moyer, David Murray, J M D Miller, G P Marner, S S Mast, D H Moyer, Susanna Martin, S J McCormick, H A Mumaw, D I Miller, Elisha Martin, Lizzie Miller.

N—Fannie M Neff, Martin Nebel.

O—Andrew Oesch.

P—A Penner, C J Plank.

R—Peter Roth, Michael Rohrer, Martin B Ressler, Zacharia Reed, George Rupp, Isaac Reist, Mo., E L Rosenberger, Jos Rich, Samuel D Ream, Peter Roth, Lydia B Reinhart, Adam Ranck, H H Ruth, Andreas Ropp, John K Reist, H E Rexrode, N J Risser.

S—Michael Spicher, Abm Strickler, M W Shenk, Peter Schrock Sr., Stephen Stahly, Danl Schlabach, C W Shultz, Rev Jos Stuckey, Peter E Stuckey, Adron K Schrock, John Sharp, Jonathan Scmucker, And Shelly, Peter C Suter, C C Schrock, Joseph Stauffer, A L Stauffer, Peter Stauffer, O O Schimmel, John Steffer, Anna Sangree, A Schrag, John Schmidt, John Snyder, John M Schoaf, F Swartzentruber, Abm Sherk, A J Springer.

T—J H Troyer, P B Thut, Abm C Tschantz

U—John Unzicker.

W—Benj Westheffer, Peter Wienss, Lewis Winkler, Amos Weaver Jr., Peter Warkentin, Mary Werner, Jos Wenger, Jos Wagler, John Wyse, J G Wenger, John Wayre, Cornelius Weddle, Louis Winkler, Chr Werey, Aaron Weaver, H B Weiz, Jonas Wenger, Gideon Weaver.

Y—Jacob D Yoder, Hannah Yutzey, Jos Yoder Pre., L N Yoder, G J Yoder, Samuel Yoder, Jacob Yoder, Michael Yoder.

Z—Fred Zierlein, George Ziegler, Chr Zehr, Jacob Zavitz, J H Zook..

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| Bethel Church, Mo | 37.40 |
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## TIME TABLE.

### Lake Shore & Michigan Southern Railroad.

**Passenger trains on and after Nov. 26th, 1876, leave Elkhart as follows:**

GOING EAST—MICHIGAN DIVISION.

| | |
|---|---|
| No. 8, Chicago Express, | 8.00 A. M. |
| No. 2, Mail. | 10.55 " |
| No. 22, Stock Express | 7.15 P. M |
| No 70, Way Freight.. | 7.40 " |
| White Pigeon Train... | 2.55 " |
| " " " | 5.15 A. M. |

AIR LINE DIVISION.

| | |
|---|---|
| No. 4, Special New York Express | 12.50 P. M. |
| No. 6, Atlantic Express... | 9.45 " |
| Grand Rapids & Indianapolis Express | 12.20 " |

GOING WEST.

| | |
|---|---|
| No. 3, Toledo Express ... | 2.15 A.M. |
| No. 5, Pacific Express...(Air Line)... | 5.05 " |
| No. 9, Michigan Accommodation..... | 7.30 " |
| No, 1, Special Chicago Exp.(Air Line) | 4.25 P. M. |

KALAMAZOO DIVISION.

The Grand Rapids Express 2,55 a. m., and Accommodation 3,00 p. m., run direct to Grand Rapids.

Returning, ar. at Elkhart 12.40 p. m., and 9.35 p.m., making connections with Air Line trains.

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing with trains for Lafayette, New Albany, &c. At Chicago to all points West & South

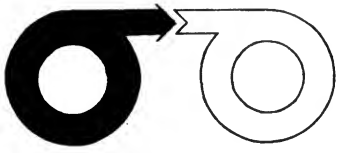
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# END OF REEL

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